

THE MESSAGE OF THE QUR'AN

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THE
MESSAGE
of the
QUR'AN

Presented in Perspective

by

HASHIM AMIR-ALI

CHARLES E. TUTTLE COMPANY
Rutland, Vermont & Tokyo, Japan



Theology Library
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Representatives

Continental Europe : BOXERBOOKS, INC., Zurich
British Isles : PRENTICE-HALL INTERNATIONAL, INC., London
Australasia : PAUL FLESCH & CO., PTY. LTD., Melbourne
Canada : M. G. HURTIG, LTD., Edmonton

Published by the Charles E. Tuttle Company, Inc.
of Rutland, Vermont & Tokyo, Japan
with editorial office at
Suido 1-chome, 2-6, Bunkyo-ku, Tokyo

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Library of Congress Catalog Card No. 73-84906
International Standard Book No. 0-8048 0976-3

First printing, 1974

Printed in Japan
Photoset at Thomson Press (India) Limited

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1. What is the Qur'an?¹

FOURTEEN HUNDRED years ago,
in a religio-commercial town,
lying between three cultures,
there lived an orphan—
noble but poor.
Grazing his uncle's camels, he wondered,
and wondered, at Allah's bounties
and man's egotistic ingratitude.
His goodness brought him riches, trust.
At forty, his concern for his people
brought him Divine communion:
messages persuading,
warning, reassuring, promising,
explaining, softly compelling.
This Guidance, over twenty-three years,
transformed the myriad-tribal Arabs
into heralds of One Humanity.
These Divine Audiences.
compiled into 114 Suras,
often misrepresented by foes,
misunderstood by friends,
constitute the Qur'an.
When fully appreciated
it will become the Gospel of Man.

Aameen

1. The above is the preferred answer in one hundred words to the question. What is the Qur'an? which constituted the Quranic Competition No. 1 sponsored by the Student's Quran Centre, Shalimar, Hyderabad-4, India, through the Delhi weekly, RADIANCE in its issue of August 29, 1965.

2. The Bible Today² . . .

"IN SPITE OF THE TEACHINGS that come from the myriad of "Sunday School" classes, in spite of the weekly preachings that sound from all the Christian pulpits, and in spite of the fact that more books and articles have been written about the Old and the New Testaments than any other body of literature in existence, the Bible remains the most unknown book in the English-speaking world.

"This is because an amazingly large percentage of what has been spoken and written about the Bible consists of falsehoods. Although it would seem that this should be the place where people ought to have the highest regard for truthful statement, it often is the last. Most of this is due to well-meaning writers simply repeating the untrue views of former authors, who in turn did the same.

"Although modern critical scholarship, with its amazing facilities at separating truth from falsity, has been applied effectively in most areas of thought, in so far as the decisive majority of Christians is concerned there is still a moratorium on real scholarship when it comes to the Scriptures. All too often the Bible is used to prove creeds and theological positions, rather than as a guide to follow in pursuing the spiritual life.

"The result is that there are still abroad a multitude of misconceptions regarding the Bible. Being saturated with conventional views, most people have an uncanny tendency to read the Bible without seeing what is there. The usual conservative is blind to the progressive and liberal spirit in many parts of the Bible. The liberal is also blind. Taking for granted that it is a book of conservatism, he usually forfeits it to reactionary types of religion."

What is the Bible? (page 5)

ROLAND EMERSON WOLFE;
Harkness Professor of Biblical Literature
Western Reserve University,
Cleveland, Ohio, USA, 1963

2. The above quotation pertaining to the Scripture of another religion which we, as Muslims, revere, is given here only to raise the question as to how far these observations apply to the present day understanding of our own Scripture also.

3. The Qur'an Today . . .

“THE QUR'AN is read parrot-like in most Muslim homes. It is explained in every mosque from week to week. Its language is employed in every daily prayer. But the sense of the word read, recited or explained is not always the original Quranic sense. It is the sense given to it primarily in the times of the Umayyids and the Abbasids, in the middle ages. . .

“The religion that passes for Islam today—the Islam of the masses and of the ruling classes in every Muslim country—is the Islam of the Middle Ages and not exactly the Islam of the Qur'an or the Prophet. Its outward form is there, however dishevelled, but the spirit in essential respects is un-Quranic.

“The lines of thought laid down a thousand years ago have vitiated the entire course of Muslim thought and history. . . It is this legacy of the past that has to be faced today. . .

“Even as in the field of Hadith, there is now a great need for scientific research in the field of interpretation of the Quranic phraseology as well, and for distinguishing between the merely incidental and the abiding directions of the Qur'an.”

The Mind that Al-Qur'an Builds (pp. 5 and 6)

by SYED ABDUL LATEEF;

President, Academy of Islamic Studies, Hyderabad.

Author of *The Concept of Society in Islam*

Muslim Culture in India

The Basic Concepts of Islam

Published by the Academy of Islamic Studies, Hyderabad, 1952

His translation into English, 1968, constitutes the 17th in the series of translations which we have quoted in Books I and II.

PROLOGUE

This is a perspective presentation of the Qur'an representing thirty years of rewarding endeavour. It was begun under the guidance of an earlier translator of the Qur'an into English, one learned in both Arabic and Sanskrit, Mirza Abul Fazl, who died in 1956.

It is designed for publication in two volumes each independent of, and yet supplementary to, the other. This is the first volume; when the other will be published, or whether it will be published at all, will depend upon the reception that this one meets from the layman, the student and the scholar.

The aim of this first volume is to introduce the reader to the entire text of the Qur'an in a manner that will enable him to obtain a perspective view of what the Scripture consists of, and to instil in him a desire to study it in greater detail so that he may perceive more and more clearly its sublime qualities of truth and beauty. To achieve these aims the following simple procedures have been adopted :

1 The Five Books

As shown on the page of contents, the 114 Suras of the Qur'an have been here grouped into five Books the titles ascribed to which will become more and more meaningful as one proceeds in this perspective presentation. The details of the process adopted for this perspective placement of Suras, and the resultant sequence of all the 114 Suras, are shown in Appendixes A 1 and A 2 respectively. These, together, will show how the new placement is based not on individual preference but upon the consensus of several earlier attempts in this direction.

2 The 600 Sections

Serialization of the text by numbering of pages has been substituted here by a continuous numbering of Sections which correspond more or less to the subdivisions of the Suras, known as *ruku'*, which are more conspicuous in the Quranic editions published in India. In the traditional presentation of the Qur'an several early Suras consist of only one *ruku'*; Sura *Baqarah* contains 40 of them; their total number in the Qur'an is rarely noticed. We have increased their present number, 558, to a round figure of 600, and, as indicated in the page of contents, adjusted them in Books II to V in such a manner as to give them not only a serial as well as a reference value but also a perspective value.

3 Sura Titles

The Arabic titles of the 114 Suras, sanctified by time and usage, have been kept intact, and their translation into English has been deliberately eschewed. These Sura titles, no matter what their origin or purpose, have assumed the role of proper names and have therefore shed their lexicographical meaning. The proper name Carpenter does not mean 'carpenter' in the dictionary meaning of that word; it is therefore not strange to find that the Sura entitled *Ibrahim*, for example, has very little mention of the Prophet Abraham; nor is the Sura entitled *Al-Baqarah* an elucidation of the difference between bull, cow, heifer and calf, all of which are included in the lexicographical meaning of that Arabic word.

The original purpose of these titles, based on some word or name occurring in each Sura, was to serve as appropriate references to well-remembered passages; but the importance of these Sura names has been considerably reduced in our own times when Suras are better referred to by their traditional sequence numbers. The Arabic Sura titles, therefore, now serve only as marks of distinction. Besides, the grouping of the Suras into five Books, each with a meaningful title, has more than made up for the diminution of the reference value of Sura names.

4 Light and Heavy Type

A perspective of another kind also has been provided by the provision of light and heavy type to emphasize the more distinctive verses. A beginner may thereby limit his attention to only the emphasized passages in his first reading and leave the others to a later perusal if and when his interest is sufficiently aroused.

5 Intervening Passages

It is generally admitted that, in addition to the Meccan Suras and Medinan Suras being intermingled in the traditional sequence of Suras, some Meccan verses are to be found within the Medinan Suras and, likewise, some verses revealed in Medina are to be found in the earlier Meccan Suras. While there are some obvious examples of such instances, their frequency is by no means such as to weaken the sequential authenticity of the entire Scripture. An attempt has, therefore, been made to indicate such examples by providing star-lines above and below such intervening passages. Contrary to the general impression, such instances are only few and far apart. This delimitation, however, has had the unexpected result of making several passages of the translation more connected and intelligible.

The adoption of the five simple procedures explained above has, no doubt, reduced the need of notes and comments generally added by the translators. Such additions tend to make a translation heavy for the ordinary reader, and the volume becomes bulky. Nonetheless, for those who are interested in going more deeply into the meanings of the Qur'an, or the beauties of its rhythm and diction, a detailed commentary is indispensable. To quote from an earlier publication :

“The Qur'an does not readily reveal its intrinsic beauties to the passive aspirants of its grace. Only those who seek shall find, and even they shall find only to the extent that they seek.”

It is only such people—those who seek—who will be disappointed in not having Volume II available to them immediately. Such seekers, no doubt, will be few, and yet, perhaps, their number will justify an early publication of that volume also. Such a detailed Commentary, with index and several analytical tables, is ready in typescript and only a careful revision is needed for sending it to the Press. But its publication at this stage has to be withheld for the simple reason that it might divert attention from the essentials, and disperse it over minor, or unnecessary, details. And that would defeat the very purpose underlying this whole endeavour—the providing of a perspective.

It is in view of this basic consideration that this Volume I of **The Message of the Qur'an** has to appear with only the brief *Interludes* and the *Epilogue*. Even these, it must be emphasized are not essential features of this presentation. They submit only an individual viewpoint and the conservatively inclined are welcome to ignore them altogether.

In the Prologue of **The Student's Qur'an : An Introduction**, published ten years ago, I had invited cooperation :

“The days when individuals accomplished Herculean tasks all by themselves are over. The niceties and techniques of writing today, especially in a field such as this, are so exacting that no individual can succeed without the help of several others. And the purpose behind the publication of this small volume is just to invite such help...”

The only response I got to this invitation was the following comment published in the *Islamic Review* (Woking) in its issue of January-February 1962 :

“...It is to be hoped that the author will go ahead with carrying through

the whole of his translation and exposition without waiting for the comments of his readers. He seems to be giving too much credit to the modern mind to expect a response on any large scale."

If a panel of even a dozen liberal Muslim scholars had been established to introduce the Qur'an through an adequate commentary, to the present disturbed generation, this presentation might not have been necessary. It is only because giants have feared to enter the arena that this foolish human has braved the lions.

Still, may he, who helps in this task, be blessed.

May I, where I have transgressed in my ignorance, be forgiven.

HYDERABAD, INDIA.

HASHIM AMIR-ALI

Postscript :

"Finally, I have a request to make the reader. Do not be upset at any particular passage when you come across it for the first time. It is only human nature to react adversely to anything new; such reactions are Nature's mechanism for the preservation of what exists. But change and evolution too are inherent in God's creation

Old order changeth giving place to new

And God fulfils Himself in many ways,

Lest one good custom should corrupt the world

Therefore, read through the few pages of this small volume curbing your first reactions and not making any notes. And then, when reading it for the second time, certainly make notes and let me know of the words or lines or passages that still displease you and which you would like to see altered in a second edition if there is one. But when you write, and I pray you will, do not, please, forget to mention that the criticism or suggestions are the outcome of a *second* reading; otherwise, as you will readily agree, criticism born of the initial reactions is hardly deserving of serious consideration."

From the Prologue of *The Student's Qur'an : An Introduction*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقُرْآنُ

مَكِّيٌّ



BOOK ONE

THE PORTAL

O THOU

who art man's Refuge
from all evil!

O THOU

whom some call Allah,
some Rahman, some Rahim!

O THOU

who dost throw wide open
the doors to all who knock!

OPEN THOU TO US, O LORD OF ALL,
THE FINEST OF THY DOORS

Contents :

Sura *Fatihah* in Kufic script

English Rendering

Notes on Sura :

1. The Exordium
2. Importance of Sura *Fatihah*
3. Earlier Translations
4. Mirza Abul Fazl's Commentary

Border inscription on title page :

T.S. 89 Sura *Fajr*—Sec. 29

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
 وَاجْعَلْهُمُ الْخَلَائِفَ الْأَحْسَنَ
 وَأَجْعَلْهُمْ سُلَاطِينَ الْأَرْضِ
 وَاجْعَلْهُمُ الْخَلَائِفَ الْأَحْسَنَ

In the Name of Allah the Rahmān the Rahīm

TO COMMAND is for ALLAH alone :

The Nourisher of all communities!

(HE whom some call)

THE RAHMAN

(some)

THE RAHIM!

The final ARBITER of all reckonings!

THEE alone would we serve,

THEE alone we pray for help :

GUIDE US THOU ON THE CORRECT PATH!

The path of
 those whom Thou dost bless,
 those who do not Thee displease,
 those who do not go astray . . .

NOTES ON SURA FATIHAH

1. The Exordium

In the name of Allah the Rahimān the Rahīm

The above exordium to this opening Sura is one which is found at the head of all but one of the 114 Suras of the Qur'an. Before we comment on the contents of the Sura itself, therefore, we shall present the meaning and significance of this talismanic opening, as we see them, by quoting in extenso from an earlier publication:³

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

'In the name of God, the Beneficent, the Merciful.' That is the popular and literal translation of the above formula with which the Suras of the Qur'an begin.

Quranic commentary is not unanimous as to whether this prescribed exordium is itself a part of the Divine revelation or whether it has been enjoined by the Prophet as a prelude to the recitation of the Divine messages. In any case this invariable opening is rightly regarded as a scintillating diadem worthy of an honoured place above every setting of Quranic gems.

Much has been written on the significance of each word in this brief opening. A great deal has been read even in the first letter of the alphabet with which it begins and the breadth of meaning which the words *Rahman* and *Rahim* cover in describing the attributes of Divinity have been explained copiously in numerous commentaries.

While the serious Muslim student will find much about this formula in these commentaries worthy of thought and study, the following aspect of this prelude is likely to appeal particularly to the seekers after universalism:

Allah was the word for the Supreme Deity among the Arabs even before Muhammad. The fact that his own father's name was 'Abdullah suffices to confirm this. In other words, the pagan Arabs too believed in the existence of a Supreme Being: but they did not believe in Him exclusively; they recognized other minor deities as well. The basic emphasis of the Qur'an was the negation of this *shirk*, this dilution of Divine Supremacy by the association of others with it.

La ilaha il ALLAH

'No deity is there except THE DEITY'. That was the great proclamation.

But if that was all that the Qur'an wanted to emphasize, it would have been sufficient to limit the exordium to *Bismillah*—In the name of THE DEITY. Why were the words, *Rahman* and *Rahim* added?

It is true that these words, literally meaning 'the Beneficent, the Merciful' are the attributes of the Supreme Deity; but the Supreme Deity or Allah, has many other attributes as well. No less than ninety-nine of them are believed to be mentioned in the Qur'an. Why then are these two, which are almost synonymous, given so much prominence almost at the risk of redundancy? Surely His One-ness is given even more prominence in the rest of the Qur'an.

3. The Student's Quran; An Introduction

One explanation is that, apart from being



attributes of Allah, these words, *Rahman* and *Rahim* were also *names* of the Supreme Deity used by the Nestorian Christians and the Jews respectively. There is specific evidence with regard to *Rahman*, and the frequent mention of 'The Most Merciful' in the Jewish prayers even of today makes it reasonable to assume that this title is a translation of *Rahim*.

In other words, while *La ilaha il Allah*, 'No deity is there except THE DEITY' negates the pagan association of minor deities, *Bismillah ir Rahman ir Rahim* affirms the exclusive recognition of the Supreme Being by the other Monotheistic religions as well. In this sense its meaning could be expanded to mean :

In the name of Allah,
(the Supreme Deity of the Arabs
who is known as)
the Rahman,
(by the Christians, and as)
the Rahim
(by the Jews).

Dozens of verses in the Qur'an confirm this attitude of recognizing the monotheism of the Christians and the Jews even when the contemporary devotees of these two great religions are condemned for their deviation from the basic tenets common to all.

There is one further hypothesis regarding this opening formula which a student has to note with some diffidence. The Zoroastrian exordium,

Ba nam e Izad,
Bakhshainda, Bakhshaishgar, Mehrban
corresponds so closely with

Bismillah ir Rahman ir Rahim
that one can be taken to be an exact rendering of the other.⁴

While the question of which is an adaptation of the other presents a problem for deeper and more extensive research, a liberal universalism will find the Islamic formula, *Bismillah ir Rahman ir Rahim*, no less sublime even if there is a possibility of its form having been adapted from a Zoroastrian model. In fact it would become even more significant as recognizing the basic validity not only of Judaism and Christianity but of Zoroastrianism as well.

4. See Sale's Preliminary Discourse p. 100

Does not one find the following verse in the Qur'an?

"Lo! those who believe (in that which is revealed to thee, Muhammad), and those who are Jews and Christians and Sabians—whoever believeth in Allah and the Last Day and doeth right—surely their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve."

(Pickthall's translation, II : 62)

The point to be noticed in all this is the catholicity of the Qur'an. It denies the authenticity of no religion. On the contrary, it recognizes that its own basic truth—the Supremacy of THE ONE and the brotherhood of mankind—are the bases of all religions. What it condemns, and condemns severely, are the accretions, the dilutions of these basic principles, the deviations from this simple discipline. On the basis of these first two fundamental truths its teaching incorporates all the religions known to the Arabs into a universal creed for all men to follow.

If the Qur'an accepted the basic monotheism of Judaism and Christianity, what prevented it from recognizing such a principle in the sublime references to THE ONE recorded so frequently in the more distant religions such as that of Vedic India for example? Do not the following two among innumerable such instances, reflect the message of the Qur'an itself?

"The wise call THE ONE by many names."
(*Rig Veda* I : 164 : 46)

"Not of HIM is there any master in the World
Nor Ruler, and verily, of HIM there is no sign.
He is the Cause,
the Creator of all physical lords,
And of HIM there is neither progenitor nor lord.

(*Swetasvataropanisad*, vi : 9)

One of several similar inscriptions in the Temple at the Banaras Hindu University. Also in Sacred Books of the East, Vol. XV Part II p. 263).

But we must remember that the acceptance of even the word *Rahman* had been objected to by the Arabs. To quote the Qur'an itself, *Qalu wa ma ar Rahman*. They say, 'And who is this Rahman?' (XXV : 60). Would they then have accepted the



names of THE ONE used by more distant religions? The hymns and prayers of Vedic India were beyond their ken. Would they have reconciled themselves, for example, to *Bhagwan* or *Ishwar*—the names used for THE ONE in the Hindu scriptures?

Evidently not: but would it be apostasy for a Muslim of the twentieth century to ask whether it would be heresy to think of the formula, *Bismillah ir Rahman ir Rahim* as covering the concept of *Bhagwan* in addition to those of *Rahim* and *Rahman*?

One last question: Does not the history of the past thirteen hundred years point out that, while violence and conquests by kings and generals in the name of Islam have left only legacies of dormant antagonisms among the conquered peoples, and while the blind acceptance demanded

by extreme orthodoxy has tended to repel the intellectuals among all peoples, it is this pacific and logical recognition of the essence of truth in all religions, apparently so characteristic of the interpretation of the Qur'an by the Sufis and other Muslim saints, that has brought millions in Africa and Europe and Asia to the fold of Islam and contributed so much to peace and goodwill among mankind?

These are questions for people who think—*li qaumin yatafakkirun*—to keep closely in mind. And, verily this scriptural diadem,

In the Name of Allah, the Rahman, the Rahim

is an indispensable prelude when reading any and every passage of the Qur'an.

*

2. The Importance of the Sura Fatihah

The foregoing English rendering of the invocation, known as the Sura *Fatihah* or *Al-Fatihah*, reminds one faintly of the Lord's Prayer (Math. vi : 9-13).⁵ In the original Arabic the form and content of this Sura are palpably exalted and inspiring; due to its euphonious sound pattern its recital is an elevating experience even to those who understand its meaning, vaguely. Placed at the grand portal of the Qur'an, the Sura occupies a pre-eminent place in Islamic history, ritual and culture.

This Sura constitutes the essence of the five daily prayers. When barely out of its infancy a child born of Muslim parents is made to learn it by heart as a preparation for the worship which he or she will have to offer daily on reaching maturity. It has been reverberating incessantly in Muslim countries the world over for more than a thousand years.

It consists of six or, at most, seven, brief verses, and yet whole volumes have been written as its commentary. Abul Kalam Azad, the well known scholar-statesman of modern India (d. 1958), in his uncompleted two-volume commentary of the Qur'an in Urdu,⁶ has devoted most of the first volume to the exposition of this one brief Sura.

5. The very first prayer of the Qur'an
ihdinas sirat al mustaqim
 meaning 'Lead us on the straight path'
 means exactly the same as
Agne naya supatha
 of the Rig Veda.

(Sundarlal : *Gita and the Qur'an*,
 Translated into English by Syed
 Asadullah, Hyderabad 1957)

6. Translated by Syed Abdul Lateef and published under the title of *Tarjumanul Qur'an* by the Sahitya Akademi and Asia Publishing House, Bombay, 1962.

Mirza Abul Fazl's translation of the Quranic text went into three editions during his own lifetime (1910, 1916, 1955); but the only commentary⁷ of his that was ever published covered an analysis of only this one Sura. In a book of less than a hundred pages he gave no less than 131 references to other verses of the Qur'an in explaining the comprehensiveness of its few verses which synthesize the essence of Quranic teaching and its aspirations. A summary of this Commentary in English is presented at the end of this Book I.

It is this pre-eminent place of the Sura in the Qur'an, as well as its extraordinary importance in Islamic lore that has impelled us to devote this opening BOOK I exclusively to the study of this one brief Sura. There can be no better introduction for the initiate in approaching the universal treasure that lies in the Qur'an.

Some see in this Sura only an opening portal, a sacred threshold, to Divine teaching. Others have found it to be an inspired human prayer asking for guidance while the rest of the Qur'an is the Divine communion in response to the human prayer.

The late Ajmal Khan of Delhi (d. 1970), in his excellent chronological analysis of the Quranic Suras⁸ tells us that Ibn Mas'ud, who was a young man at the time of the Prophet's demise, and who was later associated with the compilation of the Qur'an, did not include this Sura among the Divine revelations.

He also tells us that Ibn Nadim, (d. 385 A.H.), the earliest bibliographer of Islam, has recorded on the authority going back to Ibn 'Abbas, that this Sura was revealed in two instalments. The first part, which is complete in itself, was revealed

7. *'Ibadat Aur Uski Ghayat : Tafsir Sura Fatihah* Urdu, Allahabad, pp. 84.

8. *Tartib e Nuzul e Qur'an e Majid*, Delhi, 1943, pp. 100.



in the early Meccan period when congregational prayer had been introduced, and the other part thirteen years later at Medina. This latter view is supported by several others in their comments on Sura *Hijir* wherein the Arabic words, *sab'an minal mathani wal Qur'an al 'adim* (See Sec. 292 : 87) are taken to prove

- (a) that 'the seven verses' had been revealed in two portions, or, at least, on two occasions, and
- (b) that these 'seven verses' constituted a distinct entity apart from the rest of the Qur'an.

Internal evidence within the Sura itself lends credence to these views. This Sura alone is couched

in the language of an invocation being offered by man, the infinitesimal in creation, to the Lord of the Infinite; the rest of the Qur'an, on the other hand, consists of communications by the Indefinable to the infinitesimal creature through one of its own kind. It is not preceded by the word, *Qul*, 'Say', as are the prayers to be found in several other passages of the Qur'an.

Nonetheless, this Sura too has come to us through the same source as the rest of the Qur'an. The nature of the prayer which it embodies is so palpably universal and inspired that it has constituted the quintessence of the Qur'an since the earliest stages of its revelation.

*



3. Earlier Translations of the Qur'an into English

It must be noted at the very beginning of this section that the most formidable difficulty in the very process of translation is that even simple nursery rhymes of one language tend to become parodies when transferred to another. This difficulty is enhanced a thousandfold today when an attempt is made to render a sacred Scripture, couched in a sixth century parlance of the desert, into a twentieth century lingua franca of air-conditioned universities. Therefore, no single rendering can, by itself, hope to do justice to the task of adequate communication. An initiate can hope to reach near to the essence of the original meaning only through referring to several different renderings of the same passages.

Fortunately, the brevity of the Sura *Fatihah* provides an excellent opportunity of presenting just such a comparative study for its proper appreciation. Such an analysis can also provide, at least in this case, a chronological view of the several translations that have preceded the present attempt to understand the message of the Qur'an.

These attempts at translation extend back to more than 300 years. Alexander Ross produced the first English translation of the complete Quranic text from Du Ryer's French translation as far back as 1649. After an interval of 85 years George Sale's translation from the original appeared in 1734 and remained the only readily available translation of the Qur'an for 127 years. It went into at least 17 editions in England and America. Then in 1861, came Rodwell's rendering into poetic prose. This was also the first attempt to give to the 114 Suras an assumed chronological sequence. But, partly under the compulsions of tradition, and partly by choice, very few of the Suras retained their former close relation to the preceding and following Suras in the arrangement proposed by him.

Fifty years later came Mirza Abul Fazl who was the first Muslim to present a translation of the Qur'an into English *along with the original Arabic text*. The use of Arabic metal type, instead of

litho, was a further improvement. He adopted Noeldeke's suggested chronological sequence which, however, differed but little from that of Rodwell.

During the succeeding sixty years translations of the Qur'an into different languages of the East and the West have rapidly multiplied. As far as the English language was concerned, Abul Fazl's was the sixth in three centuries; double that number have appeared during the intervening six decades. The last one so far available is that of Sir Zafarullah Khan, a member of the International Court of Justice at the Hague and sometimes its Chairman. These 18 translations have been listed below in their chronological order:

1. Alexander Ross	1649
2. George Sale	1734
3. J.M. Rodwell	1861
4. E.H. Palmer	1880
5. Abdul Hakim	1905
6. Mirza Abul Fazl	1910
7. Muhammad Ali	1917
8. Ghulam Sarwar	1929
9. M. Pickthall	1930
10. Abdullah Yusuf Ali	1934
11. Richard Bell	1937
12. A.J. Arberry	1955
13. Sher Ali	1955
14. N.J. Dawood	1956
15. Abdul Majid Daryabadi	1957
16. Mir Ahmed Ali	1964
17. Syed Abdul Lateef	1968
18. Zafarullah Khan	1971

The next few pages provide samples of each of these 18 endeavours. They have been incorporated in this volume with the bonafide intention of presenting the meaning of the text through a multiplicity of translations. If any copyrights have been





1. ROSS : In the Name of God, gracious, and merciful.
2. SALE : IN THE NAME OF THE MOST MERCIFUL GOD.
3. RODWELL : *In the Name of God, the Compassionate, the Merciful.*
4. E. PALMER : In the name of the merciful and compassionate God.
5. A. HAKIM : By the name of Allah, the All-providing and the most Merciful God.
6. ABUL FAZL : *In the name of God, the Merciful, the Compassionate.*
7. M. ALI : In the name of Allah, the Beneficent, the Merciful.
8. G. SARWAR : (We commence) with the name of God
The most Merciful (to begin with),
The most Merciful (to the end).
9. PICKTHALL : In the name of Allah, the Beneficent, the Merciful.
10. Y. ALI : *In the name of God, Most Gracious, most Merciful.*
11. BELL : In the Name of Allah, the Merciful, the Compassionate.
12. ARBERRY : In the Name of God, the Merciful, the Compassionate.
13. SHER ALI : In the name of Allah, the Gracious, the Merciful.
14. DAWOOD : *In the Name of Allah, the Compassionate, the Merciful.*
15. A. MAJID : In the name of Allah, the Compassionate, the Merciful.
16. AHMED ALI : In the name of God, the Beneficent, the Merciful.
17. A. LATEEF : *In the name of God, the Compassionate, the Merciful.*
18. Z. KHAN : In the name of Allah, Most Gracious, Ever Merciful.

الحمد لله رب العالمين

1. ROSS : Praised be God,
2. SALE : Praise be to GOD the LORD of all creatures:
3. RODWELL : Praise be to God, Lord of the worlds!
4. PALMER : Praise belongs to God the Lord of the worlds,
5. A. HAKIM : All the praises are for Allah, The Lord of all creatures,
6. A. FAZL : Praise to God, Lord of the worlds!
7. M. ALI : (All) Praise is due to Allah, the Lord of the Worlds.
8. G. SARWAR : All praise belongs to God, Lord of all the worlds
9. PICKTHALL : Praise be to Allah, the Lord of the Worlds
10. Y. ALI : Praise be to God, the Cherisher and Sustainer of the Worlds;
11. BELL : Praise belongs to Allah, the Lord of the Worlds
12. ARBERRY : Praise belongs to God, the Lord of all Being.
13. SHER ALI : All praise belongs to Allah, Lord of all the worlds,
14. DAWOOD : *Praise be to Allah, Lord of the Creation,*
15. A. MAJID : *All praise unto Allah, Lord of all the worlds*
16. AHMED ALI : (All) praise is (only) God's, the Lord of the Worlds,
17. A. LATEEF : Absolute praise is for God only, the Lord of all domains of existence.
18. Z. KHAN : All types of perfect praise belong to Allah alone, the Lord of all the worlds.

مَالِكِ يَوْمِ الدِّينِ

1. ROSS : King of the Day of Judgment
2. SALE : The king of the day of judgment
3. RODWELL : King on the day of reckoning
4. PALMER : The ruler of the day of judgment
5. A. HAKIM : And the master of the day of judgment.
6. A. FAZL : King on the day of Judgment
7. M. ALI : Master of the day of requital
8. G. SARWAR : Master of the day of Judgment
9. PICKTHALL : Owner of the Day of Judgment
10. Y. ALI : Master of the Day of Judgment
11. BELL : Wielder of the Day of Judgment
12. ARBERRY : The Master of the Day of Doom
13. SHER ALI : Master of the Day of Judgment
14. DAWOOD : *King of Judgment day!*
15. A. MAJID : Sovereign of the Day of Requital
16. AHMED ALI : Master of the Day of Judgment
17. A. LATEEF : Master on the Day of Recompense
18. Z. KHAN : Master of the Day of Judgment





1. ROSS : Gracious Merciful
2. SALE : The most merciful
3. RODWELL : The Compassionate, the Merciful!
4. PALMER : The Merciful, the Compassionate
5. A. HAKIM : The all-providing, the most merciful
6. A. FAZL : Merciful, Compassionate!
7. M. ALI : The Beneficent, the Merciful
8. G. SARWAR : The most Merciful (to begin with)
The most Merciful (to the end).
9. PICKTHALL : The Beneficent, the Merciful
10. Y. ALI : Most Gracious, Most Merciful
11. BELL : The Merciful, the Compassionate
12. ARBERRY : The All-Merciful, the All-Compassionate
13. SHER ALI : The Gracious, the Merciful
14. DAWOOD : *The Compassionate, the Merciful,*
15. A. MAJID : The Compassionate, the Merciful,
16. AHMED ALI : The Beneficent, the Merciful,
17. A. LATEEF : The Compassionate, the Merciful,
18. Z. KHAN : Most Gracious, Ever Merciful,

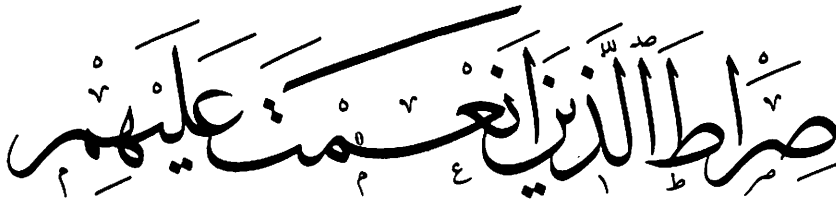
أَنَا نَعْبُدُكَ وَأَنَا نَسْتَعِينُ

1. ROSS : It is thee whom we adore; it is from thee we require help,
2. SALE : Thee do we worship, and of thee do we beg assistance.
3. RODWELL : Thee *only* do we worship, and to Thee do we cry for help.
4. PALMER : Thee do we serve and Thee we ask for aid.
5. A. HAKIM : Thee do we worship and of Thee do we beg assistance.
6. A. FAZL : Thee we worship, and Thee we ask for help
7. M. ALI : Thee do we serve and Thee do we beseech for help
8. G. SARWAR : Thee alone do we serve, And Thee alone do we ask for help
9. PICKTHALL : Thee (alone) we worship; Thee (alone) we ask for help
10. Y. ALI : Thee do we worship, And Thine aid we seek
11. BELL : Thee do we serve, and on Thee do we call for help
12. ARBERRY : Thee only we serve; to Thee alone do we pray for succour
13. SHER ALI : Thee alone do we worship and Thee alone do we implore for help.
14. DAWOOD : *You alone we worship and to You alone we pray for help.*
15. A. MAJID : Thee *alone* do we worship, and of Thee *alone* we seek help
16. AHMED ALI : Thee (alone) worship we and of Thee (only) we seek help
17. A. LATEEF : Thee only do we serve and Thee only do we ask for help.
18. Z. KHAN : Thee alone do we worship and Thee alone do we implore for help.

اهدنا الصراط المستقيم

1. ROSS : Guide us in the right way,
2. SALE : Direct us in the right way,
3. RODWELL : Guide THOU us on the straight path,
4. PALMER : Guide us in the right path
5. A. HAKIM : Direct us in the right path
6. A. FAZL : Guide us on the straight path—
7. M. ALI : Guide us on the right path
8. G. SARWAR : Guide us on the Right Path
9. PICKTHALL : Show us the straight path,
10. Y. ALI : Show us the straight way,
11. BELL : Guide us (sic) the straight path—
12. ARBERRY : Guide us in the straight path,
13. SHER ALI : Guide us in the right path—
14. DAWOOD : *Guide us to the straight path,*
15. A. MAJID : Guide us Thou on to the path straight—
16. AHMED ALI : Guide us (O Lord) on the Right path,
17. A. LATEEF : Lead us on to the straight path—
18. Z. KHAN : Guide us along the straight path—





1. ROSS : in the way of them that thou hast gratified;
2. SALE : in the way of those to whom thou hast been gracious;
3. RODWELL : The path of those to whom Thou hast been gracious;
4. PALMER : the path of those Thou art gracious to;
5. A. HAKIM : in the path of those upon whom Thou hast been gracious,
6. A. FAZL : The path of those Thou art gracious to,
7. M. ALI : The path of those upon whom Thou has bestowed favours,
8. G. SARWAR : The path of those upon whom be Thy blessings,
9. PICKTHALL : The path of those whom Thou hast favoured;
10. Y. ALI : The way of those on whom Thou hast bestowed Thy Grace,
11. BELL : The path of those upon whom Thou hast bestowed good,
12. ARBERRY : The path of those whom Thou hast blessed,
13. SHER ALI : The path of those on whom Thou hast bestowed *Thy* blessings,
14. DAWOOD : *The path of those whom you have favoured.*
15. A. MAJID : The path of those Thou hast favoured.
16. AHMED ALI : The path of those upon whom Thou hast bestowed Thy bounties,
17. A. LATEEF : The path of those whom Thou hast blest—
18. Z. KHAN : the path of those on whom Thou hast bestowed Thy favours,

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

1. ROSS : against whom thou hast not been displeased,
and we shall not be misled.
2. SALE : not of those against whom thou art incensed,
nor of those who go astray.
3. RODWELL : —with whom thou art not angry,
and who go not astray,
4. PALMER : not of those Thou art wroth with;
nor of those who err.
5. A. HAKIM : not of those who are the objects of Thy wrath,
nor of those who go astray.
6. A. FAZL : with whom Thou art not angry,
and such as go not astray!
7. M ALI : *Not* those upon whom wrath is brought down,
nor those who go astray.
8. G. SARWAR : Not of those upon whom be (Thy) wrath,
Nor of those who go astray.
9. PICKTHALL : Not the (path) of those who earn Thine anger,
nor of those who go astray.
10. Y. ALI : Those whose (portion) is not wrath,
and who go not astray.
11. BELL : Not (that) of those upon whom anger falls,
or those who go astray.
12. ARBERRY : not of those against whom Thou art wrathful,
nor of those who go astray.
13. SHER ALI : those who have not incurred Thy displeasure,
and those who have not gone astray.
14. DAWOOD : *Not of those who have incurred Your wrath,
Nor of those who have gone astray.*
15. A. MAJID : Not of those on whom is indignation brought down,
nor of the astray.
16. AHMED ALI : not (the path) of those inflicted with Thy wrath,
nor (of those) gone astray.
17. A. LATEEF : (Of those) who have never incurred thy displeasure,
and have never gone astray.
18. Z. KHAN : those who have not incurred Thy displeasure,
and those who have not gone astray.



infringed in this, or in any other feature of this work, and are brought to our notice, we shall be glad to apologize and make amends by giving the necessary references in the next edition of this humble endeavour.

The purpose of introducing the reader to these 18 earlier translations of the Qur'an into English is also to interrelate the limitations of the present humble venture with those of its predecessors. This compiler does not by any means claim infallibility. If the renderings of any words or passages do not appeal to the discerning reader all that is requested of him is that such renderings be not set aside peremptorily and without referring to one or more of these 18 earlier translations made by persons whose authority and integrity the reader accepts more readily. If, after such comparison, he finds the rendering here to be quite unjustified, he may certainly discard my rendering. In such cases it is hoped that he will charitably treat my rendering as a human error and pray to the Almighty to forgive the perpetrator for any misinterpretation of the Divine words.

But the reader may also please remember that such errors, and even those of English grammar and syntax, will not very much lessen the intrinsic value of this work, nor defeat the purpose of the many years of labour spent on it.

Throughout this long and arduous venture THE MAIN PURPOSE OF THIS WORK HAS BEEN TO PROVIDE THAT PERSPECTIVE SEQUENCE OF TEXT WITHOUT WHICH, THIS COMPLIER BELIEVES, THE QUR'AN CANNOT ONLY BE MORE OR LESS UNINTELLIGIBLE BUT HAS ACTUALLY LED TO INFINITE MYSTIFICATION AND BIBLIOMANCY. IT HAS IMPELLED INDIVIDUAL AND ARBITRARY RATIONALIZATION RATHER THAN THE COMPULSIONS OF DEDUCTIVE LOGIC AND OBJECTIVE REASONING.

If this *Message of the Qur'an* succeeds in this one objective and makes the reading of an English translation easier, more comprehensible and inspiring, I shall forgive myself all the errors of translation, interpretation, grammar, syntax and even typographical errors that might still lurk despite all efforts to eliminate them.

*



4. CONDENSED TRANSLATION OF MIRZA ABUL FAZL'S

COMMENTARY ON SURA AL-FATIHAH

I BISMILLAHIR RAHMAN IR RAHIM

Recorded is a saying of the Prophet :

a) B'ISM : B : in

ISM : name :

in the name of
at the bidding of,
on the authority of,
by order of,

b) ALLAH : AL : the

LAH : Hidden

Great

Supreme

Unknownable

Unknown

Some say that the root of *ilahun* was the indicative letter *hu*, meaning 'that'. The addition of '*la*' made it *la hu*. Then *al* was added as an honorific and, by the omission of the ending *hu*, it began to be read as Allah. (*Itqan*, Suyuti, 1445-1505)

Or : abbreviation of

AL-ILAH The Deity

Only Deity

Real Deity

as opposed to a deity

c) AR-RAHMAN : AL : the

RAHIM : womb

AN : the possessor of:

The three parts together would mean :

That Being which, like a mother's womb, is the progenitor of all creation. That from which all creation has emanated. That Being whose mother-love is the sustainer and nourisher of the cosmos.

Life offers no substitute to man for the love of his mother. In different passages the Qur'an extols motherhood :

155 : 14; 193 : 6

The feminine is given a high place of honour in the Qur'an. It is in fact shown as the vehicle in the creation of the universe :

461 : 1

"Heaven lies at the feet of
the mother."

In short, woman has been presented as one of the chief instruments for the welfare of humanity because it is at her feet that men achieve a myriad blessings in this world and the hereafter. Histories of the world bear evidence that it is the attitudes imparted by the mothers that have shaped the destinies of both heroes and geniuses. In what is known as a *hadith qudsi*, a 'celestial tradition,' there is a play on the derivatives of the word *rahim*, meaning 'womb.' Allah says :

I am the *rahman*
(the Master of the womb)
thou art *rahim*
(the womb itself).

I have associated thy name
with Mine, so that
him who cherishes thee
I shall cherish,
and him who spurneth thee
I shall spurn!

In another *hadith* the Prophet has said :
"The womb of the mother is a manifestation
of Allah Himself!"

d) AR-RAHIM : AL : the
RAHIM : womb

That which possesses the qualities of the womb;
the source of mother-love.

Among the names of Allah is *al-Muhaiman* which stands for the mother-bird that protects its young in its own feathers. Another name is *al-Wadud*, which means 'the loving one!'

38 : 14; 258 : 90



* * *

II AL HAMDU LILLAH RABB IL

'ALAMIN

a) AL-HAMD :

AL : the, all-

HAMD : command

The meaning of the word *hamd* here is 'command'. In several other Quranic passages also, the word has the same meaning. In commenting on Sura *Ra'd* verse 13 and Sura *Bani Israil* verses 44 and 52, Ibne Abbas equates the words *bi hamdihi* with *bi amrihi*, so that *alhamdu lillahi* is best rendered as 'Befitting is all command to Allah', in the same way as *lillahi al amru jami'a* means 'All command is with Allah. (See also Sec. 278 : 31)

b) RABB : one who nourishes with the love of both the father and the mother.

311 : 24

It is on the same basis that this word *rabb* has been used in the Qur'an for the elder brother.

488 : 24

Likewise, *rabb* has been used for 'master' or 'patron'.

263 : 23-4

c) 'ALAMIN : people, peoples, communities of mankind. It is in this sense that the word occurs frequently in the Qur'an.

407 : 47; 416 : 122; 451 : 107

Allah is the Nourisher and Sustainer of all peoples and communities alike. He is not the Patron of any one or some favoured communities only, as generally believed by all sectarians. Traditions testify to the fact that Arabs detested non-Arabs and this was the case of all the peoples with regard to other peoples. The claims of the Jews and the Christians are mentioned in the Quran. (See Sec. 487:18)

* * *

III AR RAHMAN AR RAHIM :

Identical with the renderings given earlier under the exordium, *Bismillah ir Rahman ir Rahim*.

Footnote: With all deference to the eighteen renderings, and without questioning the value of the semantic analysis of my revered teacher, given above, I submit that the nature and significance of these two words, *Rahman* and *Rahim*, as they appear to me, need to be examined.

Mirza Abul Fazl passed away in May 1956. As a duty owed to him I embarked on the task of making a translation of the Qur'an for myself in early 1957. Late that year, at the Second International Colloquium on Islamic Culture held at Lahore, I read a brief paper. It was to the effect that the words *Rahman* and *Rahim* were proper names of the Supreme Deity and were, therefore, hallowed with devotion and reverence. They did not lend themselves to be translated into common adjectives which have no reverential associations, or even understood as common nouns. It is this paper which was revised and included in the *Student's Qur'an* (1959) and also given here under the heading 1. The Exordium.

* * *



IV MALIK I YAOM ID DIN :

- a) **MALIK** : Judge, Arbiter, Magistrate,
Possessor of authority,
Ruler, King, Owner.

433 : 26

- b) **YAOM** : Day, Time, Age, Era, Aeon.
an extensive period.
The word covers all these meanings.

73 : 4; 96 : 29; 158 : 5; 444 : 40

- c) **DIN** : Reckoning, Dispensation,
Recompense for good or
evil, Judgment.

YAUM ID DIN : Time of reckoning.
Day of reckoning.

44 : 17-19

90 : 30-31

189 : 27

369 : 70

369 : 70

407 : 48

416 : 123

. . .

V IYYAKA NA'BUDU WA IYYAKA
NASTA'IN

- a) **IYYAKA** : *haqiqathika* (Zujjaj)
Thy Reality

- b) **NA'BUDU** : we serve. we worship

IYYAKA NA'BUDU May we all render Thee
real service: service worthy of Thee; not
the service (worship) which we may regard as
service (worship), not the service which the world
may regard as worship, but the service which
Thy greatness may accept as worship.

For an elaboration and definition of '*ibadar
Rahman*, the true servants or worshippers of God :

86 : 56-7; 108 : 63-74; 313 : 44; 547 : 41
560 : 72-3

What is this service. worthy of Him. which we
could render? Obviously it is that for which we
have been created. And the Qur'an indicates this
purpose in Sura Balad, one of the earliest revela-
tions. See Sec. 27, 28

Paraphrased somewhat more elaborately than
in the original. for purposes of easy understanding.
it opens as follows :

Take. for example. this very land—and thou.
O Apostle. livest in its very midst—

Seeing its conditions thy heart burneth inwardly
and thou dost suffer in silence. These people, who
refrain from killing insects and wild animals,
are thirsting for thy blood and have declared thy
life as forfeit.

Take again, for example. the cruelty of the
parents to their own offspring. .

Had We really created Man for all this pain?

Had We not given him two eyes? And a tongue
and two lips?

Had We not shown him the two paths?
Why then does he not choose the Upward Path?



But O, what shall make thee see what the Upward Path—the path of duty—is?!

It is to free one from a yoke, to help one on a day of adversity, an orphaned distant relative, or one who is a destitute, entirely forlorn.

Then to be among those who have faith, and leave behind examples of fortitude and mercy—

These are the people on the right path, these are the righteous!

In other words, man was not created to suffer pain—children were not born to be neglected, daughters to be done away with. If some with little sense, or urged by adverse circumstances, are cruel, it is the duty of others who have been endowed with judgment, and eyes to see and tongue and mouth to speak out, it is their duty to remonstrate and oppose oppression

The purpose for which man was made was to be an instrument of the Deity for eradicating evil and for relieving suffering. The Upward Path, the path of duty for him, therefore, is:

- i) to disburden all living beings from the yokes of oppression and suffering:
- ii) to free men from hunger, especially when the hungry are of one's own kith or kin, or when there is no one else to feed them:
- iii) to have faith, and never to lose courage:
- iv) to persevere throughout life and then to leave behind a legacy of perseverance for future generations; and
- v) to love human beings throughout one's life, and to leave behind a legacy of such love for the coming generations.

It is the people who follow this path of duty, of worship, of service, who are, the Qur'an says, the people on the right path, the righteous.

The severest injunctions are given regarding the orphans and the destitutes, concern for them

has been emphasized as an essential part of worship itself, and those who neglect them, and still claim to be religious, are pronounced to be those who make a travesty of religion itself:

13 : 1-7

More than one authentic *hadith* reports the Prophet's concern:

- i) Allah doth not show mercy to those who mercy do not show to mankind.
- ii) Allah showeth mercy to those who show mercy to men; be ye merciful on earth so that He may shower mercy from heaven.
- iii) All mankind is the family of Allah; He is, therefore, considerate to those who are considerate to His family.

c) NASTA'IN : we seek grace

· INYYAKA NASTA'IN We ask for Thy especial grace; we expect grace worthy of Thee. Selfishly, foolishly, we often ask Thee for unworthy things; but it is beneath Thy greatness to indulge us in our vain desires.

141 : 2; 310 : 11; 424 : 186; 427 : 214; 598 : 11

What is known as a *Celestial Hadith* has been recorded:

My servant who believes in ME,
who, in his striving to serve ME,
reacheth near and still more near, to ME,
he doth endear himself to ME.

And when he has endeared himself to ME:

I, MYSELF, become
the ears through which he hears,
the eyes through which he sees,
the hands with which he holds,
the tongue with which he speaks,
the feet with which he marches on . . .

• • •



VI IHDINAS SIRAT AL MUSTAQIM

a) **IHDINA** : Guide us Thou.

The Qur'an, in different verses, enumerates those whom God guides.

217 : 13; 278 : 27; 487 : 16

Also those whom He does *not* guide.

193 : 3; 204 : 28; 297 : 37; 383 : 30; 436 : 258;
437 : 264; 498 : 108; 598 : 115

b) **SIRAT** : path, highway, road.

SIRAT AL MUSTAQIM Highway leading straight and in safety to the goal.

Such a highway is defined in the Qur'an.

226 : 64; 335 : 36; 450 : 101

Conduct and service which earns God's guidance is listed with about as much clarity as the Ten Commandments to Moses (Exodus:20).

379 : 151-3

* * *

VII SIRAT ALLAZINA AN'AMTA 'ALAIHIM

a) **SIRAT ALLAZINA** : The path of those

AN'AMTA 'ALAIHIM : Whom Thou hast blessed.

The key derivative in this entire clause is *ni'mat* which would be equivalent to 'blessings' in the above. But it also means rewards, favours and grace as well. Numerous verses in the Qur'an, enumerate different forms of blessings:

1. Possession of mental equilibrium, intelligence, perception :

88 : 29; 184 : 100; 235 : 23; 398 : 179

2. Capacity for health and cleanliness :

429 : 222; 486 : 6

3. Social cohesion and absence of discord :

380 : 159; 451 : 10; 510 : 14; 539 : 10; 576 : 46;
579 : 65-6

4. Protection against enmity and ill-will :

93 : 34-5; 486 : 11

5. Protection from oppression :

281 : 6

6. Release from misery

78 : 49; 493 : 65

7. Bestowal of knowledge

261 : 2; 171 : 28

The Prophet is reported to have said : "Pursue ye knowledge even if you have to go to Chin." And the Qur'an itself enjoined him to pray for knowledge :

346 : 114

8. Spiritual and material leadership.

108 : 74; 123 : 19; 189 : 35; 406 : 40,
47; 416 : 122; 419 : 150-1; 468 : 54;
488 : 20; 577 : 52-3

9. Bestowal of not only relative but absolute favours.

427 : 211



10. Bestowal of goods and necessities.

307 : 114

11. Enjoyment of the gifts of heaven and earth.

10 : 15; 157 : 31; 221 : 10-13;

284; 32-4; 293 : 5-8; 294 : 18

12. Freedom from fear of all but Allah.

Sec. 419 : 150

13. Bestowal of family and domestic comforts, wholesome birth and nurture, comforts of lodging in residence, and when travelling, seasonal clothing.

Secs. 302 : 72-8; 303 : 80-1

14. Protection from sin and, therefore, from punishment.

183 : 57

15. Freedom from bondage and subjugation.

28 : 12-13 470 : 75 110 : 22 474 : 97-98

Those who perceive these blessings are described as those who have hearts :

460 : 191

And these are the blessings which are bestowed on those who are blessed for having followed the correct path.

• • •

GHAIRAL MAGHDUB I 'ALAIHIM

WA LAD DALLIN

a) **GHAIR AL** : other than those

b) **MAGHDUB** : objects of displeasure here earners of Allah's displeasure.

Who are the people for whom this word *maghdub* has been applied? Several passages of the Qur'an describe the different types that qualify for this designation :

1. Those who do not really believe in Allah : the cynics, the rejectors, the atheists, the scoffers, the apostates.

217 : 16; 306 : 106. 108; 412 : 90

2. The avaricious.

344 : 81; 407 : 60

3. Those who insist on upholding the faults of their fathers.

387 : 70-71

4. The gross, the vulgar, the deceitful.

493 : 60

5. Blasphemers and heretics.

535 : 6

6. Tormentors of the virtuous.

473 : 93; 408 : 61

7. Those who flee from duty.

572 : 16

Therefore **GHAIRAL MAGHDUB** means those who have *not* earned the displeasure of Allah and are therefore excluded from all these categories.

c) **DHALLIN** :

1. Those who have gone astray, lost their way in a sort of desert or are groping in utter darkness.

480 : 136



- | | |
|--|---|
| <p>2. Those who associate other persons or things with the Divinity.</p> <p style="text-align: right;">478 : 116</p> <p>3. Those who plead for help from others than Allah.</p> <p style="text-align: right;">562 : 12</p> <p>4. Those who do not respond to the evidences of Allah.</p> <p style="text-align: right;">240 : 32</p> <p>5. Those who disobey Allah and His Apostle.</p> <p style="text-align: right;">556 : 36</p> <p>6. Those who prefer the transient present to the future</p> <p style="text-align: right;">281 : 3</p> <p>7. Those who have strayed back to unbelief.</p> <p style="text-align: right;">414 : 108</p> <p>8. Those who exaggerate and overstep the truth.</p> <p style="text-align: right;">244 : 32</p> <p>9. Those who do not believe in the inevitability of consequences, i.e. recompensation for good or evil.</p> <p style="text-align: right;">161 : 8; 271 : 18</p> <p>10. Those who are entirely absorbed in the moment.</p> <p style="text-align: right;">283 : 18; 332 : 103-5</p> <p>11. The powerful who oppress.</p> <p style="text-align: right;">94 : 47</p> <p>12. The hard-of-heart, the obstinate.</p> <p style="text-align: right;">195 : 22</p> <p>13. Those who hinder men from faith.</p> <p style="text-align: right;">483 : 167</p> <p>14. Those who pretend to believe.</p> <p style="text-align: right;">403 : 8-16</p> <p>15. Those who exaggerate in goodness.</p> <p style="text-align: right;">376 : 140</p> | <p>The essence of this commentary therefore may be summed up as follows :</p> <p>The Deity is referred to as
ALLAH
because He is a) Hidden b) High c) Great</p> <p>Because He is hidden and un-knowable, we shall not associate anything that is manifest or knowable as part of Him.</p> <p>Because He is High, we shall not associate anything that is mundane, low, with Him.</p> <p>Because He is Great, we shall expect from Him only that which is worthy of His greatness.</p> <p>Allah is the One Being who has created all the peoples, all the communities of the world, nay, every atom of creation, with the twin love of a mother and a father and is, therefore, known as the <i>Rabb</i>, the Nourisher, the Sustainer.</p> <p>Since each one of us is an infinitesimal part of the Universe created by this One Being, who has not only created it but also sustains it with the twin love of father and mother, what should be the attitude of each one of us towards the rest of creation and particularly towards our fellow humans?</p> <p>Because He is the Father and the Mother of us all it follows that we are all brothers and sisters.</p> <p>Because Allah nourishes and sustains all the universe, every star and every atom, every community and individual with the combined love of a mother and a father—we too shall, therefore, wish evil to none. Instead, we shall help each to function and flourish and fulfil its respective role as freely as we ourselves claim the right to function and flourish and fulfil our own roles.</p> <p>Because Allah is the <i>rahim</i>, the womb, of the twin love of Mother and Father, He is called the <i>Rahman</i> and the <i>Rahim</i>. . Therefore, shall we not respond to this source of all love by each treating all with the affection of brothers and sisters? Can the source of all love tolerate any other</p> |
|--|---|

* * *



behaviour on the part of any one of us? Will not enmical behaviour on the part of any of us constitute desecration of filial duty?

It is this Being whose every wish constitutes a not-to-be questioned command. It is the command of this Being before which the command of no other can claim consideration.

He it is who takes account of every slightest move on the part of each and every one of us. His infallible judgment none can dare question.

That is why it is incumbent on us all to keep our accounts with our fellow beings straight and clear, both collectively and with each one individually. Otherwise this all-pervading parental love can never tolerate that any one of us should be guilty of filial impiety without being punished, so that

- a) we may refrain from repeating our offences.
and
- b) others too may take lessons from such

punishments and refrain from such filial impieties.

It is the fulfilment of this Being's purpose that constitutes the essence of our prayers, our worship.

It is hence that every one of us, individually and collectively, should pray to this Being Himself for guidance.

It is hence that every one of us, individually and collectively, will strive to follow the straight path which He wishes us to follow—that path by following which people earn His blessings; safeguard themselves from His displeasure and protect themselves from going astray.

It is hence that the *musallin*, the true worshippers of Allah, are described in a glowing passage in one of the early Suras of the Quran.

73 : 19-35

And now read the brief Sura *Al-Ma'un* which constitutes Section 13 in this compilation.

Whoever reads this brief summary of this condensed commentary, along with all the verses referred to in it, will realize that this Sura *Fatihah* is, indeed, the quintessence of this Scripture.



Interlude One

POSTSCRIPT to Book I—*AL-FATIHAH*

We have analyzed in detail what others have seen in, and said about, the opening invocation of the Qur'an entitled the Sura *Fatihah*. Let us now briefly refer back to our own rendering of the Sura as given in the beginning of Book I in the light of the notes that have followed it.

The verse-by-verse comparisons of the 18 earlier renderings will have shown, between the lines, the influence of two forces underlying them all :

- (a) the timid urge at individual originality discernible in the minor differences of words and construction; and
 - (b) the compulsion to uniformity which seriously restricts the individual urge and impels conformity with the predecessors in translation.
- It is this demand for uniformity, the compulsion to keep to the beaten path, that makes the slightest departure a matter of disapproval and even censure.

A second perusal of our own rendering at this stage will show that, in spite of this age-old and constrictive external pressure, we have departed significantly from the pattern set out by our eighteen predecessors in rendering into English the following words:

- (a) *Rahman and Rahim*
- (b) *hamd*
- (c) *'alamin* and
- (d) *malik*.

Since these departures in the very opening Sura, which most Muslims know by heart, have given rise to question and comment even when seen in early draft form, it has become incumbent on us to show, at least briefly, the bases on which they have been adopted.

(a) *Rahman and Rahim* : Section I of the Notes on the Sura *Fatihah*, entitled The Exordium, has already shown that these words *Rahman* and *Rahim*, like the Sura names mentioned in the Prologue, are not mere adjectives but have, through long and constant use, acquired the importance of proper nouns which do not justify literal translation. The English words 'compassionate' and 'merciful' might be the exact lexicographical equivalents of the two words *Rahman* and *Rahim* but they cannot even remotely reproduce the emotional and reverential aura which these names, more than others referring to the Supreme Deity, must have possessed for the recipients of the pristine Quranic message. Not one but several verses of the Qur'an, bear

testimony to this contention.

Before we go to the changed significance of these same words in the body of the Sura itself let us examine two of the other words *hamd* and '*alamin* that intervene.

(b) *Hamd* : The summary of Mirza Abul Fazl's commentary above has already served as authority for our rendering this word as 'command'. To support this authority we give in Appendix D :

(i) the exact wording from his Quranic Dictionary in Urdu, entitled *Gharib ul Qur'an* (1947) and

(ii) as many as five extracts from a commentary attributed to no less an authority than Ibn 'Abbas, the earliest known commentator of the Qur'an, and one who was a close relative of the Prophet during his lifetime. These references together should be ample evidence to absolve us from any charge of unauthorized innovation.

(c) '*Alamin* : The summary of Mirza Abul Fazl's commentary in Section 5 of the Notes, and still more so the Quranic verses he has given in support, should be ample authority for our rendering this word '*alamin* as 'communities'. It is obvious that when, on several occasions, the Yahud have been reminded that they had earlier been given an exalted position among the '*alamin* (See Sections 407, 416, 451) they were certainly not told that they had been exalted among 'all creatures', 'all the worlds', or 'all domains of existence' etc. In the course of the Quranic text it will be seen that we have everywhere used either 'peoples' or 'communities' in rendering the word on the basis of whether the one or the other word fits in better in the verse concerned.

To go back to the names *Rahman* and *Rahim* : The above-mentioned renderings of the words *hamd* and '*alamin* add colour to the significance which we see in the words *Rahman* and *Rahim*. Those renderings further support the thesis that these are names given by different communities to the One, the Only and the same Supreme Being. It is the recognition of this added significance of *Rahman* and *Rahim* which imbues this Sura with that universal aura which can give light to all communities, all peoples, belonging to all faiths and all climes.

(d) *Malik* : It will be seen that this word has been variously rendered as 'king', 'ruler', 'owner', 'sovereign' or 'master' while the English equivalents for the word *Din* are 'judgment', 'reckoning', 'Doom', 'recompense' and 'requital'. Now, the 'Day of Reckoning' is a generally accepted equivalent in the English language. We leave it to the sensitive reader to judge whether the word 'Arbiter' which we have decided upon after long deliberation,

does not fit into this particular context better than any of the others that we have met among the 18 renderings.

In other words, we see in the opening verses of this very invocation, the Sura *Fatihah*, that spirit of humility, open-mindedness and lack of smugness that are all reflected elsewhere in the Qur'an and particularly in another verse which is found in early, middle and late passages of the Meccan period of the revelation :

It is thy Lord : He knows
who has strayed from His path;
and He knows
who is one that is rightly guided.

(Qalam : 7—Nahl : 125—An'am : 117. Secs : 77, 308, 374)

If our rendering of this verse too suggests an unwarranted liberalism we invite other renderings of the original verses which will justify the belief widely prevailing among us Muslims, as in many other communities, that we alone are the possessors of all truth. We deplore this smugness and repeat :

Some call Him Allah, some Rahman, some Rahim :
He alone is the Arbiter of all reckonings;
Him alone we implore for guidance.

These detailed analyses of the above well-considered departures in the rendering of this one brief Sura serve to illustrate the attitude of cautious, yet bold, innovation adopted in this presentation. If and when the second volume of this work is published the authorities supporting the numerous other and similar departures found in the rest of the Quranic text will be available to the serious student. For the present all that can be done is to assure the readers that all caution possible for us has been taken to keep such deviations strictly within the bounds of accepted authority.

But, if inadvertently, we have overstepped either reason, common sense or authentic tradition let the reader not hesitate to offer constructive criticism. Let him only remember that :

Every striver strives
according, to his light,
And only Allah knows
who is, how far, right! (Sec. 317 : 84)

PRELUDE to Book II—AR-RUH

The word *Fatihah*, or *Al-Fatihah*, is not found in the Sura bearing that title; nor is the word found in that form in the rest of the Qur'an. It has been applied to that Sura because the chief meaning of the root, *f t h* is "to open", and the Sura serves as the opening of the Scripture par excellence. The names of the remaining four Books, however, are based on some important word to be found in the respective Book as indicated by the Quranic verse quoted on the title page of each Book.

The 18 brief Suras of *Ar-Ruh*, which we are about to meet at this early stage, will be found at the very end of the Qur'an in the traditional sequence. As a matter of fact they are the Suras revealed in the earliest phase of revelation which might well be termed as the period of Enlightenment. All 18 of them are, together, next in importance only to the Sura *Fatihah* and, therefore, deserve study in detail.

That is why our own renderings of these 18 Suras have each been supplemented by one other rendering from among the 18 translations of the Qur'an listed in Book I. In addition to this we have provided brief notes to each of these 18 Suras. An earnest student of the Qur'an would do well to study each of these Suras in as much detail as he can and with the help of other sources of information as well. If he has access to the original Arabic, he would profit greatly if he were to memorize them as well, for, the more he imbibes of the spirit and essence of these Suras found in *AR-RUH* the easier will it be for him to understand the contents of the three other Books that follow.

AR-RUH opens with the first five verses of Sura '*Alaq*' which are universally accepted as the very first revelation granted to the Prophet. The need for brevity here prevents us from elaborating on the value of these five verses. But we cannot help urging the serious student to ponder deeply on their significance. The occasion and the placement of the remaining 14 verses of this Sura are undeterminable.

The place and significance of Sura '*Qadr*', which immediately follows Sura '*Alaq*' even in the traditional sequence, is not so generally recognized. Contrary to the general belief, we have seen in this Sura not the mention of an 'annually' recurring night in which the souls of the dead descend to our terrestrial globe, but a glorification of the night in which the Prophet himself achieved Enlightenment.

The Student's Qur'an (1959) has given detailed comments on all these 18 Suras, and Volume II of this study may contain even more elaborate notes. Here the brief comments provided to each Sura will have to suffice.

(٥-٦٦-٧)

و
تَبَرُّكُ الْمَلَكِ

و

و

BOOK TWO

THE ENLIGHTENMENT

Angels and Revelations
waft down from above . . .
by the grace of their Lord :
In every way
'tis full of peace
until . . . the
rising of . . .
the Dawn . . . !

(Sec. 4)

Contents :

18 Earliest Meccan Suras

1. T.S. 96 and 97
(T.S. 98 shifted)
2. T.S. 99 to 114

Border inscription on title page :
T.S. 84 Sura *Inshiqaq*—Sec. 39

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

SURA : 'ALAQ

In the name of Allah the Rahmān the Rahīm



1 *** 1

(O MUHAMMAD!)

CALL !

In the name of thy Lord:
thy Lord who creates!

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝

2 Creates man
from a lowly cell!

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝

3 Call, for thy Lord
is most Gracious!

اِقْرَأْ وَرَبُّكَ الْكَرِيمُ ۝

4 He taught by the pen!

الَّذِي عَلَّمَ بِالْقَلَمِ ۝

5 Taught man what he would not
have otherwise known!

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم ۝

IQRA' Ecrire (Latin) : Cry out, call, announce, invite, arouse, proclaim, awaken.

Also "read" (Sura Bani Israil Sec. 310 :14)

"Cry aloud, spare not, lift up thy voice like a trumpet and show My people their transgressions, and the house of Jacob their sins."

(Isaiah lviii :1)



.....

2 *** 2

6 Verily, man
tends to blaspheme

7 In assuming that he is
responsible to none

8 When, in fact, he has
to answer to his Lord!

9 Dost thou see that one
who forbids

10 Our servant from worship?

11 Dost thou think
he is rightly guided?

12 Or that he enjoins
righteously?

13 Dost thou not see
how he interdicts,
then slinks away?

14 Doth he not know
that Allah doth see?

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى
أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى
كَلَّا إِنَّ لَكَ لَأَجْزَأَ الْكَافِرِينَ
ثَأْنِيكَ عَنْ يَمَنِهِ خَاطِئَةٌ
فَلْيَدْعُ نَادِيَهُ
سَنُنَادِيهِ نَادِيَهُ
كَلَّا لَا تَطِيعُ وَاسْجُدْ وَاقْرَأْ

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ
أَنْ تَرَاهُ اسْتَغْنَى
إِنْ إِلَىٰ رَبِّكَ الرَّجْعَى
أَرَأَيْتَ الَّذِي يَنْهَى
عَبْدًا إِذَا صَلَّى
أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى
أَوْ أَمَرَ بِالتَّقْوَى

3 *** 3

15 Verily, if he desist not
from his obstruction,
We shall lay low his head—

16 His audacious, atrocious,
presumptuous head!

17 Let him then call upon
his accomplices;

18 We have only to let loose
the suppressors!

19 Nay! Bend thou not to him;
only bow thou (to Us)
and draw thou
yet more close.

.....

*

CHAP. XCVI.

The Chapter of Blood congealed, containing seventeen Verses, written at Mecca.

Bedaoi and Gelaldin call this the Chapter of Reading.

IN the name of God, gracious and mercifull. Read the *Alcoran*, and begin through the name of God, who created all, who made man of a little congealed blood. Read the *Alcoran*, and exalt the glory of thy Lord, who hath instructed man in the Scriptures, who taught him what he knew not; nevertheless, he is in a great error, he will not consider that he shall return before God. Hast thou considered him that

would have hindred one of the servants of God to make his prayers? hast thou understood if he were in the way of salvation? hast thou seen if he blasphemed? if he hath abandoned the faith? knoweth he not that God forsaketh him? If he desist not, he shall be dragged by the haire into the fire of hell, with the wicked; he shall quit the place where they assemble, to dispute against the faith, and the devils shall cast them headlong into flames eternall. Disobey not the commandments of God, persevere in thy prayers, worship God alwayes; obedience to his commandments shall draw thee near to his divine Majesty.

1. ALEXANDER ROSS — 1649

SURA : QADR

In the Name of Allah the Rahimān the Rahīm

1 *** 4

(O MUHAMMAD !)

Verily,
We sent it down
on the Night of Glory!

2 How could'st thou have foreseen
the Night of Glory? !

3 The Night of Glory,
more generous than
a thousand moons!

4 Therein angels and revelation
waft down
by the grace of their Lord :
In every way

5 'Tis full of peace
until ...
the rising of ...
the ... D A W N !

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ
وَمَا أَكْذَبُكَ مَا لَيْلَةُ الْقَدْرِ
لَيْلَةُ الْقَدْرِ قَدْرُ مِائَةِ أَلْفِ شَهْرٍ
تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ
رَبِّهِمْ مِنْ كُلِّ أَمْرٍ
سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

CHAPTER XCVII.

ENTITLED, AL KADR ; WHERE IT WAS REVEALED IS DISPUTED:
IN THE NAME OF THE MOST MERCIFUL GOD.

VERILY we sent down *the Kordn* in the night of al Kadr.* And what shall make thee understand *how excellent* the night of al Kadr is? The night of al Kadr is better than a thousand months. Therein do the angels descend, and the spirit *Gabriel* also, by the permission of their LORD, with his decrees concerning every matter.* It is peace, until the rising of the morn.

2. GEORGE SALE — 1734

Ar-Ruh :

Sale : 'the spirit of Gabriel.'

Sarwar : 'the (Great) spirit (i.e. Gabriel).'

All others have rendered this word simply as 'spirit'; some with small and others with capital S.

Our rendering it as 'revelations,' is based on Sec. 318, verses 85 to 88 where a clear answer is provided to the question, "What is ar ruh?"

In this early Sura it refers to the very first revelation; hence it can legitimately be rendered also as 'enlightenment.'

It reminds one of a similar experience of the Buddha :

"...the lonely searching and the strife for light..."
and, finally, the moment of illumination which comes with such serenity that—

"far and near, in homes of men there spreads an unknown peace."

(Arnold, in Light of Asia)

SURA : ZILZĀL

In the Name of Allāh the Rahīmān the Rahīm

1 *** 5

When the land shall be convulsed
to its uttermost core,

2 And the country shall rid itself of
the burdens that suppress her,

3 When men shall say:
'What has come to her? !'

4 Then shall she divulge her tales

5 For thy Lord will inspire her!

6 Then shall men come forth in droves
to be shown their deeds!

7 Whoso has done an atom's weight of
good, shall see it,

8 And whoso has done an atom's weight
of evil, shall see it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا
وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا
وَقَالَ الْإِنْسَانُ مَا لَهَا
يَوْمَئِذٍ تُخْبِتُ أَعْيَانَهَا
يَأْتِي رَبُّكَ أَزْوَاجًا
يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا
لِيُرَوْا أَعْمَالَهُمْ
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا
يَرَهُ
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا
يَرَهُ

Ard :

The word has been rendered invariably as 'earth' or 'Earth', in both the first and the second verses, and the Sura is generally taken to be a prophecy and description of the Day of Doom or Day of Judgment.

Even Mirza Abul Fazl in his 1910 edition had followed this rendering. It is only in his 1955 edition that he renders the word as 'land' in both verses, and thus suggests the Sura to be a forecasting of a moral upheaval in the near future.

The removal of the burdens thus comes to be aptly applied to the likely overthrow of the Meccan oppressors who are elsewhere referred to as those who dominate like mountains and appear to be as immovable.

[XXX.]

SURA XCIX.—THE EARTHQUAKE

MECCA.—8 Verses

In the Name of God, the Compassionate, the Merciful

WHEN the Earth with her quaking shall quake
And the Earth shall cast forth her burdens,
And man shall say, What aileth her?
On that day shall she tell out her tidings,
Because thy Lord shall have inspired her.
On that day shall men come forward in throngs to behold
their works,
And whosoever shall have wrought an atom's weight of good
shall behold it,
And whosoever shall have wrought an atom's weight of evil
shall behold it.

3. J.M. RODWELL — 1861

First chronological presentation

SURA : 'ĀDIYĀT

In the Name of Allah the Rahīm, the Rahīm

1 *** 6

- S**ee the blowing, puffing chargers
 2 Whose striking hoofs throw sparks;
 3 The scouts that scour at dawn,
 4 Those that raise a sudden storm of dust
 5 And cleave through hosts of men!
 6 Verily! Man is ungrateful
 to his Lord.
 7 And, verily, he is thereof
 himself witness;
 8 And, verily,
 in the love of his own weal,
 he is unscrupulous.
 9 Doth he not know that what is
 (even) buried in the tombs
 will be laid bare?
 10 What is
 (even) in the breasts of men
 shall become known?
 11 Verily, then shall their Lord
 be fully informed
 of what they did.



وَالْعَادِيَاتِ ضَبْحًا
 فَالْمُورِيَاتِ قَدْحًا
 فَالْمُجِرَّاتِ صُبْحًا
 فَأَكْثَرْنَ بِهِمْ قَفْحًا
 فَكُفَّطْنَ بِهِمْ سُفْحًا
 إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُورٌ
 وَإِنَّهُ عَلَىٰ ذَلِكَ لَاشْفَعٌ
 وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ
 أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي
 الْقُبُورِ
 وَحُصِّلَ مَا فِي الصُّدُورِ
 إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

THE CHAPTER OF THE CHARGERS.

(C. Mecca.)

In the name of the merciful and compassionate God.

By the snorting chargers!

And those who strike fire with their hoofs!

And those who make incursions in the morning,

And raise up dust therein,

[5] And cleave through a host therein!

Verily, man is to his Lord ungrateful; and, verily, he is a witness of that.

Verily, he is keen in his love of good.

Does he not know when the tombs are exposed, [10] and what is in the breasts is brought to light?

Verily, thy Lord upon that day indeed is well aware.

4. E.H. PALMER — 1880

The first five lines present a striking word-picture of horsemen making an early morning surprise raid on a defenceless habitation.

Then comes the observation: How ungrateful is man to his Lord! How unscrupulously he makes use of these magnificent, faithful, intrepid creatures of God, subjected to his will, the instruments of aggression and cruelty for individual gain!

And, finally, the hope, the threat and the promise that the day when justice will assert itself is not far.



SURA : QĀRI'AH

In the name of Allāh the Rahīmān the Rahīm

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 *** 7

The Terrible Calamity!

2 What terrible calamity!

3 And what will make thee know,
how terrible the calamity?

4 The day when (common) men,
(in their distress are),
like scattered moths,

5 And the mighty
(looming now like mountains fly),
like carded wool.

6 Then, as to him
whose righteousness
preponderates,

7 He is in life well-pleasing;

8 And as to him
whose righteousness is light,

9 He descends to perdition.

10 And what shall make thee know
what that is?

11 A fiery agony!

الْقَارِعَةُ

مَا الْقَارِعَةُ

وَمَا أَذْرِكُ مَا الْقَارِعَةُ

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُورِ

وَيَكُونُ الْجِبَالُ كَالْعِهْنِ السَّنْفُورِ

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ

فَأُمُّهُ هَاوِيَةٌ

وَمَا أَذْرِكُ مَا هَوِيَةٌ

نَارُ حَاقِيَةٍ

CHAPTER IOI.

Entitled, The Striking, revealed at Mecca, containing 11 Verses.

In the name of Allāh, the All-providing and the most Merciful God.

1 The striking! 2 What is the striking? And what shall make thee understand what the striking is? 4 A day the people shall become like scattered moths, 5 and the mountains like flocks of carded wool. 6 Thus, whose balance shall be heavy, 7 he shall be in a pleasing life; 8 and whose balance shall be light, 9 his mother shall be hell. 10 What shall make thee understand, what it is? 11 It is a burning fire.

5. ABDUL HAKIM — 1905

Qari'ah: Coming in the end of the Uthmanian recension, these Suras have all acquired eschatological colour. Hence the difficulty in rendering them adequately. Notice the variety:

Extreme affliction: Ross

The Blow: Rodwell.

The Striking: Sale, Abul Fazl, Bell.

The Calamity: Pickthall.

Day of Noise and Clamour: Yusuf Ali.

Great Calamity: Sher Ali

Clatterer: Arberry.

Disaster: Dawood.

Striking Calamity: Ahmed Ali.

Rude Awakening: Abdul Lateef.

The world will be overtaken by a great calamity: Z. Khan.

And everybody refers to the mountains that will fly like carded wool!

But what fear this Sura must have cast on the 'mountainous'! What hope and spirit it must have inspired in the meek and the oppressed of those days!

SURA : TĀKATHUR

In the Name of Allāh the Rahīmān the Rahīm

1 *** 8

The lure of abundance beguiles you

2 Until ye reach the graves.

3 Ay! in the end shall ye know!

4 Again, ay! in the end shall ye know!

5 Ay! would that ye knew
with the knowledge of certainty

6 That you will surely see
the flaming fire!

7 But ye would rather see it
with the eyes of certainty!

8 And then shall ye be asked
about the pleasures (ye enjoyed).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَكُنْ أَتَىٰ زُرْتُمُ الْمَقَابِرَ
كَلَّا سَوْفَ تَعْلَمُونَ
ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ
كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ
لَتَرَوُنَّ الْجَحِيمَ
لَتَوَلَّيْنَهَا عَيْنَ الْيَقِينِ
ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّؤُورِ

سُورَةُ التَّكْوِيْنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[١] أَلَمْ تَكُنْ أَتَىٰ زُرْتُمُ الْمَقَابِرَ [٢] كَلَّا سَوْفَ تَعْلَمُونَ
[٣] ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ [٤] كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ لَتَرَوُنَّ
الْجَحِيمَ [٥] لَتَوَلَّيْنَهَا عَيْنَ الْيَقِينِ [٦] ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّؤُورِ
التَّعْبِيرِ

9. THE DESIRE OF INCREASE.

(SU'RAH CH.)

In the Name of God, the Merciful, the Com-
passionate.

- 1 The desire of increase occupies you
- 2 Till ye come to the graves!
- 3 Ay! in the end ye shall know.
- 4 Again, ay! in the end ye shall know.
- 5 Ay! if ye only knew with certainty of know-
ledge!
- 6 Ye shall surely see Hell;
- 7 Again, ye shall surely see it with the eye of
certainty.
- 8 Then shall ye be asked on that day about the
pleasures!

Note: This unambiguous Sura perhaps needs to be memorized by every school-boy and every school-girl in this age of commerce, industry and growing wealth.

The socialism which it inculcates is not one that is enforced by the State but one that is born of individual conscience and enlightened self-interest seen over a larger field of space and time.

6. MIRZA ABUL FAZL — 1910

First chronological presentation by a Muslim;
First translation in English with Arabic text.



SURA : 'AŞR

In the Name of Allāh the Rahīmān the Rahīm



1 *** 9

Time itself is witness!

2 Verily, man is bogged
in futility:3 Excepting those who have Faith,
and strive Righteously;
who set examples of Truth,
and are models
of Perseverance.

وَالْعَصْرِ
إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

CHAPTER CIII

TIME
(Al-'Asr)REVEALED AT MECCA
(3 verses)

* 1000 *	In the name of Allah, the Beneficent, the Merciful. 1 Consider* the time, 2 Most surely man is in loss, 3 Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience. ¹⁰⁰⁰	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَالْعَصْرِ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ
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The word tawasau in the last of the three lines means not only to be a temporary example to others but to live as an example to be left behind to posterity. Only those whose whole life has been an example of Faith, Righteousness, Truth and Perseverance, only they, this Sura contends, are exceptions to the rule that Man, in general, is bogged in futility, his labours, generally, are in vain.

As a proof of this condensed expression having such wide implications, the Sura calls on all human experience as witness. All past and all present, it says, bears out the truth of this assertion. And if we do look back on the infinitesimally little that each one of us knows of history, we cannot help seeing the truth which this Sura embodies.

7. MUHAMMAD ALI — 1917

Reviewing human experience, the ancient Preacher
may well have exclaimed,

"All is vanity!"

(Ecclesiastes 1,2; 1000 B.C.)

But the Quran here says,
"No! Not all. Look back and see: the labours
of some have not been in vain.

(From The Student's Quran)



SURA : HUMAZA

In the Name of Allah the Rahim, the Rahim

1 *** 10

(O MUHAMMAD !)

Woe to every slanderer
(and) backbiter!

- 2 Who amasses wealth
and hoards it covetously.
- 3 He thinks that his treasure
will make him ever secure.
- 4 No! he shall surely be flung
into bitter agony.
- 5 And what shall make thee know
how bitter the agony will be?
- 6 The fire by Allah kindled,
- 7 Which mounts above
the hearts (of men)!
- 8 Verily, it shall envelop them
like a vault
- 9 On outstretched columns!



وَيْلٌ لِّلْمُصَلِّينَ
الَّذِينَ جَمَعُوا مَالًا وَوَعدُوا
يَحْسِبُونَ أَنَّ مَالَهُمْ أَخْلَدَهُمْ
كَلَّا لَيُنشَرُّوا فِي الْحُطَمَةِ
وَمَا أَظُنُّكُمْ فِي الْحُطَمَةِ
نَارًا أَهْلًا مُّوقَدَةً
الَّتِي تَكْلِمُهُ عَلَى الرَّأْيِ
إِنَّمَا عَالِيَهُمْ ثَوْدٌ صَدَدٌ
فِي عَذَابٍ مُّسْتَدَادٍ

CHAPTER 104

THE SLANDERER
(Al-Humazah)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|--|
| 1 Woe be to every slanderer, defamer: | 6 The fire of God which has been |
| 2 Who gathers wealth and guards it, | lighted— |
| 3 He thinks that his wealth shall abide. | 7 One which rises over the hearts. |
| 4 Nay, he shall surely be cast into that | 8 Surely it shall surround them on all |
| which crushes, | sides |
| 5 And what shall make thee compre- | 9 In extended columns, |
| hend what that crushing thing is! | |

8. GHULAM SARWAR — 1929

The burning eloquence of the Message was threatening the vested interests. Sensing danger the exploiters tried to smother it through instigated laughter and derision. That being found ineffective the battle between exploitation and liberation became more intense. A whispering campaign of slander has begun.

The Prophet can count only on the Message as a refuge; and the eloquence of the Message appeals to the hearts of the opposition assuring them that their own consciences will consume them if they continue to revile and spread slander which they themselves knew to be false.

Their wealth will only add fuel to the fire that will arise within themselves.

SURA : *FIL*

In the Name of Allah the Rahimān the Rahīm

1 *** 11

(O MUHAMMAD !)

Hast thou not seen
what thy Lord did
with those who came
with the elephant?

2 Did He not make their plans
end in humiliation?

3 He sent upon them swarms
(of evil)
one upon another,

4 Crushing them (as if)
with showers of stones,

5 And leaving them
like grazed,
stubbled fields!

Without mentioning the Prophet's mission, without mentioning the persecution which his adherents were beginning to meet at the hands of his fellow citizens, this Sura, in effect, asks the Meccans :

"Do you not remember how God punished the unjustified aggression against your own religion?

"Do you not realize that if you try to destroy the new religion, God will punish you likewise?"

And to the small group of his adherents, beginning to meet in secret, the same words served not as rhetorical questions, but as an angelic message of reassurance. Yes, God will punish these aggressors too and will save their little, persecuted band from the tortures that were beginning to be inflicted on them. These exploiters of theirs! Yes, they too will, soon present a field trampled upon by feeding cattle.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ
أَلَمْ يَجْعَلْ لِكَيْدِهِمْ فُتْرًا مَبِينًا
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ
تَرْمِيهِمْ بِحِجَارٍ مَوْسُومَةٍ
فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ

THE ELEPHANT

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Hast thou not seen how thy Lord dealt with the owners of the Elephant?
2. Did He not bring their stratagem to naught,
3. And send against them swarms of flying creatures,
4. Which pelted them with stones of baked clay,
5. And made them like green crops devoured (by cattle)?

9. M. PICKTHALL—1930

All this is conveyed through five brief lines. No wonder the Arabs, to whom brevity of speech and elegance of words were the highest merits in an individual, regarded this as sheer magic and were thoroughly disconcerted!

(The Student's Quran)

SURA : SHITĀ'

In the Name of Allāh the Rahmān the Rahīm

1 *** 12

For the uniting of the Quraish;

2 Their uniting for
the caravans of Winter and Summer—

3 Let them serve the Lord of this House

4 Who feeds them against hunger
and keeps them safe
from fear!



لَا إِلَهَ إِلَّا هُوَ
الْقَیُّومُ رَحْلَةُ الشَّوَا وَالصَّیْفِ
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ
الَّذِیْ أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ
مِنْ خَوْفٍ

Sura CVI.

Quraish or The Quraish, (Custodians
of the Ka'ba).

In the name of God, Most Gracious,
Most Merciful



1. For the covenants
(Of security and safeguard
Enjoyed) by the Quraish,⁴⁰⁹

لَا إِلَهَ إِلَّا هُوَ

2. Their covenants (covering) journeys
By winter and summer,—⁴¹⁰

الْقَیُّومُ رَحْلَةُ الشَّوَا وَالصَّیْفِ

3. Let them adore the Lord
Of this House,⁴¹¹

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

4. Who provides them
With food against hunger,⁴¹²
And with security
Against fear (of danger).⁴¹³

الَّذِیْ أَطْعَمَهُمْ مِنْ جُوعٍ
وَآمَنَهُمْ مِنْ خَوْفٍ

The words in the original, rihlat ash shita' was saif, refer to the two caravans of Winter and Summer which are said to have been regularized by a forefather of the Quraish. The acceptance of this meaning, and no one has yet offered an alternative, commits one to accept also the fact that the calendar observed by the Arabs during the time of the Prophet was not independent of the seasons as it is today.

If they regularly organized trade caravans going North in early summer, and South in early winter, then the annual Hajj could never have occurred in mid-summer and mid-winter as it often does now. The two annual festivals for which people gathered in Mecca from all quarters could not but have coincided with the two intervening equinoctial periods of February-April and August-October.

The first of these occasions was called the HAJJ AL ASGHAR and the other HAJJ AL AKBAR.

But more of this elsewhere.

(See Secs. 29 : 1-5; 587 : 36-7 and Appendix C
Also The Student's Quran)



SURA : MA'UN

In the Name of Allah the Rahmān the Rahīm

1 *** 13

(O MUHAMMAD !)

Dost thou (not) see
who it is
that really spurns the reckoning?

2 It is he
who drives away the orphan,

3 And stirs not to feed the hungry.

4 Woe to the worshippers

5 Who real worship do neglect;

6 Those who offer ostentatious worship (to Allah)

7 And yet deny simple service to the needy.

DIN means reckoning, and, like 'reckoning', has two meanings :

as verb, judging, weighing.

as noun, product, creed, faith.

SALAT has several meanings: service, duty, worship, prayer.

The detractors of the Prophet charge him with
a) *abandoning the creed of their forefathers and*
b) *inviting disaster to the community by misjudging.*

This Sura turns the tables by asking barbed questions :

"Do you not see who is making a travesty of the creed?

"Do you not see who is inviting disaster through misjudgment?

Then it answers :

It is those who have no genuine sympathy for the community; those who deprive the helpless orphans of their patrimony. It is those who make a show of service to God by worshipping Him while denying consideration to His creatures!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ
فَإِنَّكَ الَّذِي يُدْعَى الدِّينَ
وَلَا يَحْشُرُ عَلَى طَعَاوِلِ الدِّينِ
قَوْلَ الْإِسْرَافِينَ
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ
الَّذِينَ هُمْ يُعْرَضُونَ
وَيَسْتَعْذِرُونَ الْمَسَاغِينَ

SURAH CVII

THIS short surah is probably a unity, and cannot be early. Whether it is to be regarded as Medinan is doubtful. Ahrens holds the latter part to be so, on account of the reference to people who were negligent with regard to the prayer. The whole surah may in fact hit at lukewarm supporters in Medina, as some Moslem interpreters held.

SŪRAT AL-MA'ŪN—CHAPTER OF SUCCOUR.

In the Name of Allah, the Merciful, the Compassionate.

1. Hast thou noticed him who counts false the Judgment ?¹
2. That then is the one who repulses the orphan,
3. And does not urge the feeding of the poor.
4. So, woe to those who pray,²
5. Who of their Prayer are careless,
6. Who make a show,
7. But withhold succour !³

¹ Or " the Religion."

² Possibly a designation at this stage of Muhammad's followers ; cf. lxx. 22, lxxiv. 44.

³ *Mā'ūn*, a word of uncertain meaning, probably derived from the Hebrew *mā'ān*, "refuge," but modified by the meaning of the Arabic root. It is usually interpreted as referring to the *Zakāt*, which, if the surah is Medinan, is possible.

11. RICHARD BELL — 1937

"Will you steal, murder, commit adultery, swear falsely and still stand before Me in this House and say, 'Deliver us,' only to go on doing all these abominations?

(Amos. 5 :21)



SURA : KAUTHAR

In the name of Allāh the Rahmān the Rahīm

1 *** 14

(O MUHAMMAD !)

Verily, We have granted thee
in abundance

2 Then keep on serving
for the sake of thy Lord
and learn to forego!

3 It is they,
they that taunt thee,
that shall be in want!



إِنَّا أَنْعَمْنَاكَ الْكَوْثَرَ
فَصَلِّ لِرَبِّكَ وَأَنْحَرْ
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Kauthar: abundance; Anhar: sacrifice; Abtar:
perplexed: three word-gems in rare setting!

Anhar, the most important, is generally rendered as 'sacrifice'; but, like 'sacrifice' itself, its meaning is generally mutilated. Instead of meaning, to forego one's needs in favour of the needs of others, or at least 'to give up for the sake of something,' (Webster) it is generally understood, at least in this verse, to be an injunction to offer animal sacrifice!

In view of the discouraging and adverse circumstances of the early years, this three-gemmed gauntlet can be better understood as follows:

"Do not be discouraged! Thou hast no male heir—but We have granted thee an abundance of Our blessings...

"Continue thou to serve, and forego comforts and pleasures.

"It is these who taunt thee that are unblest, perplexed!

CVIII

ABUNDANCE

In the Name of God, the Merciful, the Compassionate

Surely We have given thee abundance;
so pray unto thy Lord and sacrifice.
Surely he that hates thee, he is the one cut off.

12. A.J. ARBERRY — 1955

What comfort and courage this minute message must have brought to him! What reassurance it can still bring to the righteous in the midst of the opposition which they generally meet.



SURA : KĀFIRŪN

In the Name of Allāh the Rahīmān the Rahīm

1 *** 15

(O MUHAMMAD !)

Say :

O, ye (deliberate) evaders!

2 I serve not what ye serve;

3 Nor are ye servers of what I serve.

4 I am not a server of what ye serve

5 Nor are ye servers of what I serve!

6 For you is your reckoning, for me, mine!



قُلْ يَا أَيُّهَا الْكَافِرُونَ
لَا أَعْبُدُ مَا تَعْبُدُونَ
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ
لَكُمْ دِينُكُمْ وَلِيَ دِينِ

The word kafirun is generally rendered now as 'unbelievers', 'disbelievers', 'misbelievers', 'heathens', 'pagans'. But kafara means 'to evade', 'to deliberately refuse to see'; 'to hide from one's self and others', (hence kafir, the farmer who hides the seed underground).

Muslim, in this parlance, is one who has pledged himself to see; mu'min is one who has not only seen, but believes.

All those born to Muslim parents and, therefore, classed as Muslims today, need not be muslims in the Quranic sense, much less mu'mins; in fact, all, except those who have pledged themselves to abide by the code of Islam (see preceding Commentary on Sura Al-Fatihah), must be regarded as outside the pale of Islam, and many of these might even be kafirs in the Quranic sense.

On the other hand, there may be muslims, or even mu'mins among those not born to Muslim parents.



Chapter 109

AL-KAFIRON
(Revealed before Hijra)

Part 30

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'O ye disbelievers!
3. 'I worship not that which you worship;
4. 'Nor worship you what I worship.
5. 'And I am not going to worship that which you worship;
6. 'Nor will you worship what I worship.
7. 'For you your religion, and for me my religion.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ يَا أَيُّهَا الْكَافِرُونَ
لَا أَعْبُدُ مَا تَعْبُدُونَ
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ
لَكُمْ دِينُكُمْ وَلِيَ دِينِ

13. SHER ALI — 1955

In understanding the Qur'an, therefore, these words must be understood in the sense which they had then, and not in the sense in which they are used now.



SURA : NAṢR

In the Name of Allāh the Rahīmān the Rahīm

1 *** 16

(O MUHAMMAD !)

When there comes the aid of Allāh,
and the gates fly open,

2 Thou wilt see men
entering the Faith in throngs:

3 Therefore,
strive on at the bidding of thy Lord,
and show them grace;
Verily, He is the great Forbearer!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ
اللَّهِ أَفْوَاجًا
كَسِبَتْهُمْ يَحْيَىٰ رَبِّكَ وَأَسْتَغْفِرُكَ
إِنَّكَ كَانَ تَوَّابًا

"The Quran, although in prose, possesses all the qualities and charms of poetry, such as rhythm resonance, grandeur of style etc., so much so that the omission or addition of even a single letter in the text disturbs it as much as it would disturb the hemistich of a verse.

"Some time ago a Muslim French convert, who is a musician by profession, assured me that in Sura Nasr some passage seems to have been lost, for it reads:

'Fi din illahi afwajan. Fa sabbih,' which is musically incongruous.

"My scant knowledge of the art of reciting the Quran came to my aid and I replied, No, the correct reading of the passage is:

Fi din illahi afwajan v Fasabbih because the n and f get assimilated; so, after the n there is a slight pronunciation of v in Fa sabbih."

HELP

When Allah's help and victory come, and you see men embrace His faith in multitudes, give glory to your Lord and seek His pardon. He is ever disposed to mercy.

14. N.J. DAWOOD — 1956

Unexplained sequence of Suras

"Thereupon the musician and well-meaning brother exclaimed: 'I renew my faith; with your explanation there remains nothing incongruous from the musical viewpoint and no passage seems to be lacking.' The prose of the Quran is as much measured as the lines of a poem."

Mohd. Hamidullah, (Sorbonne, Paris)
Weekly Radiance, 31 Jan. 1965

SURA : LAHB

In the Name of Allah the Rahimān the Rahīm

1 *** 17

Damned be his handiwork,
and damned be he,
this fire-spitting
Father of Flames!

2 Neither what he has acquired
nor what he is engaged in

3 Will save him from himself burning
in the fiery flames!

4 And his wife also:
on her shoulders
a bundle of faggots,

5 And around her neck,
a string of tinder!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ
سَيَصْلَىٰ نَارًا إِذَا تَلَهَّبَ
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

سُورَةُ الْكَافِيَّةِ وَهُوَ خَبْرٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۖ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا
كَسَبَ ۖ سَيَصْلَىٰ نَارًا إِذَا تَلَهَّبَ ۖ وَأَمْرَأَتُهُ حَمَّالَةَ
الْحَطَبِ ۖ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۚ

Flame. CXI

(Makkan. 1 Section and 5 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. Perish the two hands of Abu Lahab,² and perish he!
2. His riches availed him not, nor what he earned.
3. Soon he shall roast in a Fire, Flame,
4. and his wife also: a fuel carrier.
5. Around her neck be a cord of twisted palm-fibres

There is obviously, among the Prophet's assailants, a particularly nasty couple—the husband engaged in fire-spitting, and the wife an obnoxious vilifier and scandal-monger. Notice the caricatured humour which fiery Arabs can best appreciate :

Neither his dubiously acquired name, 'Father of Flames', nor his occupation of 'fire-spitting', is to save him from going to his own element, the fiery flames!

And these fiery flames, in which both are to burn, may be, ironically enough, a fire kindled by the wife herself who is ever ready for social arson, carrying a bundle of scandal, like faggots, on her shoulder, and a string of insinuating lies, like a rope of lighted fibre, around her neck!

15. ABDUL MAJID DARYABADI — 1957

What hilarious laughter it must have evoked among the young Meccans ever ready to enjoy a joke especially if it had literary merit as well! How the couple must have been deflated! With what relish the little band of the Prophet's adherents must have recited this picturesque invective.

(Condensed from The Student's Quran)

SURA : TAWHĪD

In the Name of Allāh the Rahīmān the Rahīm

1 *** 18

(O MUHAMMAD !)

Say:

He is Allah, the One!

2 Allah, the Eternal
Refuge of all!

3 Begets He not,
nor is He begotten!

4 And like unto Him
there can be no other!

Not only the Taurat but the Upanishads and the Gita glorify the Oneness and the Sublimity of the Supreme Being. Here is a translation of a verse from the Gita:

*He is all-knowing God,
Lord of Emperors,
Ageless,
Subtler far than mind's
innermost subtleties.
Universal Sustainer,
shining Sun-like,
self-luminous!*

The Quranic contribution to Monotheism, therefore, lies

(a) In defining the ONE in such simple, brief, musical and easily remembered terms that the Supreme became, so to say, a part of immediate human experience;

(b) In making this Oneness the fundamental basis of all its teaching; and

(c) In bringing the idea of the ONE from the minds of the intellectual elite—the pandits, the rabbis, the cardinals—to the hearts of the simple masses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ
اللَّهُ الصَّمَدُ
لَمْ يَلِدْ وَلَمْ يُولَدْ
لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Part XXX

Al-Idhāḥ

Chapter CXII

CHAPTER CXII

Al-Idhāḥ

(The Unity)

(Revealed at Mecca)
4 Verses in 1 Section

SECTION I

Unity of God

God is One (alone) He is Needless, besides Him there is no other god



In the name of God the
Beneficent the Merciful

1. Say:³¹⁸⁵ "He, God, is ONE (alone)."
2. God,³¹⁸⁶ the *Needless,
3. He³¹⁸⁷ begetteth not, nor is He Begotten,
4. And there is none like unto Him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ
اللَّهُ الصَّمَدُ
لَمْ يَلِدْ وَلَمْ يُولَدْ
لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

16. MIR AHMED ALI — 1964

Shia commentary

If many Muslims too, like others, have succumbed to hero-worship and have attributed Divine powers in varying degrees, to humans of the past and the present, the blame cannot be laid at the door of the Qur'an

And remember that this Sura is revealed in the teeth of opposition.

(Condensed from The Student's Quran)

SURA : FALAQ

In the name of Allah the Rahimān the Rahīm

1 *** 19

(O MUHAMMAD !)

Say : I take refuge
in the Lord of the Dawn!

2 From the malevolent aspects
of His creation:

3 From the evils of the darkness
when it encompasseth;

4 From the mischief
of those who cast knots
and weaken resolutions;

5 From the injury
by the envious
when he envies.



قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ
وَمِنْ شَرِّ مَا خَلَقَ
وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ
وَمِنْ شَرِّ النَّفَّاثِيْنَ فِي الْعُقَدِ
وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ

CHAPTER 113

Al-Falaq : The Daybreak

Delivered at Mecca—Verses 5

In the name of God, the Compassionate, the Merciful.

1. Say: I seek refuge in the Lord of THE DAYBREAK
2. From the evil which may proceed from anything which he hath created,
3. And from the evil (that may lurk) in the over-spreading darkness of the night,
4. From the evil of the women practising witchcraft who breathe over knots (of twine).
5. And from the envy of the envier when he envieth.

17. ABDUL LATEEF — 1968

What is evil? Why did God, 'with paradise devise the snake?' These are relative questions for philosophers to speculate on and for poets to play with.

All we know is that in God's creation good and evil exist in relation to each other.

Where then is a creature to seek refuge from evil except in Him who created evil also?

And since it is the mental perception of evil that hurts, what better antidote than deliberately making the mind dwell on the good in God's creation, the dawn as opposed to the dark night, beauty as opposed to ugliness, the holy as opposed to the base, love as opposed to hate, benediction as opposed to envy and malice?

*"My soul doth magnify the Lord, for out of the restless night of fears and doubts dawns hope."
(Magnificat)*



SURA : NĀS

In the name of Allāh the Rahīmān the Rahīm

1 *** 20

(O MUHAMMAD !)

Say : I take refuge in
the Lord of men,

2 The King of men,

3 The Deity of men,

4 From the hurt
of slinking thoughts

5 That cast and leave doubts
in the hearts of men,

6 (Whether they come) from
jinn or men!



قُلْ أَعُوذُ بِرَبِّ النَّاسِ
مَلِكِ النَّاسِ
إِلَهِ النَّاسِ
مِنْ شَرِّ الْوَسْوَاسِ الْخَفَاسِ
الَّذِي يُنْثَوِسُ فِي أُذُنِ النَّاسِ
مِنْ الْأَجْنَةِ وَالنَّاسِ

Part 30

Chapter 114



AL-NAS
Revealed before Hijra

In the name of Allah, Most Gracious,
Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ النَّاسِ
مَلِكِ النَّاسِ
إِلَهِ النَّاسِ
مِنْ شَرِّ الْوَسْوَاسِ الْخَفَاسِ
الَّذِي يُنْثَوِسُ فِي أُذُنِ النَّاسِ
مِنْ الْأَجْنَةِ وَالنَّاسِ

"The hurt of slinking thoughts" is clearly recognised in today's world of psychiatry, hypnotism, mental hygiene. Some have expressed this recognition tersely:

"Suspicious that the mind of itself gathers, are but buzzes; but suspicions that are artificially nourished and put into men's heads by the tales and whisperings of others have stings."

(Francis Bacon)

Should the Qur'an have advised mankind, especially the Arabs of the seventh century, to seek the help of psychiatrists?

It recommends a far more efficacious and ever-available source of help: it says, 'Seek refuge in Him!'

Proclaim: I seek the protection of the Lord of mankind, the King of mankind, the God of mankind, against the mischief of every sneaking whisperer, who whispers into the minds of people, whether he be hidden from sight or be one of the common people. (2-7)

18. ZAFARULLAH KHAN — 1971

And the Gita echoes:

"They who take refuge in Me,
O Partha,
no matter who they might be,
tread the highest path!"

(Gita, 9 :32)



*Interlude Two***POSTSCRIPT to Book II—AR-RUH**

A volume can be written on the foregoing 18 Suras; in fact books have been written on each of them. But with the present limitation of space we can only give a passing back-glance at their most prominent features.

The emphasis on the pen, i.e. the importance of knowledge through the written word (1); the glory of enlightenment (2); the inexorable moral law of ultimate recompense (3, 4, 9); the outburst that must follow suppression (5); the futility of avarice (6); the lessons to be learnt from the past (7); the meanness of slander (8); the importance of seasonal adjustment (10); the relative importance of Divine worship and human service (11); the duties of those relieved from want (12); dignified accommodation (13); the effectiveness of caricature, tinged with humour and satire (15); the essence of Theism (16); the inestimable value of absolute trust in the beneficence of Providence (14); and finally the refuge to be sought with Allah (17 and 18)—each of these themes has been depicted in word miniatures that defy comparisons and have remained unblemished by human hands for over a thousand years.

But, apart from these invaluable moral lessons the characteristics of these Suras to be noticed, particularly in the original Arabic, are :

- (a) the beauty inherent in the expression of these truths,
- (b) the magic and colour of the words,
- (c) their mnemonic setting, and
- (d) the effectiveness of brevity.

These aspects are only vaguely perceptible to most of those who read or recite the Qur'an for earning heavenly merit. But to scholars and literateurs, be they Muslim or others, these qualities can provide repeated moments of ecstasy. Several western scholars have classified these Suras as belonging to what they call the Poetic period; and they seldom fail to admit their literary beauty and effectiveness. In fact they are so overwhelmed with these aspects of the early Suras that they tend to overlook the value of the great truths contained in them.

Apart from the well-known commentators and scholars of Islamic lore we shall here present extracts from two little known contributors to a

now defunct magazine⁹unearthed for us by the courtesy of the British Museum. In an article appearing in the November 1899 issue of that magazine Professor Will. F. Warren, writes under the title, Rhyme and Rhythm in the Koran :

“Few English readers of the Koran realize that it is a book of poetry, and that its rhymes have immensely helped its currency in all lands where the Arabic language is spoken. Our prose translations can give no adequate idea of the flow and cadence of the original. An unrhymed paraphrase, even in the musical Arabic, would as little represent the Koran as an English prose paraphrase of Tennyson’s Bugle Song would represent that masterpiece of melody. Undoubtedly the metrical swing of the book explains in some measure the great prominence given to the intoning and reciting of it in the mosques and schools of the Mohammedan world.

“To illustrate these metrical movements, alliterations, and phonetic returns at intervals to a thematic keynote or sound, the last two of the one hundred and fourteen Suras are perhaps as good as any.”

Then, giving Rodwell’s translation of Suras *Falaq* and *Nas* (Sections 19 and 20), and adding Professor H.G. Mitchell’s transliteration of the original text, he continues :

“... no knowledge of Arabic is needed to enable me to see and hear the difference between Rodwell’s version and the original. The one is stiff, hampered, and not very clear prose; the other is poetry, measured, melodious, rememberable... poetry that charms the popular ear, and wins for itself a place in the popular memory. . . . The Arabic is so rich in open vowel sounds that a successful metrical paraphrase in any other tongue is extremely difficult. Probably a first-class genius, using the Persian or Italian language, could come closer to the real reproduction of the original than anyone else. In a moment of recklessness, one of special audacity, the present writer

9. THE OPEN COURT—A Monthly Magazine devoted to the Science of Religion, the Religion of Science and the extension of the Religious Parliament Idea. Published by the Religious Court Publishing Co. Lasalle, Illinois. Ceased to appear in 1936.

once tried an experiment to see what could be done in this direction in German :

In Gottes Namen, voll Erbarmen. Amen.

Nur zu Allah,
Aller Tage Schöpfer, taglich
Begeb' ich mich.
Vor dem Unheil der Natur,
Groll und List der Kreatur,
Neid des Neiders, Nachtaufuhr.
Spukunfug, und Hexenschwur,
Nur zu Allah,
Aller Menschen Schöpfer, ewiglich
Begeb' ich mich.

“By this time the curiosity to see what could be done in the vernacular became too strong to be resisted. The result was a new conviction of the inadequacy of English resources in the broad vowel sounds, and of the hopelessness of effort in this direction. Possibly a Tennyson or a Poe could overcome the difficulty; but the following was the best that any responding muse had to offer in answer to my invocation. The number of words is almost exactly the same as in the original. Perhaps some more practiced hand will favour the readers of this with something more satisfactory.

'In the name of God, etc.

Unto the Lord of Dawning Day
My soul from ill shall flee alway.
From Nature's night,
Its hidden harm,
From ghostly sprite,
And witches' charm,
From envy's sting,
And tempter's lure,
'Neath Allah's wing
I'll rest secure.
From men to God, man's Lord most high,
For refuge ever more I fly.”

In the June 1900 issue of the same magazine, Daniel J. Rankin comments on the same theme :

“The music of the Arabs, as perhaps of most other conservative peoples,

appears to be characterised, or greatly influenced, by the physiography of their several countries, to be indeed, the rhythmic expression of the physical environment of the singer.

“As the Highland Celt on his pipes is influenced in his music by the swelling or fitful gusts of the wild Westerly gales or the low, wailing sigh of the wind across the bleak moors, so the Arab depicts in rhythm the abrupt, jagged precipices of his sterile deserts or the weary, wavy monotone of his arid plains, now on a needle-like pinnacle of sound, then hurtling down to the abysmal depths of the scale, now here, now there, like the desert gazelle in its bounds and flying leaps from boulder to crag.

“Thus it seems to the writer that the difficulties of translating so typical a work as the Koran into another tongue for the effective appreciation of peoples having essentially different concepts of musical cadence, are insuperable, and can only end in failure.”

Professor A.J. Arberry, of Cambridge (d. 1970), whose two-volume translation, entitled *The Koran Interpreted* (1955), is included among the 18 translations, has to his credit also an earlier volume¹⁰ in which he has analyzed Quranic prosody (pp. 20–24). Beside Sura *Fatihah* he has made metrical analyses of Sura *Qari'ah* (Sec. 5), Sura *Nasr*, (Sec. 14), and also a passage from Sura *Baqarah* (Sec. 429 : 228–29), and finds that, apart from quantitative scanning, it is necessary to study stress as well because that element “also played an important part in heightening the excitement of the discourse.” He concluded his analysis with the following remarks :

“... this subject has hardly been touched as yet, and a very careful and systematic examination of the text of the Koran will be necessary before any firm conclusion can be traced. It is interesting to think of these rhythms in terms of drumming, and it might be profitable to consider how far the excitive properties of the Koran correspond with the emotional effects of the drum rhythms.”

Muslim scholars,¹¹ however, are extremely wary of the words ‘poet’, ‘poetry’ and even ‘poetic’, and this for more than one reason. First, the Qur’an itself denigrates the genre of poets as those who wander in the valleys aimlessly and seldom practice what they preach. It strongly deprecates the

10. *The Holy Koran, An Introduction with Selections*, Allen and Unwin, London 1953, pp. 137.

11. Dr. Hamidullah’s note given to the Sura *Nasr* (Sec. 16) will show how, in spite of showing the precise qualities of poetry in the Arabic text of that Sura, he has guarded himself from sacrilege by opening his statement with “... The Quran, although in prose, possesses all the quality and charms of poetry...”

assumptions of the Pagans that the Prophet is a poet. (see Sec. 76, 88, 120, 182.349). Nowhere, however, does it state that the Qur'an itself is not revealed in the language of poetry.

In any case, poets occupied a low status in the Arab society of the time, for even the most renowned among this species sang only of love and war and often indulged in obscenities. Therefore, the Muslims have, and rightly, an abhorrence to the idea of associating the poet's lowly form of expression with the Divine purity of the Qur'an.

The non-Muslims have no such compunctions; but they forget that poetry—even in our own times when poets are revered—is essentially amoral and, therefore, cannot be classed with the Qur'an which represents the essence of morality. Kalidas, Goethe, Shakespeare, Byron, Iqbal, Ghalib—however great they may be as poets, are not necessarily great men. And, what is more important, accepting the Qur'an as poetry would be to deny its nature of revelation, and to reduce Divinity itself to the status of a capricious muse.

On the other hand to say only, 'the Qur'an is not poetry', is to indulge in a blasphemous half-truth; it implies that the Quranic form of expression is prose, if not prosaic; and this is even further from the truth. Whenever, therefore, one says, 'it is not poetry', one must immediately add, 'It is more than poetry; it is distilled poetry, it is poetry cleansed of the poets' weaknesses; it is transcendental poetry, it is revealed poetry'.

It is only such supplementary explanation that can make both the Muslim and the non-Muslim see the Qur'an in its truly resplendent light. It can compel them to concentrate on both its truth and its beauty—an essential aspect of all truth.

Since we have given a German translation of Sura *Falaq* (Sec. 19) by a professor of America it might be appropriate to give here a French translation of Sura *Nasr* (Sec. 16) by a Muslim Indian who has found so much of poetic qualities in that Sura :

Sourate 110 : LE SECOURS
Au nom de Dieu le Tres Misericordieux
le Tout Misericordieux.

1. Lorsque vient le secours de Dieu, ainsi que la victoire,
2. et que tu vois les gens entrer par legions dans la religion de Dieu,
3. alors par la louange, chante purete de ton Seigneur, et implore—Lui pardon. Oui, Il demeure grand accueillant au repentir.

But to conclude : The recognition of the nature of transcendental poetry of the Quranic text has far-reaching effects on the approach necessary for its translation and interpretation. Poetry, and even more so, transcendental poetry appeals to the heart more than to the head. It affects both individuals and groups through feeling more than through understanding. It expresses its meaning not so much through words as through the sequences and the cadences and the kaleidoscopic colours and auras which words acquire in a living milieu. Its meaning cannot always be circumscribed by the dictionary meanings, or by the bonds or restrictions of grammar ; nor can they be legitimately subjected to legalistic quibbling.

It helps to build internal urges for the good life, and internal resistances to evil, rather than provide externally enforceable rules of do's and don't's.



PRELUDE to Book III—*AL-HUDA*

The title *Al-Huda*, is taken from Sura *Najm* (Sec. 89 : 23) although the concept of God's 'guidance' is found throughout the Qur'an and even in the opening verses of an earlier Sura, *A'la* (Sec. 33 : 3). There the Prophet, who has been entrusted with a message, is asked to strive on, undaunted of obstacles; he is assured that it is Allah who creates, then moulds; who assigns a duty and then provides Guidance in its fulfilment.

Al-Huda opens with a metaphorical reference, in Sura *Tin* (Sec. 21), to the great Messengers who have preceded the Prophet—*Ibrahim* and *Musa*, and *'Isa*. In the two Suras that follow there is a distinctly personal tone of address : "Did We not find thee groping, and guide thee? Did We not find thee poor, and enrich thee?..."

In Sura *Ma'arij* (Sec. 73) the verses 22–35 provide a remarkable sequel to Sura *Ma'un* (Sec. 13) which had decried the *musallin* or 'Worshippers', who worshipped Allah ostentatiously and yet neglected their own poor and needy. Of course that did indirectly suggest that true worship lay in the concern for God's creatures; but here the definition of true worship is explained more elaborately. This is, in fact, one of the characteristics of the Qur'an : it teaches first by suggestion and becomes specific only later.

Our placing the first 29, out of the total of 36 Suras of *Al-Huda*, in reverse order to that found in the Qur'an, apart from being based on the consensus of authorities shown in Appendix A. 2, depends on the fact that the size of the Suras gradually expands in the course of time as if compact buds are gradually blooming into fragrant flowers.

Some will find in the 36 Suras grouped in *Al-Huda* a faint resemblance to the Psalms of David which the Qur'an itself refers to as an earlier revelation (Sec. 354 : 45). And by the time one reaches Sura *Mursilat* (Sec. 58-60) one begins to meet a form of chorus suggesting that these passages were meant to be recited in congregations. This form achieves its apogee in Sura *Rahman* (Sec. 95-97) wherein a single verse is repeated not less than 31 times in the 78 verses of the Sura.¹²

12. Nowhere before have we come across the presentation of this Sura in the distinctive manner adopted here. And we have also a tape-recording of a gathering in which a pious young woman with a rich voice recited this Sura from behind a curtain while a group of bearded elders outside joined her in the recital of the chorus-verse every time she came to it in her recital. One Muslim divine who heard this recording later was much impressed; but he could not help giving vent to the fear that this sacrilegious form of recital might catch on and become popular!

البَابُ الثَّالِثُ

الْوَيْلُ لِلَّذِينَ

وَلَقَدْ جَاءَهُمْ
مِّن رَّبِّهِمْ
الْهُدَىٰ

BOOK THREE

THE GUIDANCE

Verily, from their Lord alone
doth come to them
the Guidance!

(Sec. 89)

Contents :

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Border inscription on title page :

T.S. 82 Sura *Infitar*—Sec. 43

SURA : TĪN

In the name of Allāh the Rahīm the Rahīm

1 *** 21

(O MUHAMMAD !)

The (Mounts of the) Fig and the Olive
bear witness!

2 The Tor of Sinai itself
stands witness!

3 And witness is
this City inviolate!

4 Verily, We fashion men
in the finest of moulds!

5 Then We consign them
among the coarsest of the coarse!

6 Except those who have faith and
engage in righteousness:
for them is reward—unbeholden!

7 Who then can dispute with thee
(Our) Justice?

8 Is not Allah Just
—beyond all judges?

The first three lines refer to the locales of Christianity, Judaism and Mecca made inviolate by Abraham. The fourth points to the pristine origin of each, and the fifth to their subsequent demoralization. Line 6 admits and lauds exceptional individuals in all three. The last two lines ask: "Who then can dispute the incessant working of a moral law? An automatic reckoning or judgment set in motion by God?"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْقَيْنِ وَالزَّيْتُونِ
وَالْأَنْبِيَاءِ
وَهَذَا الْبَلَدِ الْأَمِينِ
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ
ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
فَسَاءَ لَكُمْ بِكُمْ بِعْدُ بِالْقَيْنِ
أَلَيْسَ اللَّهُ بِأَعْلَمَ الْخَائِضِينَ

"..of Arabian Christianity at the time of Muhammad, the less said, perhaps, the better. By the side of it even modern Amharic Christianity, of which we hear such astounding account, appears pure and exalted."

(Deutsch. quoted by Khuda Baksh in
Essays, Indian & Islamic, 1912)

The point to be noticed is that the consequences of the working of the moral law are shown in human experience and not only in some far distant hereafter.

Are we Muslims of today witnessing the working of the same Law?

(Condensed from Mss of Volume II—Commentary)

SURA : SHARH

In the name of Allah the Rahim the Rahim



1 *** 22

(O MUHAMMAD !)

Have We not made
thy heart to blossom?

2 And lightened for thee
the load

3 Which (well-nigh) bent thy back?

4 Have We not exalted for thee
thy repute?

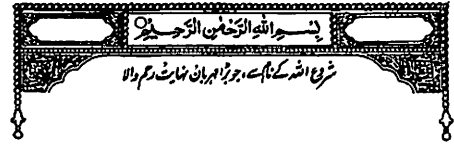
5 Then, verily, after adversity
cometh ease,

6 Verily! after adversity
cometh ease!

7 So now that thou art free
(of worries)
attend thou to thy duties,

8 And to (the service of) thy Lord,
thyself devote.

أَلَمْ نُشْرِكْ لَكَ صَدْرَكَ
وَوَضَعْنَا عَنكَ وِزْرَكَ
الَّذِي ظَلَمْتَ لَكَ
وَرَفَعْنَا لَكَ ذِكْرَكَ
فَإِنَّ مَعَ الْعُسْرِ يُسْرًا
إِنَّ مَعَ الْعُسْرِ يُسْرًا
فَإِذَا فَرَغْتَ فَانصَبْ
وَإِلَىٰ رَبِّكَ فَانصَبْ



تجھے بخشی نہیں کیا وصیت قلب و جگر ہم نے؟
کرتیری بجلی جاتی تھی اتنا بار تھا تجھ پر
محمد! دیکھ! تیری بات کیا لادہجی نہ کی ہم نے
کوئی شکل نہیں ایسی کہ جو آسمان نہ ہوجائے
ملنے قدرت تو محنت کو رکھانی چاہیے تجھ کو
بتا کیا کہ نہ کڑلا ترا بار کمر ہم نے؟
ناسے سے پٹ لیسنا بنا دشوار تھا تجھ پر
زہی سے آسمان تک تجھ کو غلت پہن دی ہم نے
نہ گھبرائے مصیبت سے کہی انسان نہ گھبرائے
خدا نے ہر ماں سے تو گناہی چاہیے تجھ کو

Translations in Urdu—Kaif Bhopali

As rendered in English this Divine reassurance hardly needs comment. But those who can read the original may notice in the first four lines the accumulation of the five letters of the Arabic alphabet, which are the least used and most difficult to distinguish in pronunciation.

This peculiarity would, elsewhere, give the impression of laboured versification; but the meaning is so simple, the flow of words is so easy, and the unusual is so spontaneous that one can only marvel at the perfect harmony between the simple and the complex. It is this magic of the Qur'an which has made it reverberate through the centuries.

SURA : *DUḤĀ*

In the Name of Allāh the Most Gracious the Most Merciful

1 *** 23

(O MUHAMMAD !)

Witness the forenoon light!

2 Witness the (preceding) gloom of night!

3 Thy Lord has not forsaken thee,
nor doth He stint,4 Thy future shall be
better than thy past5 And soon will thy Lord
give thee all
that thou wouldst want.6 Did He not find thee
an orphan
and shelter thee?7 Did He not find thee
groping
and guide thee?8 Did He not find thee
in want
and enrich thee?

9 So, the orphan, neglect him not!

10 And the seeker, spurn him not!

11 And the bounties of thy Lord convey!

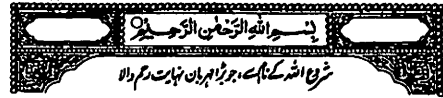
This Sura too conveys intimately a personal reassurance that the darkest hour is over and brighter times are to follow. But it also conveys injunctions regarding the treatment to be given to those who are deprived, and those who seek.

It reminds one of a delicately rendered Vaishnavite injunction, much later in time and far distant in space :

*Lowlier than the leaves of grass,
More patient than a standing tree,
Honouring the dishonoured brethren,
The Vaishnavite should ever sing
the glories of the Lord!*



وَالْعَصِيِّ
وَالْأَيْلِ إِذَا سَجَى
مَا وَدَّكَ رَبُّكَ وَمَا أَمَلَى
وَلَا أَجْرًا يُغْنِيكَ عَنْكَ الْفَيْلُ مِنَ الْأُولَى
وَلَسَوْتُ يُعْطِيكَ رَبُّكَ فَتَرْضَى
أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى
وَوَجَدَكَ ضَالًّا فَهَدَى
وَوَجَدَكَ عَائِلًا فَأَغْنَى
فَأَمَّا الْيَتِيمَ فَلَا تَهْجُرْ
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ
وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ



شروع اللہ کے نام سے، جو بڑا مہربان نہایت رحم والا

تم ہے دھوپ چڑھنے کی، تم ہے رات آنے کی
خدا نے تم کو چھڑا ہے وہ میرا ہے تم سے
تجے بیٹے ہوئے ماضی سے مستقبل مبارک ہے
خدا آتا تجھے دے گا کہ تو سرور ہو جائے
عمر! تو جہاں میں جب تیم و بے سہارا تھا
تو کیا! جب محبت میں تری دارفستگی پائی
تو کیا! جب تجھے گھیرے ہوئے تھی غلٹی اک دن
نہ غلٹی نہ تیریں پر، نہ جھجھکی نہ سوالی کو
یہ باتیں زیب دیتی ہیں، تھسے ادھات عالی کو
سناٹاں نہ کر، نعمت بیاں کرا ہے آت کی
بڑائی دیکھ لی تو نے سراسر اپنے آت کی

SURA : LAIL

In the Name of Allah the Rahimān the Rahīm



1 *** 24

Even as the darkness of night

2 (Differs from) the brightness of day;

3 The male in Creation
(differs from) the female:

4 Verily, your paths (too) are diverse!

5 He who is receptive and fears evil

6 He who (readily) accepts what is good

7 For him will be smoothened
the path to felicity!

8 But he who holds back
and deemeth himself self-sufficient

9 He who (persistently) repudiates the good

10 For him will be smoothened
the path to adversity!

11 Nor will his possessions avail him
when he downward slides.

2 *** 25

12 Verily, it is for Us
to guide.

13 And with Us is the future
and the past.

وَاللَّيْلِ إِذَا تَغْشَىٰ ۖ

وَالنَّجْمِ إِذَا هَجَىٰ ۖ

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا

فَأُتُوا بِالنَّجْمِ

فَالَّذِينَ ظَلَمُوا

الَّذِينَ ظَلَمُوا

وَالَّذِينَ ظَلَمُوا

الَّذِينَ ظَلَمُوا

وَالَّذِينَ ظَلَمُوا

وَالَّذِينَ ظَلَمُوا

وَالَّذِينَ ظَلَمُوا

14 I warn you then
of the fiery agony!

15 Wherein will enter
none but the incorrigible,

16 He who (persistently) repudiated
and turned his back on the truth.

17 But stranger to it will be
he who fears evil,

18 He who purifies himself
by fulfilling his responsibilities.

19 He who gives no boon
with an eye to recompense—

20 Except the good-will of his Lord,
the Exalted—

21 Such shall be content.

وَاللَّيْلِ إِذَا تَغْشَىٰ ۖ

وَالنَّجْمِ إِذَا هَجَىٰ ۖ

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا

فَأُتُوا بِالنَّجْمِ

فَالَّذِينَ ظَلَمُوا

الَّذِينَ ظَلَمُوا

وَالَّذِينَ ظَلَمُوا

وَالَّذِينَ ظَلَمُوا

وَالَّذِينَ ظَلَمُوا

وَالَّذِينَ ظَلَمُوا

The word a'ta in v. 5 is generally translated as 'one who gives alms'. But the stage of teaching reached in this early period does not justify that meaning. The almost opposite connotation, viz. 'one who accepts', fits in better. One who is amenable to learning, receptive to new ideas, capable of being trained, that is what is meant here according to Abul Fazl in his Gharib ul Quran (1947). The other qualifications which immediately follow, support this contention.

(From Mss Commentary Vol. 11)

SURA : SHAMS

In the Name of Allah the Rahimān the Rahīm



1 *** 26

- C**onsider the Sun!
The light that enshrineth it;
- 2 The moon that reflecteth it;
- 3 The morning that discloseth it;
- 4 The night that veileth it.
- 5 Consider the heaven
and Him who adorned it;
- 6 Consider the earth
and Him who enriched it;
- 7 Consider man's self
and Him who sensitised it;
- 8 Endowed it with discrimination
between the evil and the good;
- 9 Verily, prospereth he
who keeps it clean and sensitive!
- 10 And undone he
who buries it
in the rust (of neglect)! !
- 11 The (tribe of) Thamud denied
(their own good sense)
in their pride and ignorance;

قَدْ أَفْلَحَ مَنْ رَزَقَهَا
وَقَدْ خَابَ مَنْ دَسَّهَا
كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا
إِذِ انْبَعَثَ أَشْقَاهَا
فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا
فَكَذَّبُوهُ فَصَبَّوْهُمَا فَكَانَ مَذْمُومًا مَذْمُومًا
رَبُّهُمُ يَعْلَمُ غَيْبَاهَا
وَلَا يَخَافُ عُقْبَاهَا

وَالشَّمْسُ وَضُحَاهَا
وَالْقَمَرُ إِذَا تَلَاهَا
وَالنَّجْمُ إِذَا جَلَاهَا
وَاللَّيْلُ إِذَا يَغْشَاهَا
وَالنَّهَارُ وَمَا يَتَّبِعُهَا
وَالْأَرْضُ وَمَا تَحْتَهَا
وَالنَّاسُ وَمَا سَوْفَاهَا
كَأَنَّهُمْ لَفِي جُورٍهَا وَلَقَدْ رَآَهَا

- 12 When the basest among them
came forth,
- 13 A votary of Allah said to them,
"This is Allah's camel, let her drink."
- 14 But they ignored him
and allowed the helpless animal
to be crippled.
Then came upon them
the doom from their Lord,
the doom which levelled them all
- 15 Without regard to consequences.

"These verses 5-8 remind me forcibly of Immanuel Kant's saying that the best witnesses for the existence of God were 'the starry heavens above me, and the moral law within me'."

(J.B.S. Haldane in his review of The Student's Quran)



SURA : BALAD

In the Name of Allah the Rahimān the Rahīm



1 *** 27

(O MUHAMMAD !)

Nay... This town is itself witness

2 —And thou hast thyself
been nurtured in this town—

3 Witness are
(the relations between)
the begetter and the begot:

4 Verily, We created Man
to face trials;

*

5 Does he count on none
having power over him?

6 He boasts,
“Wealth have I squandered galore!”

7 Does he count
on no one having seen him?

2 *** 28

8 Have we not given Man two eyes?

9 And a tongue and two lips?

10 Have We not shown him the two paths?

11 Why then does he
not choose the Upward Path?

12 But O, what shall make thee see
what the Upward Path is? !

فَلَا اقْتَحَمَ الْعُقَبَةَ

وَمَا أَدْرَاكَ مَا الْعُقَبَةُ

فَالْيَوْمِئَةِ

أَوْ اِطْعَمِ فِي يَوْمٍ مَسْكِينًا

يَتِيمًا ذَا مَقْرَبَةٍ

أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا

بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

أُولَئِكَ أَصْحَابُ الْمُنْتَمَةِ

وَالَّذِينَ كَفَرُوا أُولَئِكَ أَصْحَابُ النَّفْتَةِ

عَلَيْهِمْ نَارُ الْمُوقَدِ

لَا أَفِيضُ بِهَذَا الْبَلَدِ

وَأَنْتَ جَلِيلٌ فِي هَذَا الْبَلَدِ

وَوَالِدٍ وَمَا وَلَدٌ

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

أَيَحْسَبُ أَنْ لَنْ يَغْفِرَ اللَّهُ لَهُ

يَقُولُ أَهْلَكْتُ مَا كُنْتُ بِهَذَا

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ

وَلِسَانًا وَشَفَتَيْنِ

وَهَدَيْنَاهُ النَّجْدَيْنِ

13 It is, to free one from a yoke,

14 To help one on a day of adversity,

15 An orphaned, distant relative

16 Or one who is poor—
entirely forlorn.

17 Then to be one among those
who have Faith
and enjoin
fortitude and mercy.

18 These are the peoples
on the Right Path,
the Righteous!

19 But those who disregard Our gifts
(of perception)
they are on the wrong path,

20 It is they
whom the Fire (of regret)
will envelop!

فَلَا اقْتَحَمَ الْعُقَبَةَ

SURA : FAJR

In the Name of Allah the Most Gracious the Most Merciful



1 *** 29

(O MUHAMMAD!)

Witness the (festive) Dawn!

2 Witness (the gambols) ten nights long!

3 Witness the games of chance!

4 Witness (the orgies of)
the culminating night!

5 Is there (not) in all these
a testimony for those who ponder?

*

6 Hast thou not seen how thy Lord
punished the 'Ad?

7 Towering lords of Iram,

8 Whose equals there were none
in all the land?

9 And Thamud whose power (o'er men)
overcame the hardness of rocks
to build for them abodes of safety?

10 And Fir'aun, of mighty hosts?

11 All those who burdened fellow men

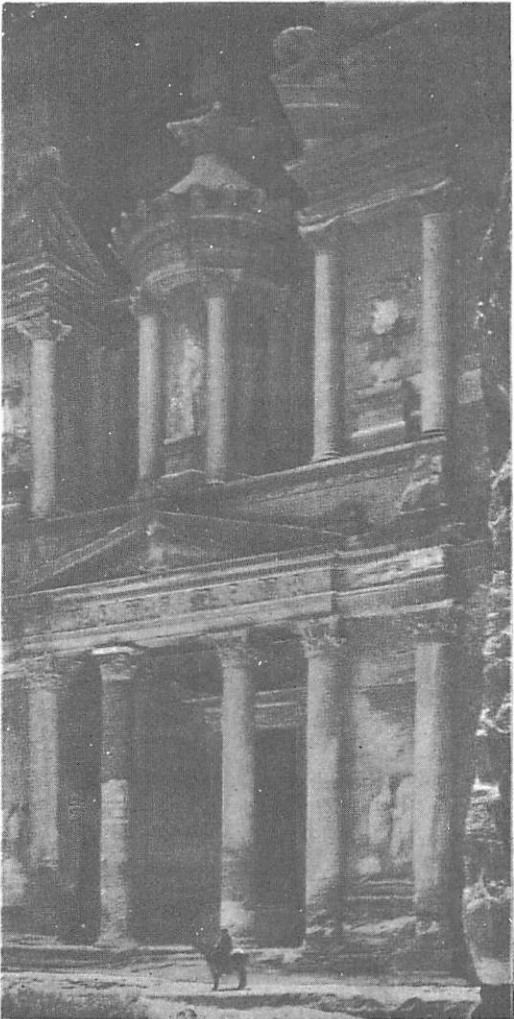
12 And increased misery in the land?

13 Thy Lord called down upon them all
the fiat of grievous chastisement.

14 For, verily, thy Lord,
as from a tower,
observeth all.

الْبُحْرِ لَمْ يَخْلُقْ وَمُخَلَّقِي فِي الْيَمِّ
وَمُؤَدَّاتِ الْيَمِّ جَاءُوا الصَّخْرَ بِالْوَدِّ
وَفَرَحُونَ ذِي الْأَوْتَادِ
الَّذِينَ طَغَوْا فِي الْيَمِّ
فَأَكْبَرُوا فِي الْفَسَادِ
كُتِبَ عَلَيْهِمُ الرِّبَا سَوَاطِعَ
إِنَّ رَبَّكَ لَبِالْمُرْصَادِ

وَالْفَجْرِ
وَلَيْلٍ عَشِيرٍ
وَالشَّعْرِ وَالْوَتِيرِ
وَالْيَمِّ إِذَا يَسِيرُ
هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حُجُرٍ
أَلَمْ تَرَ كَيْفَ جَعَلَ رَبُّكَ بِعَادٍ
إِرمَ حَمَاتِ الْعِمَادِ



SURA : GHASHIYĀ

In the Name of Allah the Rahmān the Rahīm

1 *** 31

(O MUHAMMAD!)

Hast there (not) come to thee
the story of *Al-Ghashya*?

- 2 Some on that day humbled,
- 3 Labouring, weary,
- 4 Burnt as if with a scorching fire;
- 5 Water that is hot, to quench their thirst;
- 6 For food, nothing but thorns
- 7 Which neither nourish the bodies,
nor hunger appease.
- 8 Others on that day joyful,
- 9 With their striving well-pleased;
- 10 In gardens high—
- 11 For them no babble.
- 12 Only flowing waters
- 13 And verdant banks;
- 14 With goblets set forth
- 15 And cushions arrayed
- 16 On carpets outspread.

2 *** 32

- 17 Do they never ponder:
on the clouds,
how they are formed!



وَأَكْوَابُ مَقْمُوعَةٍ ۝
وَنَارِيٌّ مَضْفُوفَةٍ ۝
وَلَزُلْزُلٍ مُبْتُوءَةٍ ۝
أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۝
وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ ۝
وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ ۝
وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ ۝
فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۝
لَسْتَ عَلَيْهِمْ بِمُكَيِّدٍ ۝
إِلَّا مَن تَوَلَّى وَكَفَرَ ۝
يَتَّبِعُهُ اللَّهُ الْعَذَابُ الْأَكْبَرُ ۝
إِنَّ إِلَهَنَا لَأَبْلَهُمْ ۝
تَتَرَاكَ عَلَيْهِمْ جَسَافًا ۝

هَلْ أَتَاكَ حَدِيثُ الْعَاقِبَةِ ۝
وَجُودَةِ يُومِيْنٍ خَاشِعَةٍ ۝
عَاقِلَةٍ تَأْوِيَةٍ ۝
تَقْبَلِ نَارًا حَاقِيَةً ۝
تُعْطِي مِنْ عَيْنِ أَبِيَّةٍ ۝
لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ۝
لَئِيمُونَ وَلَا يُغْنِي عَنْهُمْ جُوعُهُمْ ۝
وَجُودَةُ يُومِيْنٍ تَأْوِيَةٍ ۝
يَسْجُدُ تَأْوِيَةٍ ۝
فِي جَنَّةٍ عَالِيَةٍ ۝
لَا تَمُرُّ مِنْهَا اللَّيْلُ غَائِيَةً ۝
فِي بَنَاتٍ جَارِيَةٍ ۝
فِي بَنَاتٍ مَرْوُوعَةٍ ۝

- 18 And the space beyond,
how (infinitely) it extends!
- 19 The rugged hills,
how they are spiked?
- 20 And the sweeping plains,
how they spread?
- 21 Therefore, only warn
them
for thou art a Warner! No more!
- 22 By no means art thou
a steward to them!
- 23 But he who turns his back,
- 24 And warning neglects,
on him will Allah make to descend
bitter affliction.
- 25 Verily, to Us alone is their resort
- 26 And with Us their reckoning.

*

SURA : A'LA

In the name of Allah the Rahimān the Rahīm

1 *** 33

(O MUHAMMAD !)

Strive (on thou)
in the name of thy Lord on high!

2 Who creates, then moulds,

3 Who assigns, (a task, a duty)
then guides,

4 Who freshens the verdure bright,

5 Then withers it to refuse dark!

6 We shall teach thee to recite
so that
thou shalt not forget—

7 Unless Allah wills—
for, verily, He is aware
of what is seen
and what is unseen.

8 We shall make it easy
for thee to be fluent.

9 And persist thou in warning;
for warning will be
of some use—

10 Those who ponder will heed.

11 Only the most intransigent
will remain aloof:

12 Those who prefer to loiter
near the brink
of a great fire—

سَيِّدٌ مِّنْ نَّحْنُ ۖ

وَيَتَجَكَّمُهَا الشَّقَى ۖ

الَّذِي يُضِلُّ الْكَافِرَ الْكَثِيرَ ۖ

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۖ

قَدْ أَفْلَحَ مَن تَزَكَّى ۖ

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۖ

بَلْ يُؤْمِرُونَ الصَّيْهَةَ الدُّنْيَا ۖ

وَالْآخِرَةَ خَيْرٌ لِّمَنِ اتَّقَى ۖ

إِنَّ هَذِهِ أَلْفَى الْمَصْحُفِ الْأَوَّلَى ۖ

صُغِيرَ الْإِبْرَاهِيمَ وَمُوسَى ۖ

سَيِّدٌ مِّنْ نَّحْنُ ۖ

الَّذِي خَلَقَ قَسْوَى ۖ

وَالَّذِي قَدَّرَ فَهَدَى ۖ

وَالَّذِي أَخْرَجَ الْمَرْعَى ۖ

فَجَعَلَهُ خَاشِئًا يَّخِي ۖ

سُبْحَانَكَ لَا تَتَذَكَّرُ ۖ

إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّهُ يُعَلِّمُ الْبَيْهَرُونَ ۖ

يُخْفَى ۖ

وَكُنْزِكَ الْيُسْرَى ۖ

قَدْ لَزِمَ أَنْفَعَتِ الْإِلَهِ الْكُرَى ۖ

13 Continuing to exist,
neither living nor dead!

14 Prosper will he
who absolves himself
(by fulfilling his
obligations),

15 Pays heed to the bidding
of his Lord
and performeth his duty.

16 Ye are generally obsessed
with the living moment.

17 Foresee!
Pay heed to the future;
for that will bring good
more lasting.

18 Indeed, this is a lesson
from the books of old:

19 From the Books of Ibrahim
and of Musa!

*

SURA : *TĀRIQ*

In the Name of Allah the Rahmān the Rahīm

1 *** 34

The darkness of the heavens is witness
and witness is the Morning Star!

2 —But what shall make thee comprehend
what the Morning Star doth signify?

3 A star of piercing radiance,

4 Over every soul it keepeth watch.

5 Let Man reflect upon his humble origin

6 What was he created of but fluid
injected with life.

7 Emerges he from spine and loins.

8 Verily, re-calling (man)
for Him is possible

9 On the day that all secrets
will be divulged;

10 For him there shall be
no support or helper.

2 *** 35

11 Witness are the heavens
whose nature it is to revolve;

إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ﴿١﴾
يَوْمَ تُبْلَى السَّرَائِرُ ﴿٢﴾
فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿٣﴾
وَالسَّمَاءُ ذَاتُ الرَّجَمِ ﴿٤﴾
وَالْأَرْضُ ذَاتُ الصَّدَيرِ ﴿٥﴾
إِنَّهُ لَقَوْلُ فَصْلٍ ﴿٦﴾
وَأَنَّهُ هُوَ أَهْلَزَلِ ﴿٧﴾
لَهُمْ يَكِيدُونَ يَكِيدًا ﴿٨﴾
وَاجْعَلْ لَّيْلًا كَيْدًا ﴿٩﴾
فَتَهْلِكُ الْكُفْرِينَ أَجْمَعِينَ ﴿١٠﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءُ وَالطَّارِقُ ﴿١﴾
وَمَا أَدْرِ مَا الطَّارِقُ ﴿٢﴾
النَّجْمُ الثَّاقِبُ ﴿٣﴾
إِنْ هُوَ إِلَّا نَفْسٌ نَقَّاتٌ عَلَيْهَا حَافِظٌ ﴿٤﴾
فَلْيَنْظُرِ الْإِنْسَانُ مَخْرَجَ خَلْقِهِ ﴿٥﴾
خُلِقَ مِنْ تَلَاءٍ وَرَفَقٍ ﴿٦﴾
يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾

12 Witness is the earth
whose nature it is to split afresh.

13 Verily, in these are eternal truths.

14 No passing jest.

*

15 Indeed they are planning a plan against thee

16 But We shall plan a plan against them.

17 So bear a while with these of little faith;
let them alone for a while.

*

SURA : BURŪJ

In the name of Allah the Rahimān the Rahīm

1 *** 36

Witness are
the revolving constellations!

2 Witness the appointed day!

3 Witness that which was seen
and those who saw!

4 Perish those
who contrived the trench!

5 Filled it with fire—

6 Stood (actively)
watching what happened!

7 And (perish) those
who were (passive) witnesses
to what was being done
to the men of faith!

2 *** 37

8 What was their guilt—
except that they had faith in Allah,
the Almighty, the Glorious? ,

9 He for whom is the sovereignty
of heaven and earth.
He who is the Witness of all deeds!

10 Verily those who persecute
the men and women of faith
and repent not,
on them will come chastisement
like fire and afflictions
like flames.

11 Verily, those who have faith
and engage in righteous endeavour,
for them shall be prosperity—
as in rich gardens watered by streams—
felicity in abundance.

36-37

وَلَهُمْ عَذَابٌ أَلِيمٌ
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ جَنَّاتُ نَجْوَى مِنْ تَحْتِهَا الْأَنْهَارُ
ذَلِكَ الْجَوْزُ الْأَكْبَرُ
لَنْ يَنْطَشَ رَبُّكَ لَشْدِيدٌ
إِنَّهُ مُبْدِيٌّ وَخَبِيرٌ
وَهُوَ الْعَفْوَ الْوَدُودُ
هُوَ الْعَرْشُ الْمَجِيدُ
فَكَالَ لَبِيدٍ
هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ
فِرْعَوْنُ وَثَمُودُ
بَلَى الَّذِينَ كَفَرُوا فِي تَكْنُيْظٍ
وَأَنَّهُمْ مِنْ دَارِ الْجَحِيمِ
بَلْ هُمْ كَذِبُونَ
فِي نَارٍ مَحْضُوظٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ
وَالْيُورِ الْمَوْجُودِ
وَشَاهِدٍ وَمَشْهُودِ
تَجِيلَ أَصْحَابُ الْأُخُودِ
الْقَارِ ذَابِ الْوُجُودِ
إِذْ هُمْ عَلَيْهَا قُعُودٌ
وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُعُودٌ
وَمَا لَكُمْ مِنْهُمْ أَنْ يُولُؤُوا بِاللَّهِ
الْعَزِيزِ الْحَكِيمِ
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ
إِنَّ الَّذِينَ كَفَرُوا هُمْ أَكْثَرُ
تَكْنُيْظُوكُمْ فَكُلُّهُمْ عَذَابٌ أَجْمَعٌ

3 *** 38

12 Verily, the (retributive) grip
of thy Lord is hard.

13 Verily, He is the Creator
and the Restorer.

14 The Forgiving, the Gracious.

15 Lord of the Glorious Universe.

16 He who accomplishes what He pleases.

17 Hast not the story come to thee
of the hosts

18 Of *Fir'aun*
and of *Thamud*?

19 In fact, of those
who ignored and spurned?

20 But Allah
encompassed them on all sides!

21 Verily,
this is a universal proclamation

22 Embedded in the eternal,
all-pervading Law!

*

SURA : *INSHIQAQ*

In the name of Allah the Most Gracious the Most Merciful

1 *** 39

When the heavens split
(and shower all their blessings)

2 With the permission of thy Lord—
and as readily as they should;

3 When the outspread earth

4 Throws up her bounties unreservedly,

5 With the permission of thy Lord—
and as readily as it should:

6 O man!

Thou too must strive and hasten
to meet thy Lord's behest!

*

7 He who accepts his assigned duties
readily in his right hand

8 For him will his task be made easy,

9 And he shall rejoice in his family.

10 But he who casts his assigned duties
behind his back

11 Invites upon himself perdition;

12 He shall slide into perplexities.

13 He it was who rejoiced with his family,

14 He it was who thought
he would never have to face adversity;

15 But, verily, thy Lord
had him under watch!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ۝
وَأُنشِرتْ لِرَبِّهَا وَحُفَّتْ ۝
وَإِذَا الْأَرْضُ مُدَّتْ ۝
وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝
وَأُنشِرتْ لِرَبِّهَا وَحُفَّتْ ۝
يَا أَيُّهَا النَّاسُ إِنَّكَ كَادِرٌ إِلَىٰ رَبِّكَ
كَذَّابٌ مُّذِيبٌ ۝
فَأَمَّا مَنْ أُوذِيَ كَذِبًا يُضْلِيهِ ۝
فَسَوْفَ يَحْسَبُ حَسَابًا كَبِيرًا ۝
وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مُسْرُورًا ۝
وَأَمَّا مَنْ أُوذِيَ كَذِبًا وَرَاءَ ظَهْرِهِ ۝
فَسَوْفَ يَدْعُوا ثُبُورًا ۝

2 *** 40

16 No! Witness the reddening sunset,

17 Witness the (chariot of) night
as it drives on,

18 Witness the moon as it waxes,

19 Verily, ye too shall pass
from stage to stage.

20 What then if they acquire not faith?

21 And when this recital
is recited to them,
they do not bow in acceptance?

22 Instead, they continue
to deny and reject?

23 Allah knows best what they hide!

24 So convey to them
the tidings of severe pain.

25 Except (to) those who have faith
and who strive righteously;
For them is reward unbeholden.

*

SURA : TATFIF

In the Name of Allāh the Rahīmān the Rahīm

1 *** 41

Woe to those who are unfair—

2 Those who from others
full measure exact,

3 But, when measuring or weighing
for others, stint.

4 Do they think that they
will not be called to account

5 On the great day

6 When men will stand up
for the Lord of all peoples?

7 Surely the decree of the transgressors
will be in *Sijjin*

8 And what shall make thee know
what *Sijjin* is?

9 (It is) a decree irrevocable.

10 Woe then on that day
to those who scoffed;

11 Those that taunted
at the day of reckoning.

12 And none jeer at it
but the totally incorrigible—

13 Who, when Our messages
are recited to them, say:
"Oft-heard tales of old!"

14 But no! Rust is upon their hearts
which they neglected.

15 Verily, on that day before their Lord
they shall be ashamed,

16 Singed as in hell!

17 It shall be said to them,
"This is what you had laughed at!"

2 *** 42

18 Verily, the decree for the righteous
is *'Illiyin*

19 And what shall make thee know
what *'Illiyun* is?

20 It is a decree irrevocable,

21 Attested by those nearby.

22 Verily, the righteous
shall be in contentment,

23 Looking down from high thrones.

- 24 Ye shall know them by their faces
bright and joyous
- 25 Quaffing sherbets in glasses perfumed,
- 26 Perfumed with musk,
the envied of the envious,
- 27 Its nature like that of nectar—
- 28 Sharing with those near by.
- 29 The guilty, at the righteous,
were wont to laugh
- 30 And nudged each other when passing by;
- 31 They exulted when again among themselves;
- 32 Or else, when they saw them, they said,
“These, indeed, are the credulous,
led astray.”
- 33 Had We sent them to be their watchers?!
- 34 So today, those who had faith
will laugh
at those who had doubted.
- 35 Looking down from high places.

ثُمَّ يُقَالُ هَٰذَا الَّذِي لَمْ يَكُنْ بِهِ تَكْدِيرٌ ﴿٢٤﴾
كَلَّا إِنَّ كِتَابَ الْإِنشَاءِ لَمُتِينٌ ﴿٢٥﴾
وَمَا أَدْرَاكَ مَا عَلَيْنَا ﴿٢٦﴾
كُنْزٌ مُزْزَقٌ ﴿٢٧﴾
يَنْفُسُهُ الْمَقْرُونُ ﴿٢٨﴾
إِنَّ الْأَوَّلَ لَكُنْزٌ مُجِيمٌ ﴿٢٩﴾
عَلَى الْأَوَّلِ يُنْظَرُونَ ﴿٣٠﴾
تَعْرِيفٌ فِي مَجْرَمِهِمْ لَمْ يَكُنْزُ الْعَوِيذِ ﴿٣١﴾
يُسْتَفْهَمُونَ مِنْ رَحْمَتِي مُخْتَرِمٌ ﴿٣٢﴾
جَنَّتُهُمْ وَشَكَ وَفِي ذَلِكَ عَلَيْنَا فَاثِمٌ ﴿٣٣﴾
الْمُتَنَكِّثُونَ ﴿٣٤﴾
وَمَا أَدْرَاكَ مَنْ تَنْتَبِهُ ﴿٣٥﴾
عَيْنًا يَشْرَبُ بِهَا الْمُعْتَزُّونَ ﴿٣٦﴾
إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ
أَمْنًا صَاحِبُونَ ﴿٣٧﴾
وَإِذَا امْتَرَأْتَاهُمْ يَسْتَفْهَمُونَ ﴿٣٨﴾
وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمُ انْقَلَبُوا كَافِينَ ﴿٣٩﴾
وَإِذَا رَأَوْهُمْ تَالُوا أَنَّهُمْ لَمَّا نَحْنُ
وَمَا أَرَبُوا عَلَيْهِمْ خَفِيفِينَ ﴿٤٠﴾
فَالْيَوْمَ الَّذِينَ أَمْنُوا مِنَ الْكُفَّارِ يَحْضَرُونَ ﴿٤١﴾
عَلَى الْأَوَّلِ يُنْظَرُونَ ﴿٤٢﴾
فَلَنْ تُؤْبَ الْأَكْفَارُ مَا كَانُوا يَقَعُونَ ﴿٤٣﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَيْلٌ لَمْ تُطْفِئْ ﴿٢٤﴾
الَّذِينَ إِذَا أَكْبَرُوا عَلَى الْكَاثِرِ سَمِعُوا نَجْمًا ﴿٢٥﴾
وَإِذَا كَانُوا مِنْ أَهْلِ الْبَلَدِ يُخَفُّونَ ﴿٢٦﴾
الَّذِينَ كَانُوا أَكْثَرُ مُتَّبِعِينَ ﴿٢٧﴾
لَيْسَ عَظِيمٌ ﴿٢٨﴾
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٢٩﴾
كَلَّا إِنَّ كِتَابَ الْفُتُورِ لَكُنْزٌ مُجِيمٌ ﴿٣٠﴾
وَمَا أَدْرَاكَ مَا سَجَدْنَاهُ ﴿٣١﴾
كُنْزٌ مُزْزَقٌ ﴿٣٢﴾
وَلَيْلٌ يَوْمَ يَلْقَى الَّذِينَ كَانُوا مِنَ الْكَافِرِينَ ﴿٣٣﴾
الَّذِينَ يَكْفُرُونَ بِبَيِّنَاتٍ مِنَ الْبَيِّنَاتِ ﴿٣٤﴾
وَمَا يَكْفُرُونَ بِهِ إِلَّا كُلٌّ مُعْتَدٍ بِمَا كَانُوا ﴿٣٥﴾
إِذَا تَنَاسَلُوا عَلَيْهِ إِنَّمَا كَانَ عَصَافُ الْمَرْبُوعِ ﴿٣٦﴾
كَلَّا بَلْ رَأَوْا عَلَىٰ قُلُوبِهِمْ مَا كَانُوا ﴿٣٧﴾
يَكْفُرُونَ ﴿٣٨﴾
كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَ يَلْقَوْنَهُ كَنُفُورٌ ﴿٣٩﴾
ثُمَّ إِنَّهُمْ لَصَالُوا الْبَحْرَيْنِ ﴿٤٠﴾

- 36 Is this not just punishment
for the evaders
for what they were engaged in?!

*

SURA : INFITAR



In the Name of Allah the Rahim, the Rahim

1 *** 43

When the heavens,
(according to their nature),
cleave asunder (to shed rain),

2 And the stars
(in their respective orbits), revolve;

3 When rivers follow their courses set,

4 When the dead earth, (regularly),
revives its dead afresh,

5 Each knowing what should precede
and what should follow :

6 O man, what beguiles thee
from (obeying the laws of) thy Lord,
the Gracious?

7 He who created thee, then matured thee,
then gave thee judgment;

8 With what face He pleased He composed thee.

9 But, still ye spurn the reckoning!

10 Surely there are watchers over you,

11 Recorders gracious,

12 They know what ye do.

كِرَامًا كَاتِبِينَ ۝
يَعْلَمُونَ مَا تَلْعَنُونَ ۝
إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝
وَأَنَّ الشُّجَرَ لَفِي حَيْثُومٍ ۝
يَسْقُونَ مِنْهَا لَيْلًا وَنَهَارًا ۝
وَمَا هُمْ عَنْهَا بِغَائِبِينَ ۝
وَنَازِلُكَ مَا يَوْمَ الدِّينِ ۝
فَمَا أَذْرَكَ مَا يَوْمَ الدِّينِ ۝
يَوْمَ لَا تَنفَعُكَ نَفْسُكَ وَلَا أَثَرُ ۝
يَوْمَ مَوْئِلُكُمْ ۝

إِذَا السَّمَاءُ انْفَطَرَتْ ۝
وَأَتَتْهُمُ الْكَوَاكِبُ انْتَحَرَتْ ۝
وَأُتِيَ الْبُحَارُ فُجُورَتْ ۝
وَأُتِيَ الْبُحُورُ رُبُورَتْ ۝
وَحُمِلَتِ الْأَرْضُ وَحُيْلَتْ ۝
وَأُتِيَ الْأَنْسَانُ فَخُيْلَتْ ۝
أَلَمْ يَجْعَلْ الْإِنْسَانَ مِرْكَابًا كُورٍ ۝
أَلَمْ يَخْلُقْكَ فَخْلَقَكَ ۝
فَتَرَى الْإِنْسَانَ فِي ذُنُوبِهِ كُورٍ ۝
فَتَرَى الْإِنْسَانَ فِي ذُنُوبِهِ كُورٍ ۝
فَتَرَى الْإِنْسَانَ فِي ذُنُوبِهِ كُورٍ ۝
فَتَرَى الْإِنْسَانَ فِي ذُنُوبِهِ كُورٍ ۝

2 *** 44

13 The righteous
shall be in felicity

14 Verily, the transgressors
shall be (as if) in hell.

15 They shall find themselves thus
on the day of reckoning.

16 By no means
shall they be able to escape.

17 What will make thee understand
what the day of reckoning is? !

18 O, what will make thee understand
what the day of reckoning is? !

19 The day on which none shall own
any responsibility for another;
the reign on that day
will be that for Allah alone.

*



SURA : TAKWĪR



In the name of Allah the Rahmān the Rahīm

1 *** 45

- When the sun is shrouded,
 2 And the stars grow dim;
 3 When mountains (like mirages) disappear,
 4 And camels with young are deserted;
 5 When wild beasts huddle together (in fear);
 6 When rivers swell and overflow;
 7 When the souls are mated,
 8 And the daughter, buried alive, is asked,
 9 For what crime had she been punished;
 10 When the scrolls are unrolled,
 11 And the heavens unveiled,
 12 When hell is let loose,
 13 And paradise brought close:
 14 Then shall man know what, for himself,
 he had stored!!

2 *** 46

- 15 Nay! I bring to witness the planets,
 16 Which advance and recede;
 17 The night that gasps,
 18 The dawn that wafts afresh..
 19 Verily this is the speech of a gracious
 messenger,
 20 Endowed with strength from high,

45-46

عَلِمَتْ نَفْسٌ مَّا أَحْفَوتُ ۝
 فَلَا أَقْرَبُ مِنَ الْخُسُوفِ ۝
 الْجَوَارِ الْكُنُوسِ ۝
 وَالْقِيلِ إِذَا غَنَسَ ۝
 وَالضُّمُورِ إِذَا تَنَفَّسَ ۝
 إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝
 ذُو قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝
 مُطَاعٍ ثَمَّ أَمِينٍ ۝
 وَمَا صَاحِبُكُمْ بِمُهَذَّبٍ ۝
 وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ۝
 وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۝
 وَمَا هُوَ بِقَوْلِ كَثِيرٍ ۝
 قَائِمٌ نَدْءَ الْيَهُودِ ۝
 إِنَّ هَؤُلَاءِ لَوَالِدُ الْعَالَمِينَ ۝
 وَلِمَنْ شَاءَ مِنْهُمْ أَنْ يَشَاءَ اللَّهُ رُبُّ
 مَا كُنْتُمْ تُدْعُونَ ۝
 الْعَالَمِينَ ۝

إِذَا الْفُجُورُ نُورٌ ۝
 وَإِذَا الْيُتُومُ الْكَرِيمُ ۝
 وَإِذَا الْجِبَالُ سُيُورٌ ۝
 وَإِذَا الْعُشُورُ عُطُورٌ ۝
 وَإِذَا الْخُشُوفُ سُجُورٌ ۝
 وَإِذَا الْبُحُورُ مُتَوَدِّعٌ ۝
 وَإِذَا الْفُلُوسُ رُجُوعٌ ۝
 وَإِذَا السُّودُودُ سُيُودٌ ۝
 يَا أَيُّهَا النَّبِيُّ قُلْ لِّمَنْ هَؤُلَاءِ
 وَإِذَا الصُّحُفُ تُنْفَرُ ۝
 وَإِذَا السَّمَاءُ كُشِطَتْ ۝
 وَإِذَا الْجِبَالُ سُيُورٌ ۝
 وَإِذَا الْجِبَالُ سُيُورٌ ۝
 وَإِذَا الْجِبَالُ سُيُورٌ ۝

- 21 Powerful, worthy of trust.
 22 Your companion is not possessed,
 23 Verily, He saw him above the horizon.
 24 It is not a conjecture
 based on the unseen;
 25 It is not the speech
 of a devil accursed;
 26 What path do ye then take?

*

- 27 This is naught but a warning
 28 For those among you who desire
 to tread the firm path—
 29 Ah, but ye will not desire,
 unless . . . Allah desires . . .
 the Master of all peoples.

*



46

SURA : 'ABASA

In the Name of Allāh the Rahīmān the Rahīm

1 *** 47

- H**e frowned and he turned away
 2 When the blind man addressed him!
 3 And what doth make thee think
 that he would reform?
 4 Or that, if he were to be warned,
 he would profit by such warning?
 5 That snob, who is scornful of thy warning,
 6 Thou dost run after,
 7 Although it is not thy responsibility
 that he should himself cleanse.
 8 But he who comes to thee with
 difficulty
 9 And with deference
 10 Him dost thou neglect!

2 *** 48

- 11 No, indeed! these are discourses
 12 Which any one can note
 13 On pages to be treasured,
 14 Exalted and sanctified
 15 By the hands of the scribes,
 16 Honest and honoured.

*

- 17 Perish man! What makes him
 (from himself) hide truth?
 18 Of what did We make him?
 19 Of a drop of seed!
 We created him then assigned to
 him his task,
 20 Then eased his task for him;
 21 Then We bring him to his death
 and to his burial;
 22 Then, when We will, We shall raise him.
 23 But no! Man, by no means,
 fulfils his task!

3 *** 49

- 24 Is it man who looks to his own food?
 25 It is We who provide water in plenty,
 26 Split the soil with crevices,
 27 And therein produce grains
 28 And grapes and pomegranates
 29 And olives and dates
 30 And dense plantations
 31 And fruits and pastures;
 32 Provision for both you and your cattle.

4 *** 50

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 33 But when comes the blasting thunder
34 Then each flies from his brother
35 And mother and father
36 And wife and children;
37 For all purposes, each is
 unneedful of the other!
38 Some faces on that day are beaming
39 Laughing, rejoicing;
40 Other faces on that day
 are cast in gloom,
41 Covered with darkness;
42 Those are the hidens of truth,
 the vicious!

*

ثُمَّ السَّيْلِ يَنْتَرُهُ ۝
ثُمَّ إِيَّاهُ يَقْتَرُهُ ۝
ثُمَّ إِذَا شَاءَ أَنْشَرُهُ ۝
كَلَّا لَتَنَافِضُ مَا أَمَرُهُ ۝
فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۝
أَكَا صَبَّبْنَا الْمَاءَ صَبًّا ۝
ثُمَّ نَقَعْنَا الْأَرْضَ نَعًّا ۝
فَأَكْبِتْنَا عَنْ بَنِي آدَمَ ۝
وَعَنَاءُ وَطُعْمًا ۝
وَزِينًا وَتَخْلًا ۝
وَحَدَائِقَ غُلَامًا ۝
وَالْأَكْثَىٰ ذُلًّا ۝
فَتَنَاءَ الْكُفْرَ وَلَا تَعَاوَمَهُ ۝
فَلَا أَجَابَ تِلْكَ النَّاصِيحَةَ ۝
يَوْمَ تَفِيقُوا الْمَوْتَ مِنْ أَخِيحِهِ ۝
وَأُوبِقِهِ وَأُوبِقِهِ ۝
وَصَاحِبِيهِ وَبَنِيهِ ۝
لِكُلِّ أُمْرٍ فِيهِمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝
وَمَجُودٌ يَوْمَئِذٍ مُنْقَرِعُهُ ۝
خَاصِمَةٌ تَسْجُرُ فِيهِ ۝
وَمُجُودٌ يَوْمَئِذٍ عَلَيْهِمْ غَايِرُهُ ۝
تَرْهَقُهُمْ ذُكْرُهُ ۝
أُولَٰئِكَ هُمُ الْكَافِرُ الْفَجَرُ ۝

عَمَسَ وَتَوَاتَىٰ ۝
أَنْ جَاءَهُ الْإِنْعَامُ ۝
وَمَا يَدْرِيكَ لَعَلَّكَ يَرْكَبُ ۝
أَوَيْدَكَ كَرْتَنَفَعَهُ الذِّكْرُ ۝
أَمَّا مَنِ اسْتَغْنَىٰ ۝
كَانَتْ لَهُ تَصَدَّىٰ ۝
وَمَا عَلَيْكَ أَلَّا يَزْكِي ۝
وَأَمَّا مَنْ جَاءَهُ الْيَسْعَىٰ ۝
وَهُوَ يَخْشَىٰ ۝
كَانَتْ عَنْهُ تِلْكَ ۝
تَكْلًا أَتَىٰ أَتَىٰ ۝
فَمَنْ شَاءَ ذَكَرَهُ ۝
فِي خُصْفٍ مِّمَّا زَمَرَهُ ۝
مَنْ زُجِرَ عَنْهُ مَطْهَرَهُ ۝
يَأْتِيهِ سَفَرُهُ ۝
كَرَامًا بَرَرَهُ ۝
فَتِلْكَ الْإِنْسَانُ مَا أَكْفَرَهُ ۝
مَنْ أَتَىٰ خَلْقَهُ ۝
مَنْ تَطَفَّعَ خَلْقَهُ فَقَدَّرَهُ ۝

SURA : NABA'

In the name of Allah the Rahmān the Rahīm

1 *** 55

Whispers prevail

- 2 Regarding the great new teaching
- 3 About which opinions differ;
- 4 But verily they shall soon know!
- 5 Verily, again, they shall soon know!
- 6 Have We not made the earth to spread?
- 7 And the mountains to rise?
- 8 And ye also We made complementary
one to another;
- 9 Gave you sleep for rest,
- 10 And the night for covering;
- 11 We made the day for your livelihood.
- 12 Above you We provided the seven heavens
- 13 And made the sun to illumine them;
- 14 We send from the clouds, rain in abundance,
- 15 With it We draw forth seeds and foliage
- 16 And gardens rich in shade.

2 *** 56

- 17 The day of decision too,
will come in due time!
- 18 When the trumpet actually sounds,
ye shall come forth in throngs,

- 19 The roofs themselves will let you out
as if they were doors,
- 20 And mountainous obstacles
shall disappear
as if they were mirages!
- 21 It will be like watching hell,
from a watch-tower,
- 22 A resort for the transgressors
- 23 Where, for long, they shall abide;
- 24 Tasting no fresh breeze, no cool drinks,
- 25 Suffering from extremes of heat and cold,
- 26 A fitting recompense
- 27 For those that failed to reckon,
- 28 And scoffed at our illustrations
with scorn;
- 29 But everything is recorded
in Our account-books
- 30 Taste then, We shall add nothing—
but misery!
- 31 For those who took heed: fulfilment,
- 32 Gardens and grape-vines,
- 33 And youthful company
- 34 Brimming with pastoral happiness;
- 35 Therein shall they hear no folly
nor scoffing
- 36 Rewards from your Lord,
according to your meed!

SURA : NĀZI'ĀT

In the name of Allāh the Most Gracious the Most Merciful

1 *** 51

Witness the dying stars that drown
(in desolation),

2 And the risers that rise serene;

3 Witness the swimmers that swim on high,

4 The forerunners that herald (the dawn),

5 And the Wise Ones
that hold sway over others.

6 When the great wave shakes

7 And another shiver follows,

8 Hearts on that day beat violently,

9 And eyes on that day, cast down.

10 They say, "What!
Shall we survive this catastrophe?"

11 Alas! when we have become
as bare as bones?

12 They will think such survival would
indeed be a loss!

13 But it will be but a single,
violent cataclysm;

14 And lo! they shall all be brought
to a common level.

2 *** 52

15 Hast not the story of *Musa* come to thee?

16 When his Lord called to him
in the sacred valley of *Tuwa* :

17 "Make thy way to *Fir'aun*!
Verily,
he has transgressed!

18 "Ask him: 'Wilt thou listen
with an open mind,

19 'So that I might guide thee towards thy Lord
and thou be chastened?' "

20 And he showed him the great signs!

21 But, "Lies!", he raged, then befumed!

22 Then planned and prepared,

23 And gathered and announced.

24 He shouted: "I am your Lord Supreme!"

25 So Allah humbled him then and thenceforth!

26 Verily, in that is a lesson
for those who pay heed.

3 *** 53

27 Are ye a more difficult creation
to deal with than the heavens which
He moulds?

28 He raised the high vault and adorned it;

29 Made dark its night and from it
brought forth its dawn.

30 And the earth, after this, He spread out,

31 And brought forth from it its water and its
pasture.

32 And, in time, he raised the hills;

33 Provisions for you and your animals.

4 *** 54

- 34 But when the great calamity comes
35 Then will men realize what each
 had striven after;
36 And before each will be his desert!
37 Those who had gone astray
38 Obsessed by the living moment,
39 Verily, hell will be their lot.
40 But those who feared
 their Lord and His Law
 and restrained themselves
 from being led away by desire,
41 Verily, heaven will be their lot.
42 They ask thee about the hour :
 “When is it likely to arrive?”
43 What a quandary thou art putting thyself
 into!
44 With thy Lord is the final authority!
45 Thou art no more than a Warner
 to make them mindful
 of the consequences.
46 When it descends upon them, they will
 not know whether
 it is the darkness of
 dusk or of dawn! !

✱

✱



وَالْأَرْغَبُ غَرْفًا ۝
وَالْأَشْطَبُ نَشْطًا ۝
وَالْأَسْخَبُ سَبْحًا ۝
فَالْأَسْفَبُ سَبْعًا ۝
فَالْمُدْرِبُ دَرْبًا ۝
يَوْمَ تَرْجَعُ الرَّاغِبَةُ ۝
تَتَّبِعُنَّهَا الرَّاغِبَةُ ۝
فَلَوْ كُنَّ يُوعَىٰ ذِي حَقِّهَا ۝
أَنصَارُهَا خَاصَّةً ۝
يَقُولُونَ ؕ إِنَّا كُنَّا دُونَكَ الْغَافِقِينَ ۝
إِنَّا كُنَّا عِظَامًا مَّكَرَّةً ۝
قَالُوا يَا لَيْلَ إِنَّكَ كَرِهْتَ الْخَاصِرَةَ ۝
فَلَمَّا سَأَلْنَا عَنْ ذِي الْحِكْمَةِ ۝
قَالُوا هُم بِالنَّافِرَةِ ۝
هَلْ أَتَاكَ حَدِيثُ مُؤْسَىٰ ۝
إِذْ تَأَذَّنَ رَبُّهُ لِيَأْتِيَ الْبَقَرَةَ ۝
وَأُتِيَ الْبَقَرَةَ ۝
فَقُلْ هَلْ لَكُمْ أَلَىٰ أَنْ تَكْفُرَ ۝
أَهْدِيَكُمْ إِلَىٰ رِبِّكُمْ فَتُعْصِيهِ ۝
فَأَنبَأَهُ الْغِيَاثُ ۝
فَكَذَّبَ وَخَسَىٰ ۝
ثُمَّ أَذْبَرَ يَمِيلِي ۝
فَتَحَسَّرَ وَتَنَادَىٰ ۝
فَقَالَ إِنَّا كُنَّا دُونَكَ الْغَافِقِينَ ۝

فَأَعَادَهُ اللَّهُ فَتَنًا لِّأَخِيهِ وَعَلَّاؤًا لِّهُ
إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى
عَزَّ وَجَّهَ أَشَدَّ حُكْمًا وَأَوَّلَ السَّعَادَاتِ
وَرَفَعَهَا قُرْآنُهَا
وَأَعْطَسَ عَلَيْهَا الْخَيْرَ خُطْبَاهَا
وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا
الْأَخْرَجَ مِنْهَا مَاءً وَهُوَ عَرْبَاهَا
وَالْجِبَالَ أَرْسَاهَا
مَتَاعًا لَّكُم مَّا هُوَ غَدَاةٌ
فَإِذَا جَاءَهُ الظَّالِمَةُ الْكُبْرَى
يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى
وَيُؤْثَرُ الْجَحِيمُ لِمَن يَرَى
فَأَمَّا مَن كَفَى
وَأَكْرَمَ الْحَيَاةَ الدُّنْيَا
فَإِنَّ الْجَحِيمَ فِي الْمَأْوَى
وَأَمَّا مَن خَالَ مَقَارِبَهُ وَنَهَى
النَّفْسَ عَنِ الْهَوَى
فَإِنَّ الْجَنَّةَ فِي الْمَأْوَى
يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا
فِيمَ أَنْتَ مِنْ ذِكْرِهَا
إِلَى رَبِّكَ مُنْجَلِهَا
إِنَّمَا أَنْتَ مُنْذِرٌ مَّن يَخْشَى
كَأَلَّكُمْ يَوْمَ الْفَتْكَةِ لِكُلِّ أَصْحَابٍ
عِشَّةٌ فَأَلْغَمَهَا

SURA : NABĀ'

In the name of Allāh the Rahīmān the Rahīm

1 *** 55

Whispers prevail

2 Regarding the great new teaching

3 About which opinions differ;

4 But verily they shall soon know!

5 Verily, again, they shall soon know!

6 Have We not made the earth to spread?

7 And the mountains to rise?

8 And ye also We made complementary
one to another;

9 Gave you sleep for rest,

10 And the night for covering;

11 We made the day for your livelihood.

12 Above you We provided the seven heavens

13 And made the sun to illumine them;

14 We send from the clouds, rain in abundance,

15 With it We draw forth seeds and foliage

16 And gardens rich in shade.

2 *** 56

17 The day of decision too,
will come in due time!

18 When the trumpet actually sounds,
ye shall come forth in throngs,

19 The roofs themselves will let you out
as if they were doors,

20 And mountainous obstacles
shall disappear
as if they were mirages!

21 It will be like watching hell,
from a watch-tower,

22 A resort for the transgressors

23 Where, for long, they shall abide;

24 Tasting no fresh breeze, no cool drinks,

25 Suffering from extremes of heat and cold,

26 A fitting recompense

27 For those that failed to reckon,

28 And scoffed at our illustrations
with scorn;

29 But everything is recorded
in Our account-books

30 Taste then, We shall add nothing—
but misery!

31 For those who took heed : fulfilment,

32 Gardens and grape-vines,

33 And youthful company

34 Brimming with pastoral happiness;

35 Therein shall they hear no folly
nor scoffing

36 Rewards from your Lord,
according to your need!

SURA : MURSILĀT

In the Name of Allāh the Rahīmān the Rahīm

1 *** 58

Remember the Messages clear—
(Like fresh winds from heaven)

2 They wafted away the chaff;

3 Remember those that spread the seed far:

4 Made distinct what was indistinct before.

5 Remember those (Messengers)
who broadcast the message far;

6 Persuaded at times, and at times warned:

7 Verily, what they promised will come to pass.

8 (They mock :)
“ ‘When the stars will be dimmed,

9 ‘When the heavens are rent asunder,

10 ‘When the mountains are torn from their roots,

11 ‘When the promised moment arrives!’

12 When is that moment going to arrive?”

2 *** 59

13 Ah! that will be the Day of Decision

14 And what shall make thee know
what the Day of Decision is!

15 *Woe to those on that day
who called it a lie!*

16 Have We not destroyed those of old?

17 Then replaced them with their successors?

18 That is how We act against the transgressors!

19

*Woe to those on that day,
who called it a lie!*

20 Have We not created you from fluid despised?

21 Then We placed it in a safe resting place

22 For a period that is clearly specified;

23 Then We gave it a shape—
We the Best of Shapers!

24

*Woe to those on that day,
who called it a lie!*

25 Have We not made the earth fit

26 To hold matter, living and dead?

27 And put on it lofty mountains,
and from them brought you cool water
to drink and refresh?

28

*Woe to those on that day,
who called it a lie!*

29 Crawl ye, to that which
ye called a lie!

30 Or, crawl ye, to the three-fold
protection of your tribe!

31 That protection will not save you
from the fire,

32 For it sendeth forth its sparks
even to palaces,

33 Like golden chords thrown from afar—

34

*Woe to those on that day,
who called it a lie!*

35 This is the Day on which
they will not be able to speak



36 Or permitted to put forth excuses!

37 *Woe to those on that day,
who called it a lie!*

38 This is the Day of Decision!
We have gathered you and
your predecessors

39 And if ye have some tricks to play,
play ye now!

40 *Woe to those on that day,
who called it a lie!*

3 *** 60

41 Those who took heed
they are midst shades and springs

42 With the fruits of their desire.

43 Eat and drink to your heart's content
as a reward for what ye did;

44 Verily this is how We reward
those that are righteous.

45 *Woe to those on that day,
who called it a lie!*

46 Oh ye who transgress,
eat and enjoy what little you can, now!

47 *Woe to those on that day,
who called it a lie!*

48 When it is said to them,
"Bend ye (if ye will not prostrate);"
they will not (even) bend!

49 *Woe to those on that day,
who called it a lie!*

أَحْيَاؤُكُمْ وَأَمَاتَا ۖ
وَجَعَلْنَا فِيهَا رُجُومًا مِّنْ ذُرِّيَّتِكُمْ
مَا أَفْرَأَا ۖ
وَيَلَّيْكَ يَوْمَئِذٍ الْمُلْكُ يَوْمَئِذٍ
الْمُلْكُ لِلَّهِ إِلَىٰ مَا تُمْنُوهُمْ تَكْذِبُونَ ۖ
الْمُلْكُ لِلَّهِ إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ۖ
لَّا ظِلُّلٌ وَلَا يَنْفَعُ مِنَ الْحَرِّ ۖ
إِنَّهَا أَكْزَرُ يُشْرِكُ بِالْقَدِيرِ ۖ
كَأَنَّهُمْ جَمْعٌ صَفَرٌ ۖ
وَيَلَّيْكَ يَوْمَئِذٍ الْمُلْكُ يَوْمَئِذٍ
هَذَا يَوْمُكُمْ لَا تُبْطِلُونَ ۖ
وَلَا تُؤْنَسُ لَهُمْ فِتْنَتَانِ ۖ
وَيَلَّيْكَ يَوْمَئِذٍ الْمُلْكُ يَوْمَئِذٍ
هَذَا يَوْمُ الْفَضْلِ ۖ جَمْعُهُمْ وَلَا يُؤْنَسُ
فَإِنْ كَانَ لَكُم مِّنْ مَّكْرٍ ۖ
وَيَلَّيْكَ يَوْمَئِذٍ الْمُلْكُ يَوْمَئِذٍ
إِنَّ الْمُنَافِقِينَ فِي ظِلِّ وَحْشٍ ۖ
وَقَوَائِدُهُمْ وَنَافِقَتُهُمْ ۖ
عَلَاوًا وَشَرًّا ۖ مَا يَمْلِكُ بَيْنَ يَدَيْكُمْ
إِنَّا كَذَّبْنَا لَكَ بِمَا أَنْتُمْ قَوْمُكَ
وَيَلَّيْكَ يَوْمَئِذٍ الْمُلْكُ يَوْمَئِذٍ
كُلُّوْا وَشَرُّوْا قَلِيلًا ۖ إِنَّكُمْ مِّنْ جُحِيمٍ
وَيَلَّيْكَ يَوْمَئِذٍ الْمُلْكُ يَوْمَئِذٍ
وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا تِرْكَعُوا ۖ
وَيَلَّيْكَ يَوْمَئِذٍ الْمُلْكُ يَوْمَئِذٍ
فَإِنِّي حَسْبُكُمْ ۖ بَعْدُ يُؤْمِنُونَ ۖ

وَالْمَرْسَلَتِ عَزَافًا ۖ
فَالْعَصْفُ عَصْفًا ۖ
وَالشَّارِبُ شَرَابًا ۖ
فَالْفَرْقُ فَرْقًا ۖ
فَالْمَلُوبِ الْمَلُوبُ ۖ
عَذْرًا أَوْ تُوْذَرًا ۖ
إِنَّمَا تُوعَدُونَ لَوَافِقٍ ۖ
فَإِنَّ الْيَوْمَ لَكُم مَّوْجِسَاتٍ ۖ
وَلَا إِلَهَ إِلَّا هُوَ ۖ فَجِئْتَ ۖ
وَلَا إِلَهَ إِلَّا هُوَ ۖ فَجِئْتَ ۖ
وَلَا إِلَهَ إِلَّا هُوَ ۖ فَجِئْتَ ۖ
لَا يَذَرُكُمْ أَجَلٌ ۖ
لَّيْلِيَوْمِ الْفَضْلِ ۖ
وَمَا أَزِيدُكُمْ مَا يَوْمُ الْفَضْلِ ۖ
وَيَلَّيْكَ يَوْمَئِذٍ الْمُلْكُ يَوْمَئِذٍ
أَكْزَرُ ذَلِكُمُ الْوَيْلُ مِنَ
ثُمَّ لَكُمْ مِّنْهُ لَآخِرِينَ ۖ
كَذَلِكَ تَفْعَلُ بِالْمُجْرِمِينَ ۖ
وَيَلَّيْكَ يَوْمَئِذٍ الْمُلْكُ يَوْمَئِذٍ
أَكْزَرُ نَحْلُكُمْ مِّنْ مَّا وَهَبْتُمْ
فَجَعَلْنَاهُ فِي قُدْرَتِكُمْ ۖ
إِلَىٰ قَدْرٍ مَّعْلُومٍ ۖ
فَقَدْ رَنَاءَ فَدَعَمُ الْقَدِيرُونَ ۖ
وَيَلَّيْكَ يَوْمَئِذٍ الْمُلْكُ يَوْمَئِذٍ
أَلَمْ تَجْعَلِ الْأَرْضَ رِفَاتًا ۖ

*

50 What discourse, after this,
will imbue them with faith?

*

SURA : *INSĀN*

In the Name of Allāh the Rahīmān the Rahīm

1 *** 61

Was there not a time
when Man had no identity?

2 Then We brought forth an individual
from the union of two cells,
like a plant at first,
and then endowed
with sight and hearing.

3 Verily, We showed him the right path—
whether, grateful, he follows it,
or, in defiance, goes astray.

4 For those who hide the Truth,
and go astray,
We provide encumbrances
and inflictions.

5 But those who follow Our right path :
(they are)
refreshed from cups as if of camphor ;

6 Fountains, for those
who served their Lord,
to splash at will.

*

7 Those who fulfilled their tryst
and feared the widespread evil day

8 Who, though needing it themselves,
gave what they had
to those in want,
to those who have no guardians,
to the helpless ones :

9 "Verily, we feed you hoping thus
to please our Lord ;
from you we ask
no recompense or thanks ;

10 Only from our Lord we seek
grace on the long and dreary day."

11 Allāh shall guide them from
the evils of such days and shall
bestow upon them joy and peace.

*

12 And those who persevered will be rewarded
with ease and freedom blessed :

13 Reclining there on banks and facing,
neither intense heat nor cold,

14 Fruits bending low and to be gathered
at their ease ;

15 Being served in shining silver plate
and goblets as of crystal made ;

16 Silver cups to measure as desired ;

17 Brimful of ginger-flavoured ale.

18 Beside perpetual streams—

19 And midst them moving, liveried youth
who seem to you like scattered pearls.

20 Behind all this you will discern
a land of wealth and graciousness :

21 Enriched with light and heavy silks
and green embroideries
and silver bracelets ; water pure,
bestowed upon them by their Lord.

22 And, verily, that's how We shall reward
you too, and that is how
We'll thank you for your toil!

- 23 Verily, We do impart to thee
the Quran as only We can!
- 24 So persevere thou
at the bidding of thy Lord;
and none obey among these men
who sin by what they do
or else by what they fail to do!
- 25 Continue thou to warn,
as enjoined by thy Lord,
at early dawn and late at night.
- 26 Lie thou down a while for rest
but, for a long while, strive.
- 27 Surely these are they
who love the transient
and draw upon themselves
a heavy day.
- 28 It is We who made them
and gave them strength,
and, when We please, We shall
replace them with their likes.
- 29 Verily this is a warning :
so those who will, may follow
the path shown by their Lord.
- *
- 30 But alas! they will not will
unless Allah wills,
He who is All-knowing
and All-wise.
- 31 He in his benevolence accepts
whom He wills,

[illegible]

金剛經

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ
لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ۝
إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاقٍ
تَبَسُّوْنَ لِحَمْلِهِ ۖ فَيُعْجِزُهُ عَجَاظُهُ ۝
إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا
كَفُورًا ۝
إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَٰءًا عَظِيمًا ۝
وَأَسْمِعُوا ۝
إِنِ اتَّخَذَ الرَّحْمَنُ مِنْ غَاسِقٍ كَانَ
مِرْآةً لَّهُمَا قَاوُورًا ۝
عَيْنَا تَسْرُبُ بِمَا عَادَ اللَّهُ يَفْعُو وَهِيَ
تَفْعُو ۝
يُؤَيُّوْنَ بِالْأَنْدَادِ وَيَافِقُوْنَ رُؤُوسَ مَا كَانَ
شَرٌّ لَّ مُصْطَفِيًّا ۝
وَيُطْعَمُوْنَ عَلَى ظَهْرِهِمْ وَهُمْ يَنْسَوْنَ ۝
وَيُنَبِّئُهُمْ أُسْرَاهُمْ ۝
إِنَّا لَطَوَّعْنَا لَهُمْ وُجُوهَ الْغُلَامِ لَوْ كُنَّا مُؤْمِنِينَ
جَزَاءً وَلَوْ كُنَّا كَاوُورًا ۝
إِنَّا نَحْنُ غَنِيٌّ عَنْ تَرْغَبِهِمْ ۖ مَا غَبَوْهُمَا
قَطْرٌ مِّنْهُمَا ۝
فَوَقَّهَ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ
نَضْرَةً وَسُرُورًا ۝
وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ۝
مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ لَا يَرَوْنَ
فِيهَا شَيْئًا مِّنْ أَكْثَرِ نَهْرٍ ۝
وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ أَعْنَؤُهُمَا
تَذَلُّلًا ۝
وَيُطَافُ عَلَيْهِمْ بِذَاتِ الْعُرْوِ الثَّوِيَّاتِ
أَعْنَؤَاتٍ كَانَتْ تُرْفَعُ لَهُنَّ

and for those who have transgressed,
gives just decree of reprimand severe.

SURA : QIYĀMAH

In the Name of Allāh the Rahīmān the Rahīm

1 *** 63

Nay! Forget not the Day Inevitable!

2 And overlook not your own
self-accusing soul!

3 Does man think that We cannot
re-vivify his bones?

4 Verily, it is within Our power
to resuscitate
his every finger!

5 But man pretendeth ignorance :

6 He asks, "When will this Day
Inevitable arrive?"

7 When the sight is dazed

8 And the moon becomes indistinct,

9 The sun and the moon become confused

10 On that day man will say :
"Where is one now to escape?"

11 Verily, there shall be no way out!

12 With his Lord alone will be
man's asylum :

13 Then shall (each) man know wherein
he went too far ahead
or where he lagged too far behind!

14 Man is the best judge of himself,

15 Although he, for himself,
invents excuses.

*

16 Do not move thy tongue
and anticipate words.

17 It is with Us to gather them
and string their utterance,

18 So only when We have announced
(clearly) then do thou pronounce :

19 It is then for Us
to make their meaning clear.

*

20 Verily, they love to hasten
with what is nigh;

21 And think but little of what
shall surely follow :

22 (Some) faces on that day
will be bright,

23 Expecting the grace of thy Lord.

24 (Other) faces will be gloomy

25 Surmising what awaits them
in the dark.

26 Ah! when it reaches one's throat

27 And men bewail,
'O, what magic can now save? !'

28 And when one knows
that the time of parting is near;

29 When convulsion
doth follow convulsion,

30 To thy Lord alone
will they be driven.

2 *** 64

- 31 He neither affirmed nor acquiesced,
 32 Instead, he spurned the warning,
 turned his back
 33 And returned to his people strutting!
 34 Wait thou, the time for thee is near!
 35 Again, wait thou,
 the time for thee is near! !
 36 Does man count on being left
 to wander without aim?
 37 Was he not once but a germ?
 38 Then a piece of flesh;
 He gave him life
 and perfected his limbs;
 39 And made the twain, man and woman :
 40 Has He not then power
 to resuscitate
 those alive or even dead?

وَمَنْ رَدُّنَ الْاٰخِرَةَ ۝
 وَجْهًا يَوْمَئِذٍ تَابِعًا ۝
 اِلٰى رَبِّهَا تَاْطِرًا ۝
 وَوَجْهًا يَوْمَئِذٍ تَابِعًا ۝
 تَطْلُبُ اَنْ يَفْعَلَ بِهَا تَاْخِرًا ۝
 كُلًّا لِّاِبْتِلَآءِ الْعٰرِضِ ۝
 وَفِيْلٍ مِّنْ عَرَابٍ ۝
 وَطَلْحٍ اَنْتَ الْفَوَاحِشُ ۝
 وَالتَّحْتِ السَّائِ الْاِنْسَانِ ۝
 اِلٰى رَبِّكَ يَوْمَئِذٍ السَّائِ ۝
 فَلَا صَدَقَ وَلَا صَلٰى ۝
 وَلَكِنْ كَذَّبَ وَتَوَلٰى ۝
 ثُمَّ وَهَبَ اِلٰى اَهْلِهِ يَمْتَلِئُ ۝
 اَوَّلٰى لَكَ تَاْوَلٰى ۝
 ثُمَّ اَوَّلٰى لَكَ تَاْوَلٰى ۝
 اَيَحْسَبُ الْاِنْسَانُ اَنْ يُتْرَكَ سُدًى ۝
 اَلَمْ يَكُنْ لَّنَفْسِهِ عَيْنٌ يُّنْظِرُ ۝
 ثُمَّ كَانَ عَاقِبَةُ فَخْلٍ قَسْوٰى ۝
 جَعَلَ مِنْهُ الْاُنثٰى الْاُنْثٰى ۝
 اَلَيْسَ ذٰلِكَ بِعَظِيْمٍ ۝

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَا اَقْسِمُ بِرَبِّكَ الْعَلَمِ ۝
 وَلَا اَقْسِمُ بِاللَّهِ الْوَّاهِمِ ۝
 اَيَحْسَبُ الْاِنْسَانُ اَنْ يَكُنَّ عَظَمًا ۝
 بَلْ كَاذِبِيْنَ عَلٰى اَنْ لُّسُوْىْ بِمَا كُنْهٖ ۝
 بَلْ يَرٰى الْاِنْسَانُ لِنَفْسِهِ اِمَامَةً ۝
 يَسْتَكْبِرُ اَنۢ يُّوْفٰى الْعٰوِيْهُ ۝
 فَاَنۢ يُّرٰى الْبَصُوْىْ ۝
 وَخَشَعَ الْقُمْرُ ۝
 وَجِيْءَ النَّفْسُ وَالْقُمْرُ ۝
 يَكُوْلُ الْاِنْسَانُ يَوْمَئِذٍ اَمْرًا ۝
 كَلَّا لَا تَزِدُّ ۝
 اِلٰى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۝
 يَتَّبِعُوْا الْاِنْسَانَ يَوْمَئِذٍ يَمَآئِدًا مَّرْكُومًا ۝
 بَلِ الْاِنْسَانُ عَلٰى نَفْسِهِ بِغِيْزًا ۝
 وَلَوْ اَنَّ اِلٰهًا مَّوَدِّيًّا ۝
 لَا تَحْزَنُ لِهٖمْ لَمَّا كُنْتُمْ لَعَنَةً ۝
 اِنَّ عَلَيْنَا جَمْعَهُ وَقُرْاٰنَهُ ۝
 فَاَنۢ تَاْمُرُوْا بِهِ نَحْنُ مُرَاٰدُهُ ۝
 ثُمَّ اِنۢ عَلَيْنَا بَيِّنَاتُهُ ۝
 كَلَّا بَلْ تُحِبُّوْنَ الْعَآجِلَةَ ۝

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SURA : MUDDATHTHIR

In the name of Allah the Most Gracious the Most Merciful

1 *** 65

O thou! on whose shoulders
the mantle (now) lies!

2 Awake, arise—to warn,

3 And thy Lord magnify.

4 Let not thy heart be stained,

5 And from giving hurt, beware!

6 Expect not over-much, and

7 For thy Lord's sake!
Persevere ..

8 When the drums beat, the horn sounds,

9 That will, indeed, be a difficult day;

10 For the faithless, a day without ease.

11 Leave Me to deal with him
whom I made lone,

12 Endowed him then with riches vast

13 And sons on whom he looks with pride;

14 Made smooth for him the path.

15 But, still, he looks for more and more.

16 And, at the same time,
contradicts Our messages!

17 I shall, therefore,
engulf him with his dues!

18 He thought and thought and schemed;

19 Confound him! how he schemed.

20 Be he confounded! how he schemed!

21 He looked around,

22 Then frowned and scowled;

23 Then, proudly strutting, said,

24 "This is naught but delusion
by magic wrought!

25 "This is naught but mortal speech!"

26 I shall put him into the lowest hell

27 And what shall make thee know
what the lowest hell is?

28 Nothing remains, nothing is spared;

29 It transforms men

30 And within it are nineteen
(other punishments).

* * * * *

31 We have made none but angels
keepers of the fire, and
their number is nothing but

a point of dispute
for the faithless;

a source of satisfaction
to the peoples of the Book;

a means to increase faith
for those who do believe;

the self-deceivers
and the hypocrites
are lost in dispute arguing,
"What does Allah mean
by this parable?"

That is how Allah confuses
those whom He wills
and guides those whom He wills.
And none but He
knows of the many means
at the disposal of thy Lord.
This is naught
but a warning to mankind.

* * * * *

2 *** 66



32 Nay, witness ye the moon,
(how it pales at dawn)

33 And the night, how it slinks away

34 When the sun shines forth!

35 This is but one example out of many.

36 A proclamation unto men.

37 Then he among you who wishes,
may step ahead (to meet the dawn)
or, lag behind (in groping night).

38 Lo, every soul is mortgaged by its deeds,

39 Except the men of righteousness :

40 From midst their blessings they will ask,

41 Of those who transgressed,

42 "What led you to your fall?"

43 They will say,
"We failed to do our duty,

44 "We were not of those
who helped the needy;

45 "Instead, we wrangled and we argued
among ourselves,

46 "Denied the day of reckoning

47 "Until the truth, indeed, became reality;

48 "And then (it was too late)
no longer could intercessors
intercede!"

49 What aileth them that from the warning
they turn back

50 And run—like asses (kicking in the air)

51 When fleeing from a lion? !

كَلَّا وَالْقَمَرِ ۝

وَاللَّيْلِ إِذَا دُبِرَ ۝

وَالضُّحَىٰ إِذَا أَشْرَقَ ۝

إِنَّمَا الْإِنْسَانُ الْكَافِرُ ۝

تَذِيرًا لِلْإِنْسَانِ ۝

لِمَنْ شَاءَ عَمَلَهُ إِن يَتَذَكَّرْ أَوْ يَتَاهُ ۝

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَوِيَّةٌ ۝

إِلَّا أَصْحَابَ الْيَمِينِ ۝

فِي جَنَّتٍ بَيْنَ يَمِينٍ ۝

عَنِ الْمُبْغِضِينَ ۝

مَا سَلَكَ لَهُ فِي سَقَرٍ ۝

قَالُوا لَوْ كُنَّا مِنَ الْمَعْلُومِينَ ۝

وَلَوْ أَنَّكَ تَطْهَرُ أَوْ تَسْكُنُ ۝

وَلَوْ أَنَّكَ تَعْمَلُ مَعَ الْخَالِصِينَ ۝

وَلَوْ أَنَّكَ تَدْعُو إِلَى الْبَرِّ ۝

حَقِّ أَتَيْنَا الْيَقِينَ ۝

فَمَا نَفَعَهُمْ ذُنُوبُهُمْ إِن يَفْعَلِينَ ۝

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُبْعِدِينَ ۝

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُبْعِدِينَ ۝

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُبْعِدِينَ ۝

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُبْعِدِينَ ۝

بَلْ يَرَوْنَ كُلَّ عَمَلٍ لَهُمْ وَهُمْ لَا يَخِفُونَ ۝

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُبْعِدِينَ ۝

كَلَّا بَلْ لَا يَتَذَكَّرُونَ الْآخِرَةَ ۝

كَلَّا إِنَّهُمْ عَنْ ذِكْرِهِ مُبْعِدُونَ ۝

فَمِنْ شَأْنِ ذِكْرِهِ ۝

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۝

هُوَ أَهْلُ الْقُدْرَةِ وَأَهْلُ الْمُنْقَرِفَةِ ۝

وَمَا أَذْرَكَ مَا سَقَرٌ ۝

لَا تُبْقِي وَلَا تَذَرُ ۝

لَوَاحِشُهُ لِّلْبَشْرِ ۝

عَلَيْهَا تَسْعَةُ عَشْرَ ۝

يَا أَيُّهَا الْمُدَّثِّرُ ۝

قُمْ فَأَنْذِرْ ۝

وَرَبَّكَ فَكَبِّرْ ۝

وَبَيْنَاكَ فَتَكَبِّرْ ۝

وَالْوَجْهَ فَاهْجُرْ ۝

وَلَا تَسْمَنْ تَنْتَبِهْ ۝

وَلَوْ يَدُّكَ فَانْمِشْ ۝

فَمَا تَتْلُو فِي السَّائِرِ ۝

فَذَلِكَ يَوْمَئِذٍ يَكُونُ عَيْدٌ ۝

عَلَى الْغَافِقِينَ غَيْرِمْ يَمِيرُ ۝

دَرَجَاتٍ وَمَنْ خَلَّفَتْ وَجِئًا ۝

وَجَعَلَتْ لَهُ مَا لَمْ يَحْسُدُوا ۝

وَبَيْنَ شُهُودًا ۝

وَمَهْدٌ لَهُ تَنْهِيْدًا ۝

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۝

كَلَّا إِنَّهُ كَانَ لِإِيْتِنَا عَنِيدًا ۝

سَاءَ رُوحُكَ فَفَعُولًا ۝

إِنَّهُ فَكَّرَ وَقَدَّرَ ۝

فَقِيلَ كَيْفَ تَقْدَرُ ۝

ثُمَّ قِيلَ كَيْفَ تَقْدَرُ ۝

ثُمَّ نَظَرَ ۝

ثُمَّ عَسَّ وَدَسَرَ ۝

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ مُّؤْتَرٌ ۝

إِنْ هَذَا إِلَّا قَوْلُ الْبَشْرِ ۝

سَاءَ لِيَوْمٍ سَقَرٍ ۝

*

*

52 Does each expect a book
to be revealed to him?

53 Verily, they know what
they are in for!

54 Verily, this is but a reminder,

55 Let him, who will, take warning

56 But warning they will not take
unless Allah will;
He who is worthy of all reverence,
and He alone, who gratitude deserves.

*

SURA : MUZZAMMIL

In the name of Allāh the Rahīm the Rahīm

1 *** 67

O thou who art ordained!

2 Keep up at nights
and only rest awhile—

3 For half the night,
a little more, a little less—

4 Rehearse the Word
as thou wouldst have it read;

5 For soon We shall charge you
with words more weighty still.

6 Verily, the advancing night
is suited best
for strong impressions
and for proper stress.

7 Right through the day
thou hast to strive—

8 Speak at the bidding of thy Lord
and give thyself
entirely to thy task.

9 Lord of the East and West!
no deities are there but He:
put thou thy trust
in Him.

10 Endure with patience what they say
and in the end
withdraw with grace.

11 Leave Me and these who call thee liar—
men blessed with ease and plenty!
Bear thou with them for a while.

12 We know how to put the chains on them
and for them We shall make it hot.

13 Their very blessings will
soon choke their throats
and they will suffer punishments;

14 One day their very base will shake,
and men who are, like mountains, firm,
will crumble into dust.

•

15 Verily, We have sent to you a Messenger,
as witness just as We did send
a Messenger to *Fir'aun*.

16 But *Fir'aun* did defy our Messenger:
so We o'ertook him
with a grievous chastisement!

17 And if, ye too, choose to defy,
what hopes have ye
to save yourselves
from the intense severity
of that one Day,
which will turn children grey?

18 And when the skies themselves
upon you fall
fulfilling what was promised?

19 But this is nothing more
than a word of caution;
let him then who will,
take refuge in His path.

2 *** 68

20 (i) Thy Lord is well aware
that thou and some of thy
companions
keep up the greater part of night—
two-thirds, a half, (perhaps) a third.
But Allah has apportioned night and day
(for rest and work respectively);
He knows that thou
canst not keep this up;
so He absolves you now,
(from keeping in your mind
the whole recital you have learnt),
thou mayest then revise each night
as much as comes to you with ease.

(ii) He is aware that in your midst
are sick, and those who travel
in the land in search of what
the Lord provides; and also those
who fight in the cause of Allah:
Therefore, rehearse from it each time
as much as comes to you with ease.

(iii) And stand in line for prayer
and contribute to public fund,
and loan to Allah a goodly loan;
whatever goods ye offer of yourselves
they will be renewed by the Lord
with better and with greater goods
in recompense.

(iv) And seek ye refuge in the Lord, for verily,
He is Forgiving, Merciful.

تَعْلَمُ يَرْعُونَ الرَّسُولَ فَأَخَذَ اللَّهُ أَجْرًا
وَيَسِّرًا ۝
فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمَ مَا يُجْعَلُ
الْإِنْسَانُ نَسِيًّا ۝
إِنَّمَا تُنقِطُونَ كَانُوا وَعَدُ وَعْدُهُمْ
إِنْ هَذَا إِلَّا كَذِبٌ ۝ فَمَنْ شَاءَ اتَّخِذْ إِلَى
رَبِّهِ سَبِيلًا ۝

*

إِنْ رَأَيْتَ يُعْلَمُ أَنَّهُ تَقُومُ أَوْ لَمْ يَنْفُتْ
الْقِيلَ وَنُصْفَهُ وَتِلْكَ وَطَائِفَةٌ مِمَّنْ
الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ الْقِيلَ وَ
النَّهَارَ عَرَفَ مَنْ كُنْ مَحْصُومٌ فَتَنَابَ عَلَيْهِمْ
فَأَقْرَبُوا مَا كَتَبَ مِنَ الْقُرْآنِ مَا عَرَفُوا
سَيَكُونُ وَمَنْ كُنْ تَرْضَى وَأَعْرَضُوا يُعْرِضُونَ
فِي الْأَرْضِ يَتَّبِعُونَ مَنْ قَبَّلَ اللَّهُ وَ
أَعْرَضُوا يَقُولُونَ فِي سَبِيلِ اللَّهِ فَاهْوُوا
مَا تَنْصَرِفُونَ وَأَقْبِلُوا الصَّلَاةَ وَالْزَّكَاةَ
وَأَقْرَبُوا اللَّهَ قَرُبًا حَسَنًا وَمَا تَقْدِرُوا
لَا تَنْفَكُوا مِنْ عَمَلٍ تَحِبُّونَهُ عِنْدَ اللَّهِ
هُوَ خَيْرٌ وَأَوْعَدَ أَجْرًا وَاسْتَغْفِرُوا
اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمَرْءُ ۝
قُمِ الْبَيْتَ لَا تَكُنْ لَكَ
نُصْفَةٌ أَوْ الْفُصْ مِنْهُ قِيلًا ۝
أَوْ زِدْ عَلَيْهِ وَرَبُّكَ الْقُرْآنُ تَنْزِيلًا ۝
إِنَّا سَخَّرْنَا عَلَيْهِمْ قَوْلًا نَقِيلًا ۝
إِنْ تَأْوِضْهُ الْبَيْتَ مِنْ أَكْثَرِ مَا وَأَوْمُرُ
قِيلًا ۝
إِنْ لَكَ فِي النَّهَارِ سَبْعًا وَخُمُسًا ۝
وَأَكْثَرُ لَيْلٍ وَتَبْتَئِلُ إِلَيْهِ تَنْزِيلًا ۝
رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ
فَاتَّخِذْهُ ذِكْرًا ۝
وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُزْهُمْ جُزْأً
جَمِيعًا ۝
وَقَدْ سَبَّحُوا بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ
الشَّمْسِ وَغُرُوبِهَا ۝
إِنْ لَكُنْ بِهَا مَعْتَدًا وَبِحَيْثُمَا
وَقَطَعَا مَا فَا مَحْصُومًا ۝
يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ
الْجِبَالُ كَغِيَابٍ مُوجِيحًا ۝
إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا شَاهِدًا عَلَيْكَ
كَمَا أَرْسَلْنَا إِلَى نَارِ عِزْرُونَ رَسُولًا ۝

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SURA : JINN

In the name of Allāh the Rahīmān the Rahīm

1 *** 69

Say thou:

"The conversation,
among the aliens skilled,
has been revealed to me:

(One of them said:)

"Surely we have heard a wonderful
discourse;

2 "It guides us to righteous endeavour;
I agree with it entirely
and never again shall I join
another with my Lord."

3 (Another added:)

"It shows us that He—
exalted be His Majesty—
has neither a consort nor a son!"

4 (Still another said:)

"It was the fools amongst us who used
to thus blaspheme against Allāh!"

5 (One said:)

"(In our simplicity)
we had believed
that none among us aliens,
or from among these locals
would ever dare to tell a lie
regarding Allāh!"

6 (Another added:)

"Some men from 'mong these locals
used to seek shelter with some of us
(in our homes; but it now seems)
these had only misled us."

7 (Another said:)

"They told us that they thought,
as we did,
that Allāh would raise none!"

8 (One mimicked then a *kahin* :)

" 'We tried to reach the heavens but
found it filled with guards,
large and shining!' "

9 (Another mimicked:)

" 'In former days we used to sit
in places high
trying to eavesdrop on the heavens;
but he who would try to listen now,
would find a meteor hurling after him!' "

10 (Still another mimicked:)

" 'We know not if for men
this doth forebode
good or evil.' "

11 (One observed philosophically)

"O some of us are good
and others evil;
we all follow different ways."

12 (Another added:)

"Only this we all know:
we cannot frustrate Allāh's plans
either while we lead a worldly life
or by flying away from it."

13 (Another added:)

"And we certainly believe
the guidance that we heard:
'Whoever has faith in his Lord
he need fear neither
loss (in reward),
nor excess (in punishment).'"

14 (One quoted:)

"Some among us are Muslims;
and some of us are shirkers,
those that are *muslims*
they strive and endeavour."

15 (Another added:)

"And those that shirk
(their duties)
they go to hell!"

SURA : NŪH

In the Name of Allāh the Rahīmān the Rahīm

1 *** 71

Verily, We sent *Nuh* to his people :
 "Warn them, before there
 comes upon them severe chastisement."

2 He said, "O my people,
 I am, manifestly, your warner;

3 Therefore take heed of what I say :
 Serve Allāh and fear His wrath.

4 "He will forego your sins and leave you
 to prosper for another while; but
 if once Allāh's due moment is upon you,
 it will accept no delay :
 O, if ye only knew!"

5 He prayed :
 "O, my Lord,
 verily, I invited my people
 night and day.

6 "Nothing does my invitation increase
 but their desire
 to flee from it!

7 "Every time I have invited them
 so that Thou mayest give them grace,
 they have put their fingers in their ears,
 closed their hearts against me
 and moved away in great disdain.

8 "Verily, I invited them openly,

9 "Then I called to them in public
 and persuaded them in private :

10 "I told them,
 'Ask ye forgiveness of your Lord,
 for, verily, He is most forgiving.

11 'He will send you clouds
 pouring rain in plenty.

12 'He will help you with
 wealth and children
 and grant you gardens
 flowing with streams.

13 'What has come o'er you
 that you look not forward
 to favours or bestowals
 from your Lord?

14 'Verily, He evolved you
 in an ascending scale,

15 'Do ye not see how He created
 the seven heavenly planes,
 each in harmony with the other?

16 'How He placed in them
 the moon to shine,
 and the sun to burn like a torch?

17 'And Allāh hath caused you
 to spring forth from the earth
 like a vegetative growth.

18 'Later will He evolve you further
 and will bring forth a new creation

19 'And Allāh has provided you
 on earth a vast expanse,

20 'So that ye may traverse different paths!' "

2 *** 72

21 (Later) *Nuh* said, "O, my Lord,
 they spurn me and follow them
 whose wealth and progeny
 only increase their misery!

22 "They have even spread a great conspiracy :

- 23 "They tell them :

'Abandon not your deities
abandon not *Wadd*, nor *Suwa* :
nor *Yaghus* and *Ya'uq* and *Nasr*.'

- 24 "They have led astray many
(therefore, O, Lord)
do thou increase for them
naught but going astray."

- 25 (And We decreed :)
Because of their sins,
they shall meet with floods and fire;
they shall find no helper against Allah.

- 26 And *Nuh* said :
"Leave not (O, Lord) upon this earth
a single one from among these
who lead astray,

- 27 "For, surely, if Thou leave but one,
he will mislead Thy servants
and will bring forth none
but wicked and ungrateful progeny.

- 28 "O, my Lord, favour me with Thy grace,
my parents, all who with faith,
enter my house, and all the men and women
among the faithful; but to these
transgressors, grant them no increase,
except in extinction!"

أَلَمْ تَرَ أَنَّا خَلَقْنَا اللَّهَ سُبْحَهُ مَلَكُوتِ
طِبَاءًا ۝

وَجَعَلْنَا الْقَمَرَ فِي بَيْنِ يَدَيْنِ لَكَ لَمْ تَرَوْا أَنَّ الْكَلْبَ
يَسْرِبُ ۝

وَاللَّهُ أَنْتَبَهُ لَكُمْ مِنَ الْأَرْضِ طِبَاءًا ۝

تَعْلَمُونَ أَنَّهُمْ لَمْ يَكُنْ لَهُمْ جَاهُ الْخُرُوجِ ۝

وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ سَبِيلًا ۝

لَتَسْلُكُنَّ مِنْهَا سَبِيلًا خِيفًا ۝

فَالْأَرْضُ رِجْلُ الْقَوْمِ عَصَوْنِي وَاتَّبَعُوا

مَنْ لَمْ يَزِدْهُ نَالَهُ وَذَلِكَ إِلَّا خَسَارًا ۝

وَمَكَرُوا مَكْرًا كَبِيرًا ۝

وَعَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ

وَدًّا وَلَا سُلَاطَةً وَلَا تَبْغُوثَ وَيَبْغُوثِي

وَتَسْمُرًا ۝

وَعَدْنَا إِنْ كُنَّا كَذِبًا ۝ وَلَا تَحْزَنْ فِي الظَّالِمِينَ

إِلَّا ضَلَالًا ۝

وَمَنْ خَلَقَ سَبْعَ سَمَوَاتٍ فَهِيَ آفَافٌ ۝

يَعْلَمُ مَا فِي الْبُحُورِ مِنْ دُونِ الْغُلَامِ ۝

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ

مِنْ الْكَافِرِينَ دَيَّارًا ۝

إِنَّا كُنَّا نَدْعُوهُمْ لِحُجَّتِهِمْ وَأَوْجَادَهُمْ وَلَا

يَلِدُوا إِلَّا فِتْنَةً أَعْمَارًا ۝

رَبِّ الْغُوثِ وَلَا إِلَهَ إِلَّا هُوَ الَّذِي دَخَلَ

بَيْنَ يَدَيْ مَوْثِقًا وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

وَلَا تَحْزَنْ فِي الظَّالِمِينَ إِلَّا كَبَارًا ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنْذِرْ
قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ
أَلِيمٌ ۝

قَالَ يَقُومُ رَبِّي لَكُمْ نَذِيرٌ
مُبِينٌ ۝

أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا أَمْرًا

يَعْلَمُ كُفْرَكُمْ وَذُنُوبَكُمْ وَآيَاتِهِ كُتِبَتْ إِلَيْهِ

أَجَلٌ مُسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَهُ لَا

يُخَفَّرُ مِنْهُ لَكُمْ تَعْلَمُونَ ۝

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَبًّا وَتَنَاهَا

فَلَمْ يَزِدْهُمْ عَاهَدِي إِلَّا فِرَارًا ۝

وَلَبَّى قَوْمًا دَعَوْتُهُمْ لِيُخْفِرَ لَهُمْ جَعَلُوا

أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَعْيَبُوا بِتَابِعِهِمْ

وَاخْرَجُوا مِنْ دِيَارِهِمْ وَاتَّخَذُوا آلِهَةً

لَهُمْ قُلُوبًا يَدْعُونَ لَهُمْ تَهْتَأُّهُمْ رِجَالًا ۝

فَعَزَّزْنَا بِقُوَّةٍ لَكُمْ أَنْتُمْ وَآلِهَتُكُمْ وَأَوْرَثُواكُمْ مِمَّا كُنْتُمْ تُخْفِرُونَ

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَلًا ۝

يَتَّبِعُ السَّمَاءَ عَلَيْكَ فَيُتَرَدِّدُ أَهْلًا ۝

وَيُتَبَدَّلُ الْمَاءُ زَمْزَامًا وَيَنْبَرُ وَيَجْعَلُ لَكُمْ

جَبَلًا وَيَجْعَلُ لَكُمْ أَنْهَارًا ۝

مَا لَكُمْ لَا تَرْجِعُونَ لِلَّهِ وَقَارًا ۝

وَقَدْ خَلَقَكُمْ أَطْلَارًا ۝

*

*

SURA : MA'ĀRIJ

In the Name of Allah the Most Gracious the Most Merciful

1 *** 73

He asked for infliction to descend

2 Upon the faithless? None can avert it;

3 But remember (O, MUHAMMAD!)
it cometh from Allah,
the Master who attains
his purpose
by degrees!

4 The angels and the revelations
(working in time and space)
attain their goal in a day
whose duration may be
fifty thousand years!

5 Be patient then
for patience
is graceful!

*

6 Verily they see it far;

7 We see it nigh!

8 The day when
(those sitting) on high
will just be dregs left over;

9 And (those as firmly ensconced as)
the mountains,
shall be as weightless
as is carded wool!

10 No friend shall succour friend,

11 Though he see him in distress;
the criminal, (on that day)
will fain redeem himself
by offering his sons.

12 His consort, his brother.

13 E'en him, the nearest of his kin,
who gave him refuge;

14 All, all on earth! only so that
he himself be freed! !

15 Verily, verily, it will be
a sudden conflagration,

16 Dragging by the hind lock

17 Him who turned his back

18 And wealth amassed.

19 Verily, man is hasty!

20 The moment evil touches him
he broadcasts it complainingly;

21 The moment that good comes
he hoards it for himself!

*

22 Except the (true) worshippers :

23 (i) Those in real worship constantly engaged;

24 (ii) Those in whose means is recognized a
portion;

25 For those (in need) who ask
and those that are tongue-tied;

26 (iii) Those who testify (by deeds)
their recognition
of a day of reckoning;

27 (iv) Those who grow pale at the thought
of Allah's anger—

28 Verily Allah's anger
leaves no place of refuge :

29 (v) Those who their modesty preserve—

30 Save with their wives, or slaves
whom they already have
(according to old custom)
they shall be blameless;

SURA : HĀQQA

In the name of Allāh the Rahīmān the Rahīm

1 *** 75

Inevitable Retribution!

2 Retribution inevitable!

3 O, what shall make thee know
how inevitable is retribution!

4 The *Thamud* and the '*Ad*
ignored the coming of
the great certainty

5 So the *Thamud* were destroyed
by a screaming thunderbolt.

6 And the '*Ad* succumbed
to a murmuring, scowling dust-storm

7 Which He caused to blow, unceasingly,
for seven nights and eight days;
thou couldst have seen the people
scattered one upon the other
like stumps of decayed palms!

8 Seest thou any of them still?

9 Or take *Fir'aun* and those that went before
the cities which transgressed.

10 They who spurned the Messenger
sent to them by their Lord;
so We gripped them
with a tightening grip.

11 Surely, We bore you up in the ship
when the water rose high;

12 So that We may make it a lesson
to you and to those who,
hearing from you, may remember.

13 But when the horn blows finally,
it shall be but a single blast!

14 All that the land holds
and the mountains contain
will waver and fall
at a single push.

15 On that day will happen
the great happening.

16 Olympus on that day,
like brittle glass, will split.

17 And Allah's throne then
will be held aloft
by the common man.

18 Then will ye be laid bare
no unseen privilege will remain.

19 He who finds his account
on the credit side
he will say:
"Lo, see my record!

20 "I knew what balance I should find."

21 For him, therefore,
will be ease and contentment.

22 In lofty gardens

23 With fruits that hang
within his reach:

24 "Partake and be refreshed
for this is what you've earned
for deeds in bygone times."

25 He who finds his account
on the debit side, he will say:
"O, would that this record
did not exist!

26 "O, Would that I had known
how my balance stood!

27 "O, would that I could even now
pay up and settle.

28 "My assets have availed me naught.

29 "My credit has forsaken me!"

بسم الله الرحمن الرحيم

30 "Lay hold and bind him!

31 "Cast him into dungeons deep!

32 "And leash him with the seventy chains!

33 "He would not put his faith
in Allah's greatness;

34 "Nor would he strive
to help the needy.

35 "Therefore, this day
he hath no friend.

36 "Nor food, except revolting gruel,

37 "Which convicts feed on!"

2 *** 76

38 But nay! I swear by what ye see

39 And what ye do not see!

40 Verily this is the speech
of a gracious messenger,

41 'Tis not a poetaster's verse—
how little ye discriminate!

42 'Tis not the auguries
of an astrologer
how little ye discern!

43 It comes to him direct
from the Lord
of all mankind!

44 If he had quoted Us
in what We had not revealed

45 Right then We should have tripped him

46 And pierced him through and through.

47 Not one of you could then save him
from Our wrath!

48 Verily this is only warning
for those who would take heed;

نُطِّقْهُ إِذَا دَانِيَهُ ①

كُلُّوْا وَطَرِّقُوْا هَيْتًا يَمَّا اسْلَقْتُمُوْا فِي

اَلْزَنَادِ اِلَى السَّيْرِ ②

وَاَمَّا مَنْ اُوْتِيَ كِتٰبَهُ بِمِائَةِ سَبْعُوْنَ

يَلْبَسْتَنِيْ اَمْرًا وَّتِلْكَ لِيْطِيْبِيْهِ ③

وَلَمْ يَدْرِ مَا حِسَابِيْهِ ④

يَلْبَسْتَنِيْ مَا كَاتِبُ الْقَادِيَةِ ⑤

مَا اَلْفَنِيْ عَنِّيْ مَا لِيْهِ ⑥

هَلَاكَ عَنِّيْ سُلْطٰنِيْهِ ⑦

خُذُوْهُ فَكُلُوْهُ ⑧

ثُمَّ لِيْ السَّيْرِ لَكُمُ الدَّرْعُ مَا سَبْعُوْنَ ذِرَاعًا

فَاَسْكُلُوْهُ ⑨

رَاٰنَكَ كَمَنْ لَا يُؤْمِنُ بِاللّٰهِ الْعَظِيْمِ ⑩

وَلَا يَصُحُّ عَلٰى طَعَامٍ اِلَّا لِمَنْ كُنِيَ ⑪

فَلَيْسَ لَهُ الْيَوْمَ فَهْمًا حٰقُوْمِيْ ⑫

وَلَا طَعَامًا اِلَّا مِمَّنْ غَشِيْنَ ⑬

لَا اَكُلُهُ اِلَّا الْمَخَاطُوْنَ ⑭

فَلَا اَقْرُبُ مِمَّا يَتَّبِعُوْنَ ⑮

وَمَا لَا يَتَّبِعُوْنَ ⑯

رَاٰنَكَ لَقَوْلٍ رَّسُوْلٍ كَرِيْمٍ ⑰

وَمَا هُوَ يَقُوْلُ سَاعِدٌ اَمَّا لَا تَأْتُوْنَ ⑱

وَلَا يَقُوْلُ كَاذِبٍ قَلِيْلًا مَّا تَكْذِبُوْنَ ⑲

تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ⑳

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ اَلَا قَايِلٍ ㉑

لَاخَذْنَا مِمَّنْهُ بِالْيَمِيْنِ ㉒

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَ ㉓

فَمَا يَكْفُرُ مِّنْ اٰسٰى عِنْدَ حٰجِزِيْنَ ㉔

وَاِنَّهٗ لَكَبِيْرٌ اِلَّا لِمَنْ يَشَآءُ ㉕

وَاِنَّا لَنَعْلَمُ اَنْ وَمَكَرُكُمْ لَيْلِيْنَ ㉖

وَاِنَّهٗ لَشَرٌّ عَلٰى الْكَافِرِيْنَ ㉗

وَاِنَّهٗ لَشَرٌّ اِلَّا لِمَنْ يَشَآءُ ㉘

فَسَيُصْرَبُ بِاَسْوَدَ رِيْكِ الْعَظِيْمِ ㉙

فَسَيُصْرَبُ بِاَسْوَدَ رِيْكِ الْعَظِيْمِ ㉚

فَسَيُصْرَبُ بِاَسْوَدَ رِيْكِ الْعَظِيْمِ ㉛

فَسَيُصْرَبُ بِاَسْوَدَ رِيْكِ الْعَظِيْمِ ㉜

فَسَيُصْرَبُ بِاَسْوَدَ رِيْكِ الْعَظِيْمِ ㉝

فَسَيُصْرَبُ بِاَسْوَدَ رِيْكِ الْعَظِيْمِ ㉞

فَسَيُصْرَبُ بِاَسْوَدَ رِيْكِ الْعَظِيْمِ ㉟

فَسَيُصْرَبُ بِاَسْوَدَ رِيْكِ الْعَظِيْمِ ㊱

فَسَيُصْرَبُ بِاَسْوَدَ رِيْكِ الْعَظِيْمِ ㊲

فَسَيُصْرَبُ بِاَسْوَدَ رِيْكِ الْعَظِيْمِ ㊳

فَسَيُصْرَبُ بِاَسْوَدَ رِيْكِ الْعَظِيْمِ ㊴

فَسَيُصْرَبُ بِاَسْوَدَ رِيْكِ الْعَظِيْمِ ㊵

فَسَيُصْرَبُ بِاَسْوَدَ رِيْكِ الْعَظِيْمِ ㊶

فَسَيُصْرَبُ بِاَسْوَدَ رِيْكِ الْعَظِيْمِ ㊷

اَلْحَقَّ ① مَا الْحَقُّ ②

وَمَا اَدْرَاكَ مَا الْحَقُّ ③

كَذَّبْتَ ثَمُوْدَ وَعَادًا بِاَلْقَادِيَةِ ④

فَاتَّخَذُوْهُمُ اَهْلِيْكَوَا بِالطَّاغِيَةِ ⑤

وَاتَّخَذُوْهُمُ اَهْلًا فَاَهْلًا وَاَبْرٰهِيْمَ صَدِّقًا عَلِيْمًا ⑥

سَخَّرَهَا عَلَيْهِمْ سَبْعَ اَيَّامٍ وَتَلٰوِيَةِ ⑦

اَيَّامًا مَّحْسُوْرًا فَاَتٰى الْقَوْمَ بِهَا مَوْغِي ⑧

كَانَ لَكُمْ اَنْجَارًا فَخَلَّيْ حَاوِيَةَ ⑨

فَهَلْ تَرٰى لَهْمًا مِّنْ اَبْوِيَةِ ⑩

وَجَاءَ رِعْرَعُوْنَ وَرَنَ قَبْلَهُ وَالْمُؤَيَّدُ ⑪

بِالْعَاطِيَةِ ⑫

فَقَصَّ دَاوُدُ رِسُوْلًا رَّحِيْمًا فَاَخَذَهُمُ اَخِيَةَ اَلِيَةِ ⑬

اِنَّكَ لَطَاطِفُ السَّامِ تَحْمِلُكُمْ فِي الْحَارِيَةِ ⑭

لِيَجْعَلَ لَهَا لَكُمُ رَدًّا كَرِيْمًا وَتَوْبِيَهَا ⑮

اُذِّنْ وَاَعِيْهِ ⑯

فَاِذَا اَنْفَسَ فِي الصُّوْرِ رَفْعُهُ وَاَجَدَ ⑰

وَحُوْلَتِ اَلْاَرْضُ وَالْجِبَالُ فَكَلَسَا ⑱

دَكَّةً وَاَجَدَ ⑲

يَوْمَئِذٍ وَتَعَبَ الْوَاقِعَةُ ⑳

وَالنَّشِيْبُ السَّمَاءُ فَمِنْ يَوْمٍ يَوْمٍ وَاُوهِيَةُ ㉑

وَالْمَالِكُ عَلَ الْاَرْجَاءِ يَجِيْلُ عَرْشُ ㉒

رَبِّكَ تَوَكَّلْهُمُ يَوْمَئِذٍ لِّزِيَةِ ㉓

يَوْمَئِذٍ تَعْرِضُوْنَ اَلَا تَخْشٰى وَنَمَكُمُ ㉔

حَاوِيَةِ ㉕

فَاَمَّا مَنْ اُوْتِيَ كِتٰبَهُ بِمِائَةِ سَبْعُوْنَ ㉖

هَآذِهِ اَفْرَةٌ وَاَلِكِتٰبِيَةِ ㉗

اِنَّنِيْ طَنَنْتُ اَنِّيْ مُلْكِيْ حِسَابِيَةِ ㉘

فَهَوِّنِيْ عِيْشَةً وَاَرْضِيَةً ㉙

فِيْ جَنَّةٍ عَلٰى لِيَةِ ㉚

49 We know that 'mong you
some there are who would reject;

50 And in it lies despair
for those who would
themselves deceive!

51 But, all the same,
in it is Certain Truth.

52 So in the name of thy great Lord
do thou strive on!

*

76

SURA : QALAM

In the Name of Allāh the Rahīmān the Rahīm

1 *** 77

NŪN!

(O MUHAMMAD !)

Witness is the pen

and what they've noted down :

2 Thou art not, (by Allāh's grace),
possessed.

3 Verily, for thee is reward unbeholden;

4 Thou art deservedly on a lofty mission :

5 Thou wilt see and they shall see,

6 Who among you is demented.

7 It is thy Lord, He knows
who has strayed from His path
and He knows
who is the one
that is guided aright.

8 So do not compromise with these
who call thee liar.

9 They fain would have thee dissimulate
and they would themselves
then dissimulate!

10 Yield not in particular
to that mean bully;

11 Reviler, backbiter, carrier of tales

12 Obstructor of good, instigator of evil,

13 Base, not withal, highly esteemed,

14 Because he hath wealth and sons!

15 When Our verses are recited to him,
he says,
"Mythology of the ancients!"

16 We shall brand him on his snout!

17 And then We shall chastise
as We chastised
the Owners of the Garden
when they decided suddenly
to harvest the first fruit
in the early dawn.

18 A whirlwind from thy Lord
whirled around their garden
while they slept.

20 (And) before dawn
it was a garden as if reaped!

21 When morning broke,
they woke each other,

22 "Hasten early to your fields
if ye would finish harvesting."

23 So on they hurried forth, whispering,

24 "Let not upon you come today
the poor!"

25 At early dawn they went with confidence.

26 But when they came upon it, they
(at first) thought
that they had strayed!

27 "No," they later realized,
"It is we who have been fleeced!"

28 The best among them said :
"Did I not tell you
not to be unscrupulous?"

29 They said, "Our Lord!
Deserving of our best!
We have been guilty of excess!"

30 Then they began to outdo
one another, in expressing grief.

31 They said, "O, woe to us!
We have certainly transgressed!

32 "Perhaps, Our Lord will, in its stead,
give something better, if we would
to Him return..."

46 Dost thou ask them for reward,
so that they're burdened?

47 Or dost there come to them
fore-warning
merely for their noting?

48 So thou just wait
for a decision from thy Lord,
and do not be
like that 'Companion-of-the-fish,'
who just abandoned hope!

49 Had not the grace
of His Lord reached him,
he would have been cast forth
on the naked shore in shame.

50 But his Lord chose him
and made him 'mong the righteous.

فَأَجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ٥٠
وَلَنْ يَجْعَلَ آلُ الْكَافِرِينَ كَقَوْمِ الْفُتُورِ ٥١
بِأَنصَارِهِمْ لَمَّا سَأَلُوا الَّذِينَ كَفَرُوا فَيَقُولُونَ
إِنَّكَ لَمَجْنُونٌ ٥٢
وَأَهُوَ الْكَافِرُ الْأَعْمَى ٥٣

أَفَرَأَيْتَ لِقَاءَهُمْ يَوْمَ يَنْفُذُونَ
أَفْرَعًا ذَاتَ الْعُيُوبِ ٥٤
فَأَصْبَحُوا حُلَّيْلًا لَمْ يَكُنِ لَهُمْ مَصْرُوفٌ
أَلْحَوْثُ إِذْ نَادَى وَهُوَ مَكْظُومٌ ٥٥
كَوْلَا أَنْ تَدْرِكَهُ نَفَسُهُ وَعَنْ رَبِّهِ لَمَبِيدٌ
بِالْعَصَا وَهُوَ مِنْ مَوْجٍ ٥٦

51 Almost would these self-deceivers
strike thee down
with their very looks;
when they hear thee warning,
they say,
"He's certainly possessed!"

52 And yet, 'tis nothing
but a warning to all men . .

*

وَالْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَكُونَنَّ مِنَ الْخَالِينَ

SURA : *MULK*

In the Name of Allah the Rahman the Rahim

1 *** 79

Source of all Blessings!
He in whose hands is all Power!
Master, Omnipotent!

2 He who created Death and Life
to test you therein
as to who is best in endeavour
He, the Exalted, Source of all Grace!

3 He who created the seven firmaments,
one above the other;
no fault wilt thou find
in the *Rahman's* handiwork:
Raise thy eyes to heaven,
canst thou find a single flaw?

4 Look up again, again and yet again;
thy eyes will be lowered,
tired and dimmed,
having searched in vain!

5 We Ourselves adorned the nearest heaven,
with twinkling lamps which serve
as targets of conjecture
for devilish astrologers;
We have for them prepared
punishment severe.

6 (And as for)
those who do deceive themselves,
about their Lord: for them (as well)
is smouldering punishment
and evil destiny.

7 When they are cast therein
they'll hear it sighing
as it blazes forth.

8 Almost to burst with fury;
every time a group is cast therein
its keepers ask:
"Did not a Warner come to you?"

إِذَا الْغَوَّاسُ سَوْغُوا النَّارَ هَيَّاهُ
تَكُونُ
تَسَاءَلُونَ عَنْ الْعِلْمِ كُلِّهِ فَأُنْصِبُ
فَوْعًا مَاءً مَذْجًا لَكُمْ أَنْ تَكُونُوا
قَالُوا بَلَىٰ نَكُنْ نَكِرًا فَلَئِنْ
وَلَمَّا مَا تَأْكُلُ الْأَنْفُسُ الْفُجُورَ
إِلَّا فِي ضَلَالٍ كَبِيرٍ
وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا
فِي أَصْحَابِ السَّعِيرِ
فَأَعْرَضُوا عَنْ آيَاتِ اللَّهِ فَتُحْطَلِ الْأَرْضُ
السَّعِيرِ
إِنَّ الْيَوْمَ يَخْسِرُونَ رِجْلَهُم بِالْغَيْبِ
لَهُمْ قُفُوفٌ وَأَجْرٌ كَبِيرٌ
وَأَيُّكُمْ أَتَىٰ بِهَدْيٍ
عَلَيْهِمْ ذَاتُ الصُّدُورِ
أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ
الْخَبِيرُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي يَدْبِرُ الْمُلْكَ وَهُوَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ
أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ
الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا
تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ
فَازْجِرِ الْبَصَرَ هَلْ تَرَىٰ مِن لَّدُنْهِ
ثَمَّازْجِرِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبَ إِلَيْكَ
الْبَصَرُ حَاسِمًا وَهُوَ حَسِيرٌ
وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ
جَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ
عَذَابَ السَّعِيرِ
وَالَّذِينَ كَفَرُوا أَصْرُهُمْ عَذَابُ نَعْمٍ
وَيَكْسُ الْمَصِيرِ

9 They say: "Yes, indeed,
a Warner had, no doubt, arrived;
but we did count him false;
we said, 'Allah sends down naught!' "
"Verily, ye had gone far astray!"

10 They will say, "Had we only listened
and only used our common sense,
we would not be now
companions of suffering."

11 And then they will recount their sins:
"Be damned then, friends of Hell!"

12 For them who feared their Lord
within their hearts
is grace, remuneration great.

13 Whether ye hide
your (thoughts by minced) words
or show them openly,
verily, He is aware
of what is in your hearts.

14 Would He not know, He who created?
He who is the Sensitive,
the All-Observant?

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- 15 He it is who smoothened out
the earth for you;
so live amidst its wonders;
partake of joys He has provided you;
To Him alone must you return!
- 16 Are ye sure that those
(whom ye consult) in heaven,
will save you from being engulfed
in earth's catastrophes?
- 17 Are ye sure that those
(whom ye consult) in heaven
will not themselves
bring tornadoes (of grief)?
Then, indeed, will ye realize
My warning!
- 18 Even so had others scoffed
—those that had gone before—
what then was My reaction!
- 19 Do they not see the birds
(of evil presage)
how they spread their wings
to fold them in?
None can withhold (these wings)
but *Rahman*!
Verily, He is aware of all.
- 20 Who is there to ward these hosts
from you except the *Rahman*?
Verily, these self-deceivers
have nothing but conceit!
- 21 Or who is there to feed you
if He doth withhold your food?
Verily, they still persist
in folly and perversion!
- 22 Is it he who shuffles, bent,
likely to guide you right?
Or one who walks upright
more likely to lead you
to the highway safe?

- 23 Say : He it is who brought you forth,
and gave you
hearing, sight and heart to feel.
How little do ye render thanks!

- 24 Say : He it is who spread you on the earth
and to Him alone
will ye all gather.

- 25 They ask : "When comes this promised doom
if ye speak the truth?"

- 26 Say : "Of that the knowledge is
with Allah.
I am no more than a Warner plain."

- 27 When its shadows begin to fall,
dark will grow
the faces of the self-deceivers.
It will be said to them :
'This is what you had been promised.'

- 28 Ask them this :
"Whether Allah were to destroy me
and those with me,
or whether He were to bless me,
what will save these self-deceivers
from due punishment?"

- 29 Say thou : "He is the *Rahman*.
We do believe in Him
and on Him we rely.
Soon will ye see
who is in error plain."

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ
قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ ۚ
وَالْيَوْمَ تُحْشَرُونَ ﴿٢٣﴾
وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ
صَادِقِينَ ﴿٢٤﴾
قُلْ إِنَّمَا الْحُكْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا
نَذِيرٌ مُبِينٌ ﴿٢٥﴾
قُلْنَا زَاوِيَةٌ يَوْمَ يَبْعَثُ وَجُوهَ الَّذِينَ
كَفَرُوا وَيَقِيلُ هَذَا الَّذِي كُنْتُمْ تُوعَدُونَ
تَذَكَّرُونَ ﴿٢٦﴾
قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ
مَعِيَ أَرْجَعْنَا ۚ فَمَنْ يُجِيرُ الْكَافِرِينَ
مِنْ عَذَابِ الْعَذَابِ ﴿٢٧﴾
قُلْ هُوَ الرَّحْمَنُ أَمَّا بِي وَوَعْدِهِ
تَوْكَلْنَا ۚ فَصَبْرًا صَبَرْنَا ۚ وَمَنْ هُوَ فِي
ضَلَالٍ مُبِينٍ ﴿٢٨﴾
قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا
فَمَنْ يَأْتِيكُمْ بِهِآءَ مَعِينٍ ﴿٢٩﴾

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا
فَأَنْشَأُوا فِيهَا مُنَاكِبًا ۚ وَكَانُوا مِنْ زُرْقَةٍ
وَالْيَوْمَ الشُّجُورُ ﴿٢٣﴾
أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ
بِأَمْرِهِ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿٢٤﴾
أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ۚ فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ ﴿٢٥﴾
وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ
فَكَيْفَ كَانَ تَكْلِيمٍ ﴿٢٦﴾
أَوَلَمْ يَرَوْا إِلَى الظُّلُمِ اللَّوْظَةِ ۚ هُمْ ضَالُّونَ
وَيُفْضِنُونَ ۚ مَا يُنْبِئُهُمْ إِلَّا الرَّحْمَنُ
إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٧﴾
أَعَنْ هَذَا الَّذِي هُوَ جُودٌ لَكُمْ يَنْقَرُ لَهُ
مِنْ دُونِ الرَّحْمَنِ إِبْنُ الْكَافِرِينَ ۚ إِنْ
فِي غَمْرَةٍ ﴿٢٨﴾
أَعَنْ هَذَا الَّذِي يَرِثُ مَا كَرَّمْنَا ۚ إِنْ أَسْكَنَ
رِثْقَهُ ۚ بَلْ لَئِنْ جَاءَ فِي غَمْرَةٍ تَلْوُذٍ ﴿٢٩﴾
أَفَمَنْ يَتَّبِعُنِي يَكِلِي عَلَىٰ وَجْهِهِ أَهْدَىٰ
أَفَمَنْ يَتَّبِعُنِي سَوِيًّا عَلَىٰ حَرِّ طَائِفَةٍ مِّنْهُمْ

- 30 Ask them :
"Do ye not see,
if one fine morning
your wells were all dried up
who then would bring you
water that sustains your life?"

*

SURA : QAF

In the Name of Allāh the Rahīmān the Rahīm

1 *** 81

QAF!

(O, MUHAMMAD!)

The lustrous credential
is itself witness:

(Thou art Our Messenger)

- 2 But they are amazed that a Warner
should have come to them
from 'mong themselves;
so these self-deceivers say:
"This is certainly a strange thing!"
- 3 When we are dead as dust!
This is certainly a strange rally!"
- 4 Verily, We know how much
of them has dust become;
with Us is the record
of what has been preserved.
- 5 But they deny the genuineness of him
who has come to them;
perplexed therefore is their state.
- 6 Will they not scan the sky above them:
how we've reared it high
and decked it so that
in it there's no flaw!
- 7 And the earth, We spread it wide
and placed thereon some hills;
We cause to spring forth from it
beauteous plants in harmony.
- 8 So that those who wish to serve
may see and be encouraged.
- 9 And from above We send down joyous rains
and make to grow therefrom
gardens of fruits and fields of grain.

- 10 Palm trees that rise above and send down
piles and piles of fruit,
- 11 As nourishment for men on us dependent.
Thus give We life to this dead earth
and that is how shall be
your rising too!
- 12 Before them others too would not believe,
the people of *Nuh*
the men of *Ras*, *Thamud*!
- 13 And 'Ad and *Fir'aun* and brothers of *Lut*.
- 14 Those living in the forest; those of *Tuba*,
all these refused to have
faith in Our Messengers
who came to them with promise true.
- 15 (Do they think) We have become bankrupt
by Our first creation?
or are they in grave doubt about
Our capacity to re-create afresh?

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- 16 Verily, it is We who made man;
We know what passeth in his soul;
We are nearer still to him
than e'en his jugular vein!
- 17 To right and left (of him) there stand
two imitators imitating!
- 18 He utters not a word that is not seconded
by one (or other) of his servitors!
- 19 Then comes finally, at death's door,
the truth:
that from which thou fain would escape!
- 20 Then will blow the trumpet:
that will be the promised day!

- 21 All gather then, each, with
him who drove him on to evil; and
him who restrained him from doing good.

- 22 "Of this day didst thou live in heedlessness:
But We have taken off thy veil from thee;
today thou seest clearly!"

- 23 His companion, (turned approver), he will say:
"This is what I have against thee."

- 24 "To hell, to hell! with all these
wrangling self-deceivers!

- 25 "Hinderers of good, hostile, contentious;

- 26 "Those who worshipped
beside Allah, other deities!
Cast them into severe punishment!"

- 27 His (other) companion will say,
"Our Lord, I did not make him transgress;
he himself was in the wrong."

- 28 He will say, "Wrangle not in My presence;
long before had I sent you warning.

- 29 There is no change in My decree;
nor am I unjust to My servants."

- 30 When We shall ask of hell,
"Art thou filled?"
It shall ask, "Are there more?"

3 *** 83

- 31 Soon shall the garden be brought close
for those who observed caution.

- 32 "Here is what was promised
for all who turned (to Allah),
abided (by His laws)."

- 33 For those who feared *Rahman*, in secret,
and turned to Him with all their hearts.

- 34 "Enter ye in peace!" that will be
indeed a pleasant day.

سورة القاف

قَافٌ وَالْقَافُ الْمَجِيدُ ①
بَلْ يَجْعَلُونَ أَنْ جَاءَهُمْ مُنْذِرٌ مِنْ رَبِّهِمْ
قَالَ الْكَافِرُونَ هَذَا نَسْفٌ مِنْ عَجَبٍ ②
عَرَاكَا وَمَتَنَا كَمَا تَرَاكَ ذَٰلِكَ رَبُّهُمْ
بُحْبُوحٌ ③
قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَهُمْ لَا
عِنْدَ تَابِكٍ حَفِيفٌ ④
بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي
أَمْرٍ مَرِيدٍ ⑤
أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ
بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ⑥
وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا زُرُوعًا
وَأَنْبَتْنَا فِيهَا أَعْنَابًا وَجَعَلْنَاهَا سُبُحًا
وَنَجْمًا وَزُجُرًا لِكُلِّ عَمْدٍ مُبِينٍ ⑦
وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا
فَأَنْبَتْنَا بِهِ خَشْبًا حَبِيبٌ ⑧
وَالنَّجْلُ لِيَسْقِيَ لَهُمَا طَلْعُ الْجَبِينِ ⑨
وَرُوحًا لِلْعِبَادِ وَأَوْحَيْنَا بِهِ لَكَ
قُبُلًا كَذَلِكَ الْغُورُ ⑩
كَذَّبْتَ قَبْلَهُمْ قَوْمَ نُوحٍ وَأَخَذْنَا مِنْهُمْ
وَالنُّجُودُ ⑪
وَمَا ذُو قُرُونٍ وَلَوْ عَزَّ وَخَلَّ ⑫
وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُهَٰمٍ ⑬
كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدُ ⑭
أَتَعْجَبُونَ بِالْحَقِّ إِلَّا بِرَأْيِ غَمْدٍ لَيْسَ
مِنْ خَلْقِ جَدِيدٍ ⑮
وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَهُ غَافِقِينَ ⑯

نَفْسُهُمْ وَتَحْنُ قُرْبُ الْيَمِينِ بِحِلِّ الْوَرِيدِ ⑰
إِذْ يَتَكَلَّمُ الْمُسْلِمِينَ عَنْ الْيَمِينِ وَعَنِ
النِّسَاءِ قَعِيدٍ ⑱
مَا يَأْخُذُ مِنْ قَوْلٍ إِلَّا كَذِبٌ يَرِيدُ ⑲
عَتِيدٌ ⑳
وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَٰلِكَ
مَا كُنْتُمْ وَنَدُّهُ جَعِيدٌ ㉑
وَلَوْعَرَّ فِي السُّورِ ذَٰلِكَ يَوْمَ الْوَعِيدِ ㉒
وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِلٌ وَ
شَهِيدٌ ㉓
لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَٰذَا فَكُنْطَا
عَنْكَ غَطَاءٌ لَقَدْ جِئَكَ يَوْمَ حَدِيدٍ ㉔
وَقَالَ رَبِّنَا هَٰذَا مَا كُنَّا فِي عَتِيدٍ ㉕
أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَتِيدٍ ㉖
فَتَنَادَى الْخَائِرُ مَعْتَدٍ مُرِيدٍ ㉗
إِلَّا ذِي جَبَلٍ مَعَ الشَّاهِدِ لَهَا أَنْعَرَا كَالْقَبْرِ
فِي الْعَدَاةِ الْقَرِيدِ ㉘
قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَمْتُهُ وَلَكِنْ
كَانَ فِي ضَلَالٍ مُبِينٍ ㉙
قَالَ لَا تَحْضُرُهُ الْإِنِّي وَقَدْ كُنْتُ
إِلَيْكُمْ بِالْوَعِيدِ ㉚
مَائِيلُ الْقَوْلِ لَدَيْ وَمَا نَاطِقٌ لَهُ الْجَبِينِ ㉛
يَوْمَ نَقُولُ لِلَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ
هَلْ مِنْ مُرِيدٍ ㉜
وَأَرْسَلْنَا الْجَنَّةَ لِمُتَّقِينَ وَعَنْ يَمِينٍ ㉝
هَٰذَا مَا نُوْعِدُونَ بِكُلِّ آوَابٍ حَفِيفٍ ㉞
مَنْ خَشِيَ الرَّحْمَنَ الْعَلِيمَ وَجَاءَهُ
بِقَلْبٍ مُنِيبٍ ㉟
لِيَدْخُلَهَا بِسَامٍ ذَٰلِكَ يَوْمُ الْخُلُودِ ㊱
لَهُمْ فِيهَا زَوْجُونَ وَلَهُمْ فِيهَا مَا يُرِيدُونَ ㊲

- 36 How many peoples have We blotted out
before them,
Peoples who were mightier
than they in strength!
They were effaced from the earth :
Is there of them a sign?

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ
أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْإِلَادِ

هَلْ مِنْ مَّجْنُونٍ ٥

إِنِّي فِي ذَلِكَ لَكِرَ لِي لِمَنْ كَانَ لَهُ
قَلْبٌ أَوْ أَلْفٌ يَسْمَعُ وَهُوَ مُبِينٌ ٥

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ

لُغُوبٍ ٥

فَأَصْبَحُ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
بَلِّغْ طُلُوعِ النَّهْرِ وَبَلِّغْ الْغُرُوبَ ٥

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَابْدَأِ السُّجُودَ ٥

- 37 In these, indeed, are warnings
for those who have hearts;
for those who ears possess to hear,
or eyes to see.

- 38 Verily, We created all
that which is in heaven and earth
in six (long) stages;
We were never resting idle!

*

- 39 So bear a while with what they say
and strive on
at the bidding of thy Lord
before the sun doth rise,
(all through the day)
and when it sets.
- 40 And even in the night, strive on,
when others have succumbed (to sleep).

- 43 Verily, it's We who bestow life,
and We who bring you death;
to Us must all return.

- 44 The day when the land shall split
and a way is laid between;
that will be the consequence,
for Us a simple task.

- 41 Look out for the day
when the caller shall call forth
from close at hand :

- 42 The day on which they'll hear
the blast in earnest :
that will be the day of rising!

- 45 We know best whate'er they say.
But thou art not to them a dictator :
Only through this oral message
warn thou all who heed.

*

2 *** 85

24 Has the story come to thee
of the worthy guests who
came to *Ibrahim*?

25 When they came to him
they said, 'Peace!'
He answered, 'Peace!'
(To himself he said.)
"Wayfarers, probably."

26 Hurried he to his household,
brought forth a fatted calf.

27 Placed it he before them :
"Will ye not eat?"

28 He looked at them suspiciously,
they said, "Fear ye not,"
and gave him tidings of
a knowledgeable son.

29 His wife came forward, amazed;
she smote her face and asked,
"What! to old and barren me?"

30 They said, "That is how the Lord decrees :
He truly is the Wise, the Knowing."

31 Said he, "And, what, O messengers,
is your errand?"

32 They said, "Indeed, we have been sent
to a people who've transgressed,

33 "To bring disaster through
their very soils.

34 "Commissioned by thy Lord
for those that bounds exceed."

35 From them We withdrew
those who had faith.

36 We found not there
but one household
that would submit.

37 We left behind a spectacle
to inspire fear
of grievous chastisement.

38 Or (the tale of) *Musa* :
when We sent him to *Fir'aun*
with injunctions clear.

39 Addressed he scornfully his chiefs :
"Sorcerer! or one possessed!"

40 So We hurled him and his forces
into the sea;
but his was all the blame.

*

41 Or (the tale of) '*Ad*
when We against them sent
the devastating wind.

42 Nothing it left
that came against it
but in ruined rottenness.

43 Or (the story of) *Thamud*
when it was told to them,
"Enjoy yourselves for yet a while."

44 But of this warning of their Lord
they took no heed;
then came upon them suddenly
the blast of quaking earth
while they looked on.

45 Then they could neither stand
themselves nor found they
any help.

*

46 The people of *Nuh*, before them,
How infamous they were!

SURA : *TŪR*

In the Name of Allāh the Rahīmān the Rahīm

1 *** 87

TUR itself is witness,

2 And the records writ

3 On vellum serve as testament!

4 Look at the moving mansions,

5 The lofty vault of heaven,

6 The ebb and flow of seas!

7 Verily, retribution from thy Lord
will surely come.

8 Nothing can avert it.

9 The day when your olympus shatters,

10 And (those, as stable as) mountains,
wander here and there,

11 Then woe on that day, to those who
called it a lie!

12 Those who (today) in sport do wrangle

13 On the promised day shall they
find themselves suddenly
in hellish flames,

14 "This is the fire which ye
were wont to call a lie!

15 "Is this also merely sorcery,
which ye cannot understand?

16 "Roast ye therein!
Be stubborn now or not—
(it makes no difference)—
ye but receive the recompense
for that which ye had done."

17 The wary and the righteous—
they will be,
indeed in gardens blest,

18 Enjoying what their Lord hath given them,
and saved by their Lord
from the very breath of hell:

19 "Eat and drink with relish,
(in recompense) for what ye did."

20 Reclining here on couches neatly ranged—
and We have put them midst
companions beautiful and good.

21 And to those who have believed,
whose offspring followed them in faith,
We will again unite their offspring;
nor of the meeds of their good works,
shall We at all deprive them:
Every man is pledged for what he earns!

22 We have provided them
with fruits and flesh as they desire;

23 Therein the cup is passed
between them; no wranglings
and no distinctions.

24 Around them serve the youths
whose smiles hide seried pearls.

25 They will approach each other
making enquiries;

26 They will say, "Indeed, we were
worried oft, about our kith and kin.

27 "But Allah, He has been good to us
and rescued us from fiery winds.

28 "We wish now that we had called
on Him before; for verily,
He is the Good, the Merciful."

2 *** 88

- 29 So thou, continue warning;
not art thou, by His grace,
a soothsayer, nor one possessed.
- 30 Do they say: "He is a (mere) poetaster,
let us wait, his muse,
in time, will desert him?"
- 31 Tell them: "Wait! I too shall be
among the ones who bide."
- 32 Are they urged on by their wit
or are they but a race of fools?
- 33 Do they say: "He has plagiarized?"
Nay, they do not that believe!
- 34 But, if so, let them bring
its original
if truth they speak.
- 35 Have they been made
of something else than matter?
Have they made themselves?
- 36 Have they made the heavens and the earth?
No, they are not so convinced.
- 37 Do they possess
the treasures of thy Lord?
Are they its dispensers?
- 38 Have they access by which to hear?
Then let them submit proofs
of what they hear.
- 39 Are there for Him only daughters,
while for you there are sons?
- 40 Art thou asking for thy wages
so that they are loaded
with heavy obligations?
- 41 Does there come to them a secret
message which they write down?

يَتَنَبَّأُونَ فِيهَا كَأَنَّهُمْ لَغُفَّيْنَا وَلَوْ
تَأْنِيهِ ۝
وَيَطْلُبُ عَلَيْهِمْ عِلْمَانِ لَهُمَا كَالْهَمِّ
لَوْ لَوْ يَتَنَبَّأُونَ ۝
وَأَجَلُ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ
قَالُوا إِنَّا لَنَنبَأُكَ فِي أَهْلِ الْمَشْرِيقِينَ ۝
فَمَنْ إِلَهُهُ عَلَيْنَا وَقَدْ نَعْلَمُ أَنَّ عَذَابَ الْمُتَكَبِّرِينَ
إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ
الْبَرُّ الرَّحِيمُ ۝
قَدْ نَرَىٰ هَذَا آتًا يَنْصَبُ رِيحًا يَكَاذِبِينَ
وَلَا يَجْعَلُونَ ۝
أَمْ يَكُونُونَ شَايِعًا لِأَنصَابِ رِيَبِ
الْمُؤْمِنِينَ ۝
قُلْ تَرَكُوا فِئَاءَ مَعَالَمِ مِنَ الْمَشْرِيقِينَ ۝
أَمْ نَجْعَلُ الْأَرْضَ لَكُمْ مَكْحُولًا وَعْدًا
فَوْفًا طَائِفِينَ ۝
أَمْ يَكُونُونَ نَقْلًا لِّكُلِّ مَوْجُونَ ۝
قُلْ أَتُوبُونَ خَلْقًا أَوْ لَوْ أَنَّ الْأَرْضَ
أَمْ حَلِيقًا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ
الْحَالِقُونَ ۝
أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا
يُؤْقِنُونَ ۝
أَمْ عِنْدَ الْغَايَةِ لَكُمْ رِيَالٌ أَمْ هُمْ
الْمُتَعَذِّلُونَ ۝
أَمْ لَهُمْ سُلُوكٌ يَسْمَعُونَ فَيُتَوَلَّوْنَ
مُسْتَعْتَبِينَ سُلُوكِ الْمُجْرِمِينَ ۝
أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ ۝
أَمْ نَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ
مُعْتَدِلُونَ ۝
أَمْ عِنْدَ هُمْ الْغَيْبُ هُمْ يَكْتُمُونَ ۝
أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا
هُمُ الْمَكِيدُونَ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْظُفُورِ ۝ وَكَتَبَ سَطُورِ ۝
فِي رَبِّ مَشُورِ ۝
وَالْبَنَاتِ الْمَعْمُورِ ۝
وَالشَّقِيقِ الْمُرْوُوعِ ۝
وَالْبَحْرِ الْمَسْجُورِ ۝
إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝
قَالَ مِمَّنْ ذَا الَّذِي
يَدْعُوهُمْ لَعَلَّيْنا سَمَاءٌ مُمْرِلَةٌ ۝
وَلَسِيَّاتُ الْجِبَالِ سَيْرًا ۝
قُلْ يَوْمَ تَكُونُ الْجِبَالُ كَالْعِهْنِ
الْبَازِيزِ هُمْ فِي حُوضٍ يُلْعَبُونَ ۝
يَوْمَ تَكُونُ إِلَىٰ تَارِكِهِمْ لَهَا
هَذِهِ النَّارُ الَّتِي كُنْتُمْ فِيهَا كَاذِبِينَ ۝
أَفَبِعِزَّتِكَ لَا تُصَيِّرُونَ ۝
رِجَالًا أَهْلَ الْأَرْضِ إِلَّا مَنْ تَصَيَّرَ ۝
عَلَيْكُمْ رَأْسًا تُجْرُونَ ۝
إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَتُجْرِى
فَالْهَرِيرِ بِمَا أَدَّاهُمْ رَبُّهُمْ وَوَقَّعَهُمْ
رَبُّهُمْ عَذَابَ الْجَحِيمِ ۝
كُلًّا وَاشْرَاهُمْ فِيهَا كُنُفًا
تَعْمَلُونَ ۝
مُتَكَلِّفِينَ عَلَىٰ سُرُوفٍ وَفُوفٍ وَّرَجُلًا
يُخْرِجُهُمْ ۝
وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ
بِإِيمَانٍ آخِصًا بِوَعْدِ رَبِّهِمْ وَمَا
أَنَّ لَهُمْ مِنْ عَمَلِهِمْ قِسْمًا كَلَّا
أَمْرٌ يُكْسِبُ رَهِينًا ۝
وَأَمْدَدْنَاهُمْ فِي الْكَيْدِ وَالْخِيَرَتِ
يَسْتَعْمِلُونَ ۝

- 42 Are they plotting stratagem?
Those who deceive themselves
will be involved
in their own stratagem!

43 Have they other gods beside Allah?

Glory be to Him! He is far above
that which they join with Him!

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٦٠﴾

44 If they should see a part of heaven
itself falling, they would say,
'A mass of clouds!'

وَأَنَّ الَّذِينَ ظَلَمُوا عَذَابَ الْبَادَةِ فِي ذَلِكَ
وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾

45 So leave them till they meet
the day on which they will be stunned!

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا
سَتَعْلَمُ حُكْمَ رَبِّكَ يَوْمَ تَقُومُ السَّاعَةُ ﴿٦٢﴾

46 The day on which no stratagem
will them avail
nor help will come to them.

وَرَبِّ الْعَالَمِينَ ﴿٦٣﴾

47 Indeed, for those who so transgress
await some more afflictions still,
but most of them are unaware.

48 Continue thou to persevere,
obedient to thy Lord,
for, verily, thou art in Our eyes.
Strive on, to carry out
the wishes of thy Lord
from the moment thou dost rise;

49 And late at night too, strive for Him—
and up betimes when stars depart...

*

*

SURA : NAJM

In the Name of Allah the Rahmān the Rahīm

1 *** 89

Witness are these lustrous starlets
as they waft down from above!

2 Your comrade is not distraught,
he has not gone astray;

3 Nor does he vent his personal thoughts.

4 This is naught but what is self-revealed

5 By Him of Mighty Powers!

6 Endued with physical and mental strength,
he built upon his legacy,

7 And soon stood shoulders high
(among his fellow men)
against the horizon.

8 Then he approached, in humbleness,

9 Until the two bows became one
or closer still!

10 Then He revealed to him, His servant,
what He revealed!

11 The heart deceived him not,
nor did his sight deceive!

12 Wouldst you dispute then
as to what he saw? !

13 Indeed, he had had
a vision once before.

14 Beneath the *Sidra* at the boundary

15 Where lies the garden of repose.

16 Then, there covered the *Sidra*, trees
what covered it!

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۝

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۝

عِنْدَ هَاجَتِهِ الْمَآوَىٰ ۝

إِذْ يُخْفَى الْبَيْتَ رَءَايَا يُخْفَىٰ ۝

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ۝

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ۝

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۝

وَمَنْوَةَ الْقَائِلَةِ الْخُزَىٰ ۝

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ۝

ثَلَاثَ إِذَا قِسْمَةٌ ضِيزَىٰ ۝

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَبَّحَتْ بِهَا قُرُونًا ۝

وَأَبَاطُكُمْ مِمَّا آتَرَ اللَّهُ بِهِمَا صُنًى ۝

سُلَاطِينُ ۚ إِنَّكُمْ يَرْجِعُونَ إِلَيْنَا ۝

تَقُولُ الْإِنسُ وَالْقِدْ جَاءَهُمْ قُرُونٌ ۝

كَرِيمٌ هُدًى ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ۝

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝

وَمَا يَنْطَلِقُ عَنِ الْهَوَىٰ ۝

إِنْ هُوَ إِلَّا وَعْدُ يُوقَىٰ ۝

عَلَمَهُ شَبَابُ الْقَوَىٰ ۝

ذُوقُوا نَارَ فَاسْتَوَىٰ ۝

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝

ثُمَّ دَنَا فَتَدَلَّىٰ ۝

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝

فَأَوْشَىٰ إِلَىٰ عَبْدٍ مِمَّا آوَىٰ ۝

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝

أَتَذْكُرُونَ مَا عَلَىٰ مَا يَرَىٰ ۝

17 The eye, it wavered not,
nor it deceived.

18 Experienced he the great enlightenment
endowed upon him by his Lord!

19 Have ye ever given serious thought
to *Lat* and *Uzza*?

20 And *Manat*
the last of these 'illustrious' three!

21 What! sons to you
and to Him only daughters? !

22 That, indeed, would be unfair!

23 No! Naught are these but names
given them by yourselves
and by your forefathers!
They have no power
vouchsafed to them by Allah.
They cater not
but to man's fantasies
and vain desires.
Verily, from their Lord alone
doth come to them
this Guidance.

24 Is man to have it as he wants?

25 Nay! It shall be as Allah wants
from first to last!

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26 How many angels are in heaven
who have no power to intercede
unless Allah Himself permits
him whom He chooses.

27 (Only) those who have not
acquired real faith
give female names to angels.

28 They have no knowledge;
they only build on surmise
and through surmise only,
one cannot reach the truth.

29 Therefore, turn away from one
who turns his back
upon Our warnings;
he cares for naught
except the living moment.

30 That is all they care to understand;
but, verily, thy Lord alone knoweth
who has strayed from the right path
and who has been rightly guided.

31 For Allah alone, is all
that is in heaven or on earth
so that He may reward accordingly

those who evil do
and those who actively
pursue righteousness.

32 Those who keep themselves aloof
from grievous sins and shameful deeds
—unless by inadvertence—
for them doth Allah have wide forgiveness;
He knows you from the time that you
were being born of earth
and when you were
within the darkness of your mother's wombs;
Therefore, assume not sinlessness,
He knows exactly the extent
to which you're pure.

3 *** 91

33 Seest thou him who turns his back,

34 Gives in for a while and then withholds?
Doth there come to him
the knowledge of the future?

35 Has he got clairvoyant powers
so that he can foresee?

36 Is he not aware
of what is in the chronicles
of *Musa*

37 And of *Ibrahim*—where both concur?

- 38 (i) That none shall bear
the burden of another;
- 39 (ii) That man shall have nothing but
what he strives for;
- 40 (iii) That what he strives for
he will soon begin to see;
- 41 And later, there will come
his full reward;
- 42 (iv) That to thy Lord one comes at last;
- 43 (v) That He it is who granteth laughter,
causeth tears;
- 44 (vi) That He it is from whom
there cometh life and death;
- 45 (vii) That He it is who creates pairs
of men and women
- 46 From the seed born of desire;
- 47 (viii) That it is up to Him to re-create;
- 48 (ix) That He it is who giveth
wealth and satisfaction;
- 49 (x) That He it is who is the Lord of Sirius;
- 50 (xi) That He it is who destroyed 'Ad of old;
- 51 And *Thamud*, it was He who did not spare;
- 52 And the tribe of *Nuh*, even before these,
who did excess commit and were perverse;
- 53 It was He who overthrew the cities
that were then destroyed.
- 54 By being covered with
that which covered them.
- 55 Which then of thy Lord's powers
wilt thou still dispute?
- 56 This is but a reference to
the lessons taught of old.
- 57 The harvest is about to be now harvested!
- 58 None but Allah can hold it back.

أَمْ لِلْإِنْسَانِ مَا كَسَبَتْ ﴿٣٨﴾
فَلْيُؤْخِرْهُ الْآخِرَةُ وَالْأُولَى ﴿٣٩﴾
وَلَمْ يَكُنْ عَلَيْهِ فِي السَّمَاءِ إِلَهٌ يُعْجِبُ
شَقَاقَهُمْ مُسَيِّئًا لَهُمْ أَنْ يَقُولَ
اللَّهُ لَيْسَ بِكَافٍ وَيَرْبُحُ ﴿٤٠﴾
إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْخَرُونَ
الْمَلَائِكَةَ نَسِيحًا لِكُنْهُمْ ﴿٤١﴾
وَمَا لَهُمْ بِهِمْ عِلْمٌ إِنْ يَنْظُرُونَ
إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي عَنْ
الْحَقِّ شَيْئًا ﴿٤٢﴾
فَأَعْرِضْ عَنْ مَنْ تَوَلَّى تَخَمُّسًا وَلَمَّا
وَلَمْ يَرِدْ إِلَى الْحَيَاةِ الدُّنْيَا ﴿٤٣﴾
ذَلِكَ مِمَّا يَفْعَلُهُمُ مِنَ الْعِلْمِ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ
أَعْلَمُ بِمَنْ اهْتَدَى ﴿٤٤﴾
وَلَيْلَى فِي السَّمَاءِ وَمَا فِي الْأَرْضِ
لِيُخَوِّذَ الَّذِينَ آمَنُوا إِنَّا إِنَّمَا نَعْمَلُهَا
بِجُزْءٍ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٤٥﴾
الَّذِينَ يَجْعَلُونَ كَتَبًا إِلَى الْأَرْضِ
الْقَوَاسِحِ إِلَّا الْمَوْتُ إِنَّ رَبَّكَ دَائِمٌ
الْمَغْفِرُ ﴿٤٦﴾ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ
مِنَ الْأَرْضِ وَإِنَّكُمْ أَجْنَةٌ فِي بُطُونِ
أُمَمٍ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَا تَصِفُونَ
أَقْرَبَ إِلَهِكُمْ مَنْ تَوَلَّى ﴿٤٧﴾
وَأَغْطَى لَيْلَى وَأَكْلَى ﴿٤٨﴾
أَعْنَدَهُ عِلْمُ الْغَيْبِ فَهُوَ يُرَى ﴿٤٩﴾
أَمْ لَمْ يَكُنْ يَتَأَيَّمًا فِي حُجَّتِ مُوسَى ﴿٥٠﴾
وَلَا يُرْهِمُ الْبَنَى وَتَى ﴿٥١﴾

59 Does not this discourse
make you wonder now?

60 Will ye still laugh? Will ye not weep?

61 Ye are wasting time.

62 Submit ye to your Lord
and serve Him earnestly.

*

SURA : QAMAR

in the name of Allah the Most Gracious the Most Merciful

1 ... 92

N

igh draws the hour
and rent asunder
is the Moon!

2 Still, when they see a sign

they turn away

and they say,
'Transient illusion.'

3 They call it a deception

and follow their own fancies;
but all things are ordained!

4 Apostles! Warnings,

not to be ignored,
have come to them before

5 Through mature wisdom;

but, still, they heed them not.

6 So turn thou from them;

the day on which

the Caller calls

the muster :

7 With downcast eyes

they'll gather from their holes
like scattered grasshoppers,

8 With outstretched necks,

hastening to the call.

These self-deceivers will then say,
"Indeed this is a toilsome day!"

17

Facile, indeed,
have We now made
the Qur'an for recital
But, is there one
Who'll seriously reflect?

16

How apt then was My punishment,
(for those who would not heed)
My warning!

15 And We left him an example;

But is there one
who'll seriously reflect?

14 Which floated 'neath Our eyes—

a recompense for him
who would not be misled;

13 And We bore him upon
a thing of planks and nails

to destined levels.

12 And there gushed forth
from 'neath the earth

springs of water rising up
pouring rain in torrents.

11 So opened We the gates of heaven

come thou to my aid!"

"I am overcome:

10 He called upon his Lord,

and thus ignored him.

they called him mad

rejected they Our servant;

the tribe of Nuh,

9 Before them, spurned even thus,



- 18 And 'Ad, they too rejected,
How apt then was My punishment,
(for those who would not heed)
My warning.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 19 We sent a wind incessant
 against them on a day
 of ceaseless misery,

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ ①
 كَيْفَ كَانَ عَذَابِي وَعَذَابِي ②

- 20 Laying low the men
 as if they were
 trunks of fallen palms.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ③

- 21 *How apt then was My punishment,*
(for those who would not heed)
My warning.

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَعَذَابِي ④
 إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَوَّارًا ⑤
 يَوْمَ نَحْشَى مُسَمَّرًا ⑥

- 22 *Facile, indeed,*
have We now made
the Qur'an for recital :
But is there one
who'll seriously reflect?

تَنْزِيلَ الْكِتَابِ نَاكِحًا أَنْ يُخَالِ فَتُفْقِرَ ⑦
 فَكَيْفَ كَانَ عَذَابِي وَعَذَابِي ⑧
 وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ⑨

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- 23 Belittled also the *Thamud*, Our warning.

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ⑩
 فَقَالُوا أَبَشَرًا مِثْلَنَا وَآجِدًا فَتُتَّبِعُهُ إِيَّانَا ⑪

- 24 They said :
 "Is a single man
 from 'mongst ourselves
 to thwart our will?
 That would certainly
 mislead us to distress!"

إِذَا الْفَوْقُ ضُلَالٌ وَتَأْتِي ⑫
 آءَالِي الْكَافِرِ عَلَيْهِمْ مِنْ بَيْنِنَا بَل ⑬
 هُمْ كَذَّابُونَ ⑭
 سَيَعْلَمُونَ عَذَابِي الْكَذَّابِ الْكَذِبُ ⑮
 إِنَّا مُرْسِلُونَ النَّاقَةَ فَوَيْتَنَّهُ لَكُمْ هُمْ فَارْتَدَّوهُمْ ⑯
 وَاصْطَبَرُوا ⑰

- 25 "Amongst us all
 has he alone been given sense?
 No, he's a liar, mischievous!"

- 27 Then shall We send the she-camel
 for testing them;
 so thou be close at hand
 and watch them patiently;

إِنْتَرِبَ السَّاعَةَ وَالنَّاقَةَ الْقَوْمَ ⑱
 وَإِنْ يَرَوْا آيَةً يُعْرَضُوا وَيُقُولُوا جُحُشٌ ⑲
 مُتَشَبِّهٌ ⑳
 وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُنْ ㉑
 أَمْرٌ مُسْتَعْتَبٌ ㉒
 وَلَقَدْ جَاءَهُمْ مِنَ الْإِذْنَاءِ نَارٌ وَمِنْ مَوْجِبِ ㉓
 حُمَةٍ بِآيَةٍ فَمَا تَخِفْنَ النَّذِرَ ㉔
 فَتَوَلَّوْا عَنْهُمْ يَوْمَ يَذَّارِلُ إِلَيْنَا أَعْمَى ㉕
 تُكْفِرُ ㉖
 حُشْعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنْ ㉗
 الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ㉘
 مُطَوِّعُونَ إِلَى النَّارِ يُقَالُ الْكُفْرَانِ ㉙
 هَذَا يَوْمُوعَسَى ㉚
 كَذَّبَتْ قُلُوبُهُمْ فَوَيْتَنَّهُمْ فُلُوكُنَّ لِوَاعِدُنَا ㉛
 وَفَالُوا يُجَاهِدُونَ فَاؤْذِرْ ㉜
 نَدَّ عَادُونَ لَكِنِّي مَفْلُوتٌ فَانْتَصِرُوا ㉝
 فَتَفَحَّصْنَا الْأَوْدَابَ السَّمَاءَ بِمَاءٍ مُنْتَصِرٍ ㉞
 وَتَجَرَّزْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ ㉟
 عَلَى أَمْرٍ قَدْ قُدِرَ ㊱
 وَحَمَلْنَاهُ عَلَى خَاثِ الْأَوَابِرِ وَدُوسِ ㊲
 تَجَرَّزْنِي بِالْعَمِينِ تَجَزَّأَوْا لَكِنْ كَانَ ㊳
 كُفْرًا ㊴

- 28 And warn them that
the water must be shared
between them;
the rights of all being observed.
- 29 But they called out to their comrade;
he took the case in hand
and hamstrung her.
- 30 *How apt then was My punishment,
(for those who would not heed)
My warning!*
- 31 We sent against them
one blast of evil wind
and lo! they were
like stubbles
scattered o'er the field!
- 32 *Facile, indeed,
have We now made
the Quran for recital :
But is there one
who'll seriously reflect?*
- 33 Belittled, the tribe of *Lut*,
Our warning:
- 34 We sent against them
stones erupted:
only the followers of *Lut*
saved We in time,
- 35 As grace from Us:
That is how We reward
those who are grateful.
- 36 They had been warned
of Our punishment
but they had dallied long
about Our warning.
- 37 They had gone so far
as even to ask for his guests:
We therefore blinded them,
"Taste ye then Our punishment,
(which follows fast)
Our warning."
- 38 And when the morning dawned on them
they were engulfed
in lasting misery!
- 39 "Taste ye then Our punishment
(which follows fast)
Our warning!"
- 40 *Facile, indeed,
have We now made
the Qur'an for recital :
But is there one
who'll seriously reflect?*
- 3 *** 94
- 41 Even so had come
upon the people of *Fir'aun*
Our warning.
- 42 Belittled they Our warnings all:
We put them in the grip
of uncontested power.
- 43 Are then your self-deceivers
more powerful than these?
Or, do not lessons from the past,
apply to them?

44 Or do they say,
"We shall, like faggots,
hold together, save ourselves?"

45 Soon shall their union
burn away
and they shall fall to pieces!

46 Nay! Their promised hour is nigh :
compelling hour of misery.

47 These oppressors then,
will stray like those gone mad.

48 Then shall their faces blackened be
with fire of suffering :
"Taste ye the touch of misery!"

49 Verily all things
have We created
in due proportion.

50 Our will, to be fulfilled,
needs but the raising of an eye.

51 How many things like you,
have We destroyed

*But is there one
who'll seriously reflect?*

52 Every act of theirs
is stamped upon their hearts.

53 All things small and large
are recorded.

وَلَقَدْ جَاءَهُمْ آلُ فِرْعَوْنَ الْمُنذَرُونَ
كَذَّبُوا بِآيَاتِنَا كَذَّبَتْ لَهُمُ الْمَخَذُ
عَزِيزٌ مُقْتَدِرٌ
أَلَمْ يَكُنْ لَهُمْ بَعْدُ أَنْ أَقْبَرُوا
بَرَاءَةً فِي الزُّبُرِ
أَمْ يَحْسِبُونَ أَنَّهُمْ مُنْتَجَبُونَ
سَيِّئُ مَا يُحْكُمُ الْيَوْمَ وَالْكَافِرُونَ
بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَكْفَى
وَأَمْرًا

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ مُسْتَعَرِفٍ
يَوْمَ يُسَبِّحُونَ فِي النَّارِ عَلَ وَجْوهِهِمْ
ذُوقُوا عَذَابَ سَعِيرٍ
إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ
وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

وَلَقَدْ أَهْلَكْنَا أَشْيَاءَكُمْ فَقُلْ مَنْ مَذْكُورٍ

وَكُلُّ شَيْءٍ قَدْ أَفْلَحَ فِي الزُّبُرِ
وَكُلُّ شَيْءٍ قَدْ أَفْلَحَ فِي الزُّبُرِ
إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ
فِي مَقْعَدٍ وَحَدِيدٍ عِنْدَ رَبِّكَ يُتْلَىٰ

وَيُتْلَىٰ لَهُمْ أَنْ الْمَاءِ قَيْمُهُ بَيْنَهُمْ كُلًّا
شَرِبُوا مِنْهُمْ
تَنَادَوْا صَاحِبِهِمْ فَتَعَالَىٰ فَعَقَرُ
فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي
إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً
فَكَانُوا كَالْخَشِيرَةِ الْمُنْتَضِرَةِ

وَلَقَدْ يَمَنَّا الْفُرْقَانِ لِلَّذِي لَمْ يَكُنْ مِنْ مَذْكُورٍ

كَذَّبَتْ قَوْمُ لُوطٍ بِالنَّذْرِ
إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا لَا تُلَوِّحْ
بِيَدَيْكَ بِسَعِيرٍ
وَعَمَلُهُمْ شَرٌّ مِمَّا كَانُوا يَفْعَلُونَ
شَكَرُوا

وَلَقَدْ أَهْلَكْنَا نِسْمَتَهُمْ لَهْوًا وَظُلْمًا
وَلَقَدْ لَدِدْنَا كَانُفُسَهُمْ فَيَسْأَلُنَا
أَعْيُنُهُمْ فُلْهُمُ الْغَايِبِ وَأَنْ يَنْذَرُوا
وَلَقَدْ صَبَّحَهُم بِمُكْرِهِ عَدُوٍّ أَعْلَىٰ فُتُورِهِمْ
فَلْذُوقُوا عَذَابِي وَنُذُرِي

وَلَقَدْ يَمَنَّا الْفُرْقَانِ لِلَّذِي لَمْ يَكُنْ مِنْ مَذْكُورٍ

54 Verily, those who feared
to soil their conscience
are now midst gardens
lined with streams,

55 Within a capital of truth
protected by a sovereign king!

*

فَهَذَا مِنْ مِثْلِكُمْ

SURA : RAḤMĀN

In the Name of Allāh the Raḥmān the Raḥīm

1 *** 95

T_{HE RAHMAN!}

2 He who revealed the QUR'AN!

3 He who created Man,

4 And (all that is manifest)
taught him to scan!

5 The sun and the moon follow His schedule

6 The blades of grass, the lofty trees,
do Him obeisance;
their movement He set—

7 The heavens He raised,
their movement He set—

8 (Saying) "Transgress not the measure!

9 "Hold to the balance! Lag not in tread!"

10 And the earth He made for the living:

11 With fruit and blossom-bearing palm,

12 Chaff-covered grain and scented herbs!

13 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*

14 The citizens He moulded
as clay on potter's wheel;

15 The denizens He shaped
in smokeless desert sheen!

16 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*

17 Lord of the two Easts!
Lord of the two Wests!

18 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*

19 The two waters meet at His command,

20 Between them a barrier
which neither may go beyond!

21 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*

22 In them He maketh pearls
both rosy white and coral dark!

23 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*

24 He maketh the heaving ships
float lightly on waters deep—
like penants on land!

25 *He, the Lord of ye both!
Which then of his varied signs
will ye continue to ignore?*

2 *** 96

26 All that IS shall CEASE TO BE!

27 Thy Lord's magnificence and grace
in all their glory, will endure!

28 *He, the Lord of ye both!
Which then of his varied signs
will ye continue to ignore?*

- 29 All that is on earth or in heaven
is ever beholden to Him;
He is ever in glorious creation engrossed!

- 30 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*

- 31 Soon shall We attend to you,
ye burdened twain...

- 32 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*

- 33 O ye two groups
made out of fire and of clay!
If you think you can cross
the line of heaven and earth,
then try to cross!
Ye will not cross
because you do not have the power!

- 34 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*

- 35 Against the fiery smokeless heat
—like sparks from anvils red—
you cannot save each other!

- 36 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*

- 37 And when the sky is hardened
it seems like molten copper!

- 38 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*

- 39 Then will no one criticise
or blame another—
neither the softened dweller of the town,
nor fiery tempered dweller of the cave?

- 40 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*



- أَنزَحْنُ ۖ عَلِمَ الْغَافِرُونَ ۝
خَلَقَ الْإِنْسَانَ ۖ
عَلِمَهُ الْبَيَانَ ۖ
الْشَّمْسُ وَالْقَمَرُ يُحْسِبَانِ ۖ
وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۖ
وَالسَّمَاءُ رُفْعُهُمَا وَأَضَاءُ الْبُيُوتَانِ ۖ
أَلَا تَطْغَوْنَ فِي الْوَيْدَانِ ۖ
وَأَقْبُوا الْوِزْنَ بِالْحَقِيقَةِ وَلَا تَحْجُوا الْوَيْدَانِ ۖ
وَالْأَرْضُ وَصَعَهَا إِلَّا تَأْوِي ۖ
وَهِيَ أَكَلِفَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۖ
وَالْحَبُّ ذُو الْعَصْفِ وَالزَّيْتُونُ ۖ
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ
خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۖ
وَخَلَقَ الْجَانَّ مِنْ نَارٍ مِنْ قَبْلُ ۖ
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ
رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ۖ
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ
مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ۖ
بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ۖ
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ
يَخْرُجُ مِنْهُمَا الْأُنْدَىٰ وَالْمَرَجَانُ ۖ
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ
وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ وَالْأَعْلَامُ ۖ
- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ
عَلِمَ مَنْ عَلَيْهَا كَانِ ۖ
وَيَتَّبِعُ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۖ
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ
يَسْتَلْذِقُ فِي النَّارِ وَفِي الْأَرْضِ كُلِّ
يَوْمٍ هُوَ فِي شَأْنٍ ۖ
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ
سَنَفَعُ لَكُمْ لَوِ كُنَّا الْقُلُوبِ ۖ
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ
يَسْعَتُ الْجَحِيمُ وَالْأَرْضُ إِنْ سَطَعْتُمْ أَنْ
تَتَفَقَّذُوا مِنْ أَفْطَارِ السَّمَوَاتِ وَالْأَرْضِ
فَاتَفَقَّذُوا مَا لَا تَتَفَقَّذُونَ إِلَّا أَنْ يَسْطِطَنَّ ۖ
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ
يُرْسِلُ عَلَيْكُمْ شَوَاطِيرَ مِنْ نَارٍ وَغَمَامًا
فَكَثُفَ سَوَاحِلَ ۖ
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ
فَإِذَا الْغُصْبُ اشْتَعَلَ فَكَانَتْ ذُرُودًا
كَالْذَهَابِ ۖ
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ
فَيَوْمَ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ
وَلَا نَجَسٌ ۖ
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ
يُعْرَفُ الْمُجْرِمُونَ بِسُوءِ عَمَلِهِمْ فَيُؤْخَذُ
بِالْوُاقِصِ وَالْأَقْدَامِ ۖ
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ

- 41 The looks on faces of those gone astray
will show their agony...
dragging themselves as if
being pulled at every step
by their own forelocks!

- 42 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*

43 This is the hell
which you deserters did belie!

44 They will wander round and round
amidst the fiery heat
and bright mirage!

45 *He, the Lord of ye both!*
Which then of His varied signs
will ye continue to ignore?

3 *** 97

46 But he who fears
for him are with his Lord
two gardens...

47 *He, the Lord of ye both!*
which then of His varied signs
will ye continue to ignore?

48 Adorned by Nature and by Art...

49 *He, the Lord of ye both!*
which then of His varied signs
will ye continue to ignore?

50 In both are mountain springs that splash..

51 *He, the Lord of ye both!*
Which then of His varied signs
will ye continue to ignore?

52 In them are myriad fruit both large and small.

53 *He, the Lord of ye both!*
Which then of His varied signs
will ye continue to ignore?

54 Recline on couches
lined with thick brocade,
within their reach there hang
the fruits of myriad kinds...

55 *He, the Lord of ye both!*
Which then of His varied signs
will ye continue to ignore?

56 Therein are maidens shy
who've never met before
our town or desert folk ..

57 *He, the Lord of ye both!*
Which then of His varied signs
will ye continue to ignore?

58 Treasured like rubies, fairer than pearls ..

59 *He, the Lord of ye both!*
Which then of His varied signs
will ye continue to ignore?

60 What return is there
for kindness
but kindness.

61 *He, the Lord of ye both!*
Which then of His varied signs
will ye continue to ignore?

62 Besides these two
there are two others

63 *He, the Lord of ye both!*
Which then of His varied signs
will ye continue to ignore?

64 Both are emerald-green with foliage ..

65 *He, the Lord of ye both!*
Which then of His varied signs
will ye continue to ignore?

66 In them two rivers flow..

67 *He, the Lord of ye both!*
Which then of His varied signs
will ye continue to ignore?

68 In them are varied fruits—
juicy dates and pomegranates ..

69 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*

70 All things good and beautiful ..

71 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*

72 Large-eyed damsels,
sheltered under canopies ..

73 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*

74 Never have they met before
our town—or country-folk...

75 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*

76 Reclining on green
and verdure carpets ..

77 *He, the Lord of ye both!
Which then of His varied signs
will ye continue to ignore?*

هَذِهِ آيَاتُ رَبِّكَ الَّتِي تَكْذِبُ بِهَا الْمُجْرِمُونَ
يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَوْصِلِهَا
فَيَا أَيُّهَا الَّذِينَ كَفَرُوا لَكُمْ فِيهَا
وَلَيْسَ خَاتَمٌ مَرَّتَهُ جَنَّاتٍ
فَيَا أَيُّهَا الَّذِينَ كَفَرُوا لَكُمْ فِيهَا
ذَوَاتَا أَفْتَانٍ
فَيَا أَيُّهَا الَّذِينَ كَفَرُوا لَكُمْ فِيهَا
فِيهَا عَيْنٌ تُجْرِبُ
فَيَا أَيُّهَا الَّذِينَ كَفَرُوا لَكُمْ فِيهَا
فِيهَا مَعِينٌ كُلُّ قَائِمَةٍ رُوحٍ
فَيَا أَيُّهَا الَّذِينَ كَفَرُوا لَكُمْ فِيهَا
مُتَكِدِينَ عَلَى فُرُشٍ مَطْلُوعَةٍ
إِسْتَبْرَقٍ وَجَنَاتٍ مُجْتَمِعِينَ
فَيَا أَيُّهَا الَّذِينَ كَفَرُوا لَكُمْ فِيهَا
فِيهَا نُفُوسٌ فَتُزَكَّى أَمْ يُلَاقِيهَا
إِنْسٌ قَبْلَهُمْ وَلَا يَلْقَا فِيهَا
فَيَا أَيُّهَا الَّذِينَ كَفَرُوا لَكُمْ فِيهَا
كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ
فَيَا أَيُّهَا الَّذِينَ كَفَرُوا لَكُمْ فِيهَا
هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

78 Blessed be the name of your Lord,
the Lord of Glory and of Grace..

*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SURA : WĀQI'AH

In the Name of Allāh the Rahīmān the Rahīm

1 *** 98

When happens that
which has to happen

2 —There is no gainsaying
that it will happen—

3 Debasing (some), exalting (others):

4 When the land shakes and quivers,

5 The mountains topple;

6 And ye turn loose like scattered dust:

7 You will then become three groups:

8 (First) Adherents of the Right!
Ye deservedly blessed!

9 (Next) Those who have lagged or strayed,
O ye deservedly accursed!

10 And (last, by no means least)
the Foremost of the Fore!!

*

11 They who lead as pioneers!

12 In gardens fair—

13 Many from the blest

14 A few from the foremost

15 At laden tables

16 Facing one the other;

17 While liveried youths among them move,

18 With bowls and ewers ...
serving nectared wines

19 —Let not these dull the heads
nor cloud the reason!—

20 Fruits they may choose;

21 Game which they relish;

22 Companions fair with beautiful eyes,

23 Like pearls encased in shells—

24 A guerdon for their righteous deeds.

25 There is there no bickering
nor calumny;

26 All that they hear is
Peace! and Peace!

*

27 Then those Adherents of the Right,
deservedly blessed:

28 Midst thornless shrubs

29 And broad-leaved seried trees,

30 Extending shade;

31 Midst gushing springs,

32 Abundant fruits,

33 Accessible, unforbidden!

34 Dwellers of mansions,

57 Have We not created you?
Why do ye not
(unconditionally) admit?

58 Have ye considered the
life-germ ye impart?

59 Are you its maker or are We?

60 We have decreed among you Death
—We shall not be forestalled—

61 So that We may replace you
with others like you, or,
with those ye know not of.

62 When you are conscious
of your own existence,
why then do ye not
resort to inference?

63 Have ye thought of the seed ye sow:

64 Do you mature it or do We?

65 If We had wished,
We could have surely let it perish!

66 Then would ye squeal:

67 "Surely, we have been deprived,
the fruits of our own gardens!"

68 Do you see the water that you drink?

69 Is it ye who rained it
from the clouds, or have We?

70 If We had pleased
We could have made it brackish:
why then are ye not grateful?

71 Do ye not see the fire
which ye strike?

72 Do you produce the fuel or do We?

73 It is We who made of it
a sign to guide the wayfarer.

74 Therefore, in the name of thy Lord,
strive on and persevere. . .

3 *** 100

75 Verily, I swear
by the very process
of these starlet utterances!

76 —This is, indeed, a great oath,
if ye knew—

77 Verily, this is a recital of grace

78 Conveying truths of cosmic magnitude

79 —Let none aspire for them
except the pure, unprejudiced!—

80 Vouchsafed from Him the Lord
of all mankind!

81 Why then do ye regard
this discourse to be light,
unworthy of regard?

82 Decrying it anon?
Would ye have that be
your means of daily bread?

83 Why then—when it reacheth
your own throats,

84 And ye can but gaze helplessly

85 —We are near you even then
but ye know not—

86 Why then,
if ye are subject to no law,

87 Can ye not hold the soul from flight?

*

88 If it be one of those
who, having been foremost,
had reached closer to Allah,

89 Then peace and bliss are for him
with his Lord.

90 If he be from Adherents of the Right.

91 Hail then to thee,
O thou, Adherent of the Right!

92 But if he be from 'mong
the spurners of the truth
or those who've gone astray,

93 Welcome to him then with water hot.

94 And entrance into hell.

95 For such as these, indeed a certainty.

*

وَأَنَّهُ لَظَمٌ لَّكُمْ تَعَالَمُونَ عَظِيمٌ ⑤

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ⑥

فِي كِتَابٍ مُّكْتَبٍ ⑦

لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ⑧

تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ⑨

أَفَلَا يَذَّكَّرُ الَّذِينَ يَحْبِبُونَ الْحَيَاثُ يُذُنُونَ ⑩

وَيَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ⑪

فَلَوْلَا إِذْ بَلَغْتَ الْهُلُوفَ ⑫

وَأَنْتُمْ حَرِيصُونَ عَلَيْهَا ⑬

وَتَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ⑭

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ⑮

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ⑯

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ⑰

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَجْمٌ ⑱

وَأَمَّا إِنْ كَانَ مِنَ الْخُفَّاءِ ⑲

فَسَاوِيكٌ مُّصَوِّبَةٌ ⑳

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ㉑

فَنَارٌ مِنْ حَبِيبٍ ㉒

وَصُفْرَةٌ حَرِيرٌ ㉓

إِنَّ هَذَا لَهُ حَقٌّ يُحَدِّثُونَ ㉔

فَتَسْمِعُ بَأْسَورَ رَبِّكَ الْعُظِيمِ ㉕

نَحْنُ خَلَقْنَاهُ وَكُلَّ وَجْهٍ ①

أَفَرَأَيْتُمْ مَا كُنْتُمْ ②

ءَأَنْتُمْ تَعْلَمُونَ أَنَّهُ أَمْ يَكُونُ الْحَاقِقُ ③

نَحْنُ نَقُودُهُ بِإِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ④

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ⑤

عَلَى أَنْ يُبَيِّنَ آيَاتِ الْكُورِ وَيُفَصِّلَ ⑥

فِي نَازِلٍ مُتَعَلِّقَاتٍ ⑦

وَلَقَدْ عَلِمْتُمُ النَّفْثَ الْأَوَّلَى فَلَوْلَا ⑧

تَذَكَّرُونَ ⑨

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ⑩

ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ⑪

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطًا مَا نَبَلَإَكُمْ مِنْهُ لَقَدْ جِئْتُمْ ⑫

إِنَّا لَمُخْرَجُونَ ⑬

بَلْ نَحْنُ مَحْرُومُونَ ⑭

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ⑮

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ ⑯

الْمُنزِلُونَ ⑰

لَوْ نَشَاءُ لَجَعَلْنَاهُ آجًا فَلَوْلَا تَشْكُرُونَ ⑱

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُنَوَّرُونَ ⑲

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ⑳

نَحْنُ جَعَلْنَاهَا تَابُوتًا وَنَسَاءً الْمَقْشُورِينَ ㉑

فَتَسْمِعُ بَأْسَورَ رَبِّكَ الْعُظِيمِ ㉒

فَلَا أَقْبَمُ بِمُزَوِّجِ النَّجْمِ ㉓

96 Still, in the name of thy Lord,
continue thou to strive.

*



Interlude Three

POSTSCRIPT to Book III—*AL-HUDA*

In the Prelude to *Al-Huda* we had drawn attention to the following Suras to be found in it : Sura *Tin* (Sec. 21); Sura *Duha* (Sec. 23); Sura *Mursilat* (Sec. 58–60); Sura *Ma'arij* (Sec. 73); Sura *Najm* (Sec. 89); and Sura *Rahman* (Sec. 95–97). In retrospect we shall mention three other Suras which are likely to have raised questions in the minds of diligent readers : Sura *Jinn* (Sec. 69–70); Sura *Qalam* (Sec. 77–78); and Sura *Qaf* (Sec. 81–83).

The first of these three has offered scope for much speculation to those inclined to supernatural phenomena who resent other interpretations. It is said that Sir Syed Ahmad Khan (d. 1898), who laid the foundation for the Aligarh Muslim University of our own times, had to cease the pursuit of Quranic translation because, among other objections, the violent opposition to his understanding of this Sura obstructed the help which he needed from his community for the development of the educational project which was so dear to him. Likewise, one of the charges against the Qadianis is that to them the word *jinn* does not exclusively mean a distinct form of creation in the world of spirits.¹³

The other two Suras, *Qalam* and *Qaf*, are noteworthy as the two earliest ones to open with enigmatic letter-openings that have puzzled the readers of the Qur'an almost since they were revealed. The 29 Sura-openings of this category had tantalized the present writer too from 1939, when he began to study the Qur'an with Mirza Abul Fazl, till 1959 when, sitting in the same spot as he is occupying now, and chaffing under the problem of how he should render these puzzles in an English translation, he suddenly realized¹⁴ that they were vocatives addressed to the Prophet himself.

It was obviously the chronological study of the Qur'an which led to this realization. Only three Suras earlier, he had come across Suras *Mudh-dhaththir* and *Muzzammil* (Sec. 65–68), which opened with vocative words addressed to the Prophet, "O thou on whom has fallen the Mantle!" "O thou who hast been ordained!" If words can represent clauses, why can

13. M. Zafarullah Khan's English translation of the Qur'an (1971) provides in its Introduction an excellent analysis of the word *jinn* which is used in different meanings in different passages of the Qur'an.

14. The Lord inspires even the honey-bee (Sec. 301).

not letters represent words? Why, for example, can the single letter NUN of the Arabic alphabet not represent "O Nun!"; or the other single letter QAF not be a vocative, "O Qaf!" and so, on and on, in all the 29 instances?

The late Professor J.B.S. Haldane (d. 1968), with whom the writer was to be associated not long after that inspiration, remarked that it was obviously the simplicity of the explanation which had kept away from it those who looked only for something far more didactic as an interpretation.

Anyway the thesis was written down in detail until it assumed the proportions of a lengthy article and then condensed, and condensed until it diminished to two pages. These pages were printed in *Islamic Culture*, Hyderabad, in its issue of January 1961. It is this article which is now reproduced verbatim as Appendix B at the end of this volume. A medium sized article in Urdu, entitled *Al-Huruf al muqatta'at*, appeared in the November 1961 issue of the monthly magazine entitled *Jamia* published by the *Jamia Millia Islamia*, Delhi.

The publication of this thesis in the above two journals, one in English and the other in Urdu, has assured its having reached at least some of those learned in the Quranic lore. None has, however, openly either accepted or rejected it. It is left for the reader of this volume to judge for himself as to whether the Quranic text following each of these 29 Sura Openings confirms or confutes this thesis.

While still engaged in writing this Interlude, however, I have noticed with joy that the opening of Sura *Shura* (Sec. 216) provides further Quranic corroboration of my thesis.

Another glance at the table of contents at this stage will remind the reader that at the end of these three Books, *Al-Fatihah*, *Ar-Ruh* and *Al-Huda*, we have come only to the end of the first hundred out of the 600 Sections in which we have here classified the Quranic text. The bulk of the Qur'an, consisting of the 300 sections of *Al-Kitab* and the 200 sections of *Al-Mizan* is still to follow.

There is not sufficient evidence to indicate clearly when the period in which the foregoing brief but expanding Suras of *Al-Huda* gave place to the later Meccan period in which the relatively longer Suras of *Al-Kitab* commenced. But we can surmise that the very initial, highly nascent period preceding the first emigration to the Christian king of Habash, and that closely following the return of the refugees, has come to an end. The change in the nature and colour of circumstances is reflected in the Suras that come at this stage of our perspective presentation.

A period of initial and sudden awakening is over. Consternation prevails. A relatively quiet but dormant dangerous period is about to commence. A long but seeming lull is to be discerned in *Al-Kitab*; only to be followed by the righteous storm of the Medinan period reflected in *Al-Mizan*. We can, meanwhile, browse in the fascination of the 36 multicoloured Suras of *Al-Kitab*.



PRELUDE to Book IV—*AL-KITAB*

No less than half the Qur'an lies before you in *Al-Kitab*. If the 36 smaller Suras of *Al-Huda* reminded you of the *Zubur*, or Psalms of David, the substance of the 36 longer Suras that follow here will bring back to your memory the *Taurat* or the Old Testament. But you must not fail to keep in mind that the book *Al-Kitab* before you now, is not an imitation of THE BOOK in the exclusive meaning which that phrase has even today for the Jews and the Christians.

The Bible which has come down to us from earlier times, however inspired its contents, is a compendium of chronicles compiled for the purpose of preserving the Jewish, and the later Christian, tradition intact. The 36 longer Suras of the Qur'an presented here under the title, *Al-Kitab*, are not records of the past as such. They are records of sublime communion, audiences Divine, experienced by a man endowed with a heart capable of receiving Divine messages and blessed with the power to remember and repeat, for purpose of recording by others, what has been revealed to him. The references to the chronicles of the Old Testament, which are often found in these recordings, have been communicated not for the stories themselves but as cogent and relevant examples to illustrate some problems of the time in which they are revealed, as also for posterity.

Sura *Yusuf* (Sec. 261–272), for example, provides the most connected story and has many lessons: the value which men of God place on chastity; the reward to Joseph for his right conduct, the punishment to his jealous brothers—both of which are inevitable in the moral order; the trust which their father *Ya'qub* places in the mercy of Divinity; the hope expressed between the lines, that a neglected relative of the Quraish too will, one day, achieve recognition;—the Sura ends with a peroration and a prayer.

The more important verses in all these passages are here highlighted by the use of bold type and cannot therefore go by unnoticed. Still, a passive attitude on the part of the reader will fail to bring him proper understanding. As already mentioned earlier, it is only those who seek that will find; and even they shall find only to the extent that they seek.

As recognized by some modern students of the Qur'an, the last few years in Mecca were the hardest to bear both for the Prophet and for his followers. The days of excessive vituperation and physical torture on his adherents, with which the message had been greeted, were now over. A silent but nonetheless bitter ostracism served as a war of nerves. The Prophet's movements were restricted to the boundaries of his uncle Abu Talib's neighbourhood. Only during the four sacred months (*Rajab* in spring, and *Dhu'l Qa'd*, *Dhu'l Hijja* and *Muharram* in autumn) could he move out. Since no one was allowed to buy from, or sell to, the Prophet his business journeys presumably came to an end. Prosperity gave way to want.

Reassurance for himself and for his small band of the faithful was the most urgent need of the hours that lingered in fear and hope. Their spirits had to be kept buoyant and he, as their sole source of help, was still more in need of re-assurance from the Power that launched him on this mission.

It was an excellent opportunity for imbuing the small band of the servants of Allah with the highest moral instructions through Divine revelations.

It is these facts that must be kept in mind when reading all the 36 Suras of *Al-Kitab*.

(۱۵۵-۱۵۶)

وہابیہ کے آئینہ
معارف و معنی و معانی

وہابیہ

وہابیہ

BOOK FOUR

THE BOOK

This too is a covenant
which We have graciously
revealed : follow it
with diligence, so that
ye may be blessed ;
(Sec. 380)

Contents :

36 Later Meccan Suras :

5. T.S. 25 to 32
(T.S. 33 shifted)
6. T.S. 34 to 46
(T.S. 47 to 49 shifted)
7. T.S. 10 to 21
(T.S. 22 shifted)
8. Sura 23
(T.S. 24 shifted)
9. T.S. 6 and 7

Border inscription on title page :
T.S. 81 Sura *Takwir*—Sec. 45

9 See! what conjectures
they make regarding thee!
It is only because they are
confused
and know not what to make of thee!

10 Source of all Blessings!
He can bestow on thee gifts
greater than these—
palaces and gardens laden with
streams!

3 *** 103

11 They deny the inevitability
of retribution;
and for them who deny
the inevitability of retribution
Our Law makes misery inevitable.

12 When it approaches even from its
distant source,
they shall hear it hissing
and sizzling.

13 And when they are enclasped,
caught firmly in its tentacles,
they shall wish that they would die—

14 "Nay, call not for one death
call for many deaths!"

15 Ask them:
"Is that what ye'll prefer?
Or heavenly peace that is promised
to those who guard themselves
'gainst evil."

For that indeed is what they've
earned—
the wages which they have
been promised and which they
can demand from their Lord!

16 For them therein always
what they want;
thy Lord has promised
their wishes to fulfil!

17 And when these shall be faced
with those whom they worshiped
besides Allah, He will say:
"Did you Our servants lead astray?
Or did they go astray themselves?"

18 They will say:
"Glory be to Thee!
'Tis not for us
to instigate revolt!
Or make them seek protection
elsewhere than from Thee!
But thou didst favour them
and their forefathers so long
that they forgot themselves
and ceased to care!"

19 Indeed, they shall deny
that which ye say;
they will neither save nor help
those who had gone astray;
then will punishment descend.

20 We sent no Apostles before thee
but that they ate
and moved among the crowd;
We have made
some men to test the others;
thou just persevere:
thy Lord sees all.

4 *** 104

21 Those who think they'll never meet
Us face to face,
they ask:
"Why are not angels sent to us?"
Or, "Why doth our Lord Himself
not appear?"
Now have they gone beyond
themselves and blasphemed greatly!

22 The day, on which
they will see angels
for them will bring no tidings:
they will cry and plead:
"O, let there be a wall between us!"

23 Then We shall turn to what they've
built and scatter it to dust.

24 The Paradise-deserving
on that day—
in comfort placed,
an excellent abode.

25 On that day the sky,
cleared of clouds,
angels descending
ranks on ranks;

26 The *Rahman*, on that day
truly sovereign:
that day,
for those of little faith,
will be hard.

27 The day transgressors
bite their hands
and each doth say,
"O woe is me,
would that I had followed
on the Prophet's path!

28 "O, woe, O woe to me!
Would that I had not
taken so and so
for a guide!

29 "Verily, it was he that made me
disbelieve
this warning after it had come
to me.
Verily, the evil ones
misguide sorely!

30 The Messenger calls out
in dire distress,
"O Lord, my people have
now crippled this discourse!"

31 That is how We send,
for all Apostles, enemies
from 'mong the evil doers.
Sufficient unto thee
is thy Lord,
the Guide and Helper.

الْمُتَوَاتِرِ ۖ وَجَعَلْنَا بَعْضَهُمُ بَعْضًا سُدًى
لِأَخِيهِمْ يَوْمَ تَكُونُ الْكُلُوبُ حَبْشًا ۝
وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أُلْهِيَ مَا
كَانَ بَيْنَهُمْ وَالْكَافِرِينَ ۖ أَكْبَدُ وَجْهًا
لَقَدْ اسْتَكْبَرُوا فِي الْغَيْبِ وَعَتَقُوا
عُنُقَهُمْ ۝
يَوْمَ تَرَوُنَّ السَّمَاءَ زَاكِيًا يَنْزِلُ مِنْهَا
الْمُجْرِمُونَ ۖ وَيَقُولُونَ حَبْشًا عَنَّا جُنُودٌ
وَقَدْ مَنَّ اللَّهُ عَلَى النَّاسِ إِذْ أَنْزَلَ لَهُ
الْقُرْآنَ ۖ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ۝
أَخْلَصَ الْحَقُّ يَوْمَ تَكُونُ الْكُلُوبُ حَبْشًا
وَأَحْسَنَ مَقِيلًا ۝
وَيَوْمَ يَنْفُخُ السُّنْبُكُ بِأَمْرِ رَبِّهِ لِيَأْتِيَ
الْمَلَائِكَةُ تَاجِرِيكَ ۝
الْمَلَائِكَةُ يَوْمَ يَكُونُ النُّجَى ۖ لَلَّذِينَ
يُؤْمِنُونَ وَعَلَى الْكُفْرَانِ عَذَابٌ ۝
وَيَوْمَ يَعْصِي الْقَوْمُ الْكَافِرِينَ ۖ يَوْمَ
يَلْتَمِسُ الَّذِينَ فِي الْوَادِعِ الْوَسْطَى ۖ يَوْمَ
يَكُونُ الْكَافِرُ حَرًّا ۖ لَا يَخْلُفُهُمْ ۖ
لَقَدْ أَهْلَكْتُمُ الْبَرْزَخَ الْأَوَّلَ بِمَا
وَكُنْتُمْ تُكْفِرُونَ بِالْآيَاتِ ۖ وَأَنْتُمْ
تَكْفُرُونَ ۖ وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي
اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ۝
وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ
الْمُشْرِكِينَ ۖ وَكَفَى بِرَبِّكَ عَذَابًا وَذَعِيرًا ۝
وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أُلْهِيَ
مَا كَانَ بَيْنَهُمْ وَبَيْنَ مَا كَانُوا يَسْئَلُونَ
الْقُرْآنَ ۖ فَجَعَلْنَاهُ وَاحِدَةً ۖ وَكَذَلِكَ
إِنْ يَنْتَهِبُ بِهِ قَوْمًا لَدْخُلًا ۖ وَنَزَّلْنَاهُ
تَنْزِيلًا ۝

أَنْظُرْ كَيْفَ فَصَّلَاوَاتُ الْإِنَّمَانِ فَصَّلُوا
فَلَا يَسْتَطِيعُونَ سَبِيلًا ۝
تَبَارَكَ الَّذِي لَوْ رِزْقًا جَعَلَ لَكَ خَيْرًا
مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ وَيَجْعَلُ لَكَ فُصُورًا ۝
بَلْ كَذَّبُوا بِآيَاتِنَا وَاعْتَدُوا لِلْعَذَابِ
كَذِبًا بِالسَّاعَةِ ۖ سَعِيرًا ۝
إِذَا رَأَوْهُمُ مِنَ مَكَانٍ بَعِيدٍ سَمِعُوا
لَهُمْ كَيْدًا وَزَيْفًا ۝
وَأَذَانًا لِيَوْمِهَا مَكَانًا خَفِيًّا ۖ فَتَقَرَّبُوا
دَعَاؤُهُمْ إِلَيْكَ يَوْمَ ۝
لَا تَدْعُوهُمْ يَوْمَ يُبْعَثُونَ ۖ وَإِذَا رَأَوْهُمُ
يَوْمَ ۖ كَذَّبُوا ۝
كُلَّ أَذَى ۖ خَيْرًا أَمْ جَنَّةُ الْخُلْدِ الَّتِي
وَعَدَ الْمُتَّقُونَ ۖ كَانَتْ لَهُمْ جَزَاءً وَ
مُجِيرًا ۝
لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۖ كَانَ
عَلَى رَبِّكَ وَعْدٌ مَقْشُورًا ۝
وَيَوْمَ يَحْشُرُهُمْ رَبُّهُمْ أَمْ يَأْمُرُهُمْ
دُونِ اللَّهِ أَنْ يَنْصَلُّوا ۖ عَنَّا نَحْنُ
عِبَادُ اللَّهِ قُلُوبُهُمْ ضَلُّوا السَّبِيلَ ۝
قَالُوا اسْمِعْنَاكَ مَا كُنَّا نَبْغِي ۖ لَنَا أَنْ
تَكُونَ مِنْ دُونِكَ مِنَ الْوَلِيَّاءِ وَلَكِنْ
مَنْعَهُمْ وَأَنبَأَهُمْ حُشَى نَسُوا الْآيَاتِ
وَكَانُوا أَقْوَمَ الْوُجُوهَ ۝
فَقَدْ كَذَّبُوا بِالَّذِي كَانُوا يَمْكُودُونَ
صَرَخُوا وَلَا يَسْمَعُونَ ۖ لَقَدْ نَزَّلْنَاهُمْ
نُزْلًا عَنَّا بَاطِنًا ۝
وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا
إِنَّهُمْ لَكَاؤُنَ الطَّعَامِ وَيَتَشَبَّهُونَ فِي

32 And self-deceivers ask:
"Why is not the teaching
revealed all at once?"
It is thus in order that
it may adhere in your hearts.
We have revealed it
as and when
it was to be revealed!

33 They shall bring
to thee no problem
but We shall answer it
in truth and in all detail—

34 They who gather with their faces
towards hell—evil their abode
and stray their path!

5 *** 105

35 Verily, We gave to *Musa*
the Commandments
and made his brother *Harun*
his *wazir*.

36 We said to them,
"Guide ye your people."
They who (still) denied Our signs.
We then destroyed—destroyed completely.

37 The tribe of *Nuh*, when they
denied the Messenger, We
drowned them as a sign for men;
there came upon
these transgressors
intense punishment.

38 And *Ad* and *Thamud* and dwellers
of *ar-Rass*—many generations
in between.

39 To each We showed examples, and
(when they heeded not)
each was destroyed—
annihilated—annihilated completely.

40 Often have they passed
the City rained upon
with evil rain;
have they not stopped
to ponder? !
Nay, nay,
they are beyond redemption!

6 *** 106

41 And when they see thee
they do scoff:
"Is this he whom Allah
made His Messenger? !

42 "Indeed, he well might mislead us
from our deities
if we aren't careful!"
Yes, they shall know
when they really come to see
who misleads them
from the path.

43 Dost thou not see
how they make their own whims
the objects of their worship?
Dost thou still
expect to influence them?

44 Dost thou think
that most of them
even hear and think?
They are not but animals—
in fact more liable
to being led astray.

7 *** 107

45 Dost thou not see how thy Lord
lengthens the shadows?
Had it been His will
He could have made them constant.
But he makes the sun their guide;

46 And, in due course, gradually
He shortens them.

47 He it is who made the night
a veil for you;
and sleep for rest;
the day for your revival.

59 He who made the heavens
and the earth,
and all that is between,
in six stages :
then ruled in all His glory :
ask them who are aware.

60 When they are asked to do obeisance
to *Rahman* they say :
"Who is this *Rahman*?
Shall we worship anyone
whom thou wouldst have us worship?"
It only adds to their resentment.

8 *** 108

61 Source of all Blessings is He
who decked the heavens
with constellations
and placed He in their midst
the sun, the moon,
that brightly shine.

62 He it is who made the night
succeed the day :
one so that they see,
the other for their gratitude.

63 The true worshippers of *ar-Rahman* are :

(i) Those who move
among the humble of the earth
and, if the ignorant provoke them,
pass them by in peace.

64 (ii) Those who pass the nights (too)
observing their Lord's discipline.

65 (iii) Those who pray :
"Our Lord! Ward off from us
all hellish tribulations,
for these tribulations continue
to pursue

66 And place us ever in an evil state."

67 (iv) Those who, when they spend,
are neither extravagant
nor niggardly
but choose a path between;

68 (v) Those who ask not favours
from others (beside Allah);

(vi) Those who take not any life which
Allah has sanctified
unless it be in justice;

(vii) Those who commit not adultery—
whoso does that
shall be guilty;

69 Repeated shall be his punishment
on the day of reckoning—
(here) he will
languish in disgrace;

70 Except those
who genuinely repent—
and repair (their wrong) by
goodly deeds;
them Allah will turn
from evil unto good,
Verily, He is Forgiving, Gracious;

SURA : SHU'ARĀ

In the Name of Allāh the Rahīmān the Rahīm

1 *** 109

TA! SIN! MIM!

(O MUHAMMAD!)

- 2 These revelations
are themselves witnesses!
- 3 Wouldst thou torture thyself
because they do not,
in their hearts, accept?
- 4 If We had wished
We could send down
from above witnesses
that would bend their necks!
- 5 There comes to them no mention
of the *Rahman*,
but to it they object:
- 6 The truth of that
which they now laugh to scorn
will dawn upon them soon!
- 7 Do they not see the earth—
how from it We bring forth
many kinds of useful plants?

8 *Surely in that is an example:
 which most of them
 have not the heart to see.*

9 *But, verily, your Lord is
 the Mighty One,
 the Gracious, the Rahim.*

2 *** 110

- 10 When thy Lord called *Musa*:
"Go thou to the transgressors—
- 11 "The people of *Fir'aun*;
will they not take heed?"

- 12 He said, "Lord, I fear
they will only scoff.
- 13 "My heart will cringe
my tongue will cling:
so send Thou *Harun* with me.
- 14 "Besides, they have a crime
against me, so I fear
they'll slay me."
- 15 He said,
"Nay, nay! (But) go ye both,
bearing Our signet,
We shall be your watch,
- 16 "Go to *Fir'aun* and say,
'We are the Envoys
from the Lord of all peoples
- 17 '(Come here) to take back with us
the *Bani Isra'il*."
- 18 He (*Fir'aun*) said,
"Did we not nourish thee
in thy infancy?
Hast thou not lived with us
for many years?"
- 19 "And thou didst do
what thou didst do;
was it not ingratitude?"
- 20 He (*Musa*) said,
"I did that long ago
when I was in bewilderment;
- 21 "Then fled from thee for fear.
But now my Lord has
charged me with a mission
and sent me as His Envoy!



- 22 "And this—is this the favour
which thou dost
taunt me with :
enslavement of (my people),
the *Bani Isra'il*?!"

23 *Fir'aun*

(evading *Musa's* taunt)

continued :

"And who is this;
the Lord of all mankind?"

24 He answered :

"Sustainer of the heavens
and the earth, and all
that is between!

O, wouldst that all of you
believed!"

- 25 *Fir'aun* asked of those assembled :
"Do ye hear?"

26 (*Musa* went on)

"Yes, your Sustainer
and the Sustainer of
your forefathers
of old."

- 27 (*Fir'aun* to his staff aside)
observed,

"Surely this Envoy of yours,
who brings a message,
has gone mad!"

28 (*Musa* went on) :

"Lord of the East
and of the West
and all that is between.
O, wouldst that you
did understand!"

29 He said,

"If thou dost take
a deity beside me
I shall have thee prisoned."

30 He (*Musa*) asked,

"Even if I were to
bring thee testimony clear?"

أَن أَرْسِلَ مَعْنَايَ إِسْرَءِيلَ ۝

قَالَ كَلْبُؤْمُوكَ دِينًا وَلِيدًا ۝ وَلَكَيْتَ

يُتَيَّمَنَ مِنْ مُحَمَّدٍ ۝

وَعَلَيْكَ فَعَلَمُكَ الْبَقِيَّةُ ۝ وَأَنْتَ

مِنَ الْكَافِرِينَ ۝

قَالَ فَهَلْ يُبْرَأُ أَهْلُ الْأَرْضِ الْعَالَمِينَ ۝

قَضَرْتُ مِنْكُمْ لَمِثْلَ هَذَا ۝ وَمَا يَكُونُ لِي

بِشَيْءٍ مِنْكُمْ مِنْ حَقٍّ ۝ وَمَا يَكُونُ لِي

بِشَيْءٍ مِنْكُمْ مِنْ حَقٍّ ۝ وَمَا يَكُونُ لِي

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بِشَيْءٍ مِنْكُمْ مِنْ حَقٍّ ۝ وَمَا يَكُونُ لِي

صَمْرًا ۝ رَبِّكَ أَيْضًا الْغَيْبِ الْبُيُوتِ ۝

عَلَيْكَ بَارِعَةٌ فَفَكَ أَلَا يَكُونُ

مُؤْمِنِينَ ۝

إِنْ نَشَأْ نُغَارِلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً

فَقُلْتُ أَفَعَالِيهِمْ لَهَا خَاصِيُونَ ۝

وَمَا يَأْتِيهِمْ مِنْ دُونِ الْكَافِرِينَ الْوَاحِشِينَ

مُحْدَثٍ إِلَّا كَانُوا عَنْدهُ مُعْرِضِينَ ۝

فَقَدْ كَذَّبُوا إِسْمَاءَ ابْنِهِمْ ابْتِغَاءَ مَا كَانُوا

بِهِ يَسْتَعْجِلُونَ ۝

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَيْفَ بَدَّلْنَاهَا

مِنْ حَقْلٍ زَرْعٍ إِلَى الْخَرَابِ ۝

إِنْ فِي ذَلِكَ لَآيَةٌ لِمَنْ كَانَ الْكُرْهُمُ

مُؤْمِنِينَ ۝

وَلَنْ رَبِّكَ لَهْوُ الْعَرِيزِ الرَّحِيمِ ۝

وَلَا تَأْخُذْ بِهِنَّ مَنَاسِكُ الْيَوْمِ

الْقَابِلِينَ ۝

تَوْمَ يَدْعُوكَ أَكْثَرُهُمْ أَتَتَّقُونَ ۝

قَالَ رَبِّ لِي آخِافُ أَنْ يَكُنْ بَيْنِي

وَبَيْنَهُمْ صَدْرِي ۝ وَلَا يَنْطَلِقَ لِسَانِي

فَأَرْسِلْ لِي الْهُرُونَ ۝

وَلَهُمْ عَلَيْكَ ذُنُوبٌ فَأَخَافُ أَنْ

يَقْتُلُونِ ۝

قَالَ كَلَّا ۝ فَاذْكُرُوا الْيَوْمَ أَنَا مَعَكُمْ فَتَسْمَعُونَ

فَأَتِيَا تَرْجُونَ فَتَقُولُوا إِنَّا تَرَى رَسُولَ رَبِّ

الْعَالَمِينَ ۝

31 He said, "Bring it then

if thou be 'mong the truthful."

32 He threw his staff and lo!

it was (apparently) a serpent!

33 And he withdrew his hand

and it appeared as white
to those who saw!

3 *** 111

- 34 He (*Fir'aun*) said
to the nobles around him,
"Indeed, this is
a cunning sorcerer!"
- 35 "He'll fain expel you
from your own domain
with his own sorcery:
what then do you suggest?"
- 36 They said:
"Let them both awhile,
him and his brother;
let messengers proclaim
in all the larger towns
- 37 "That they should bring thee
all the greatest sorcerers."
- 38 A search went on for sorcerers
until the appointed day.
- 39 And people were persuaded:
"Will ye not join the gathering?"
- 40 "Perhaps we shall accept
the sorcerers if they win!"
- 41 The sorcerers,
when they gathered,
asked of *Fir'aun*
"Shall we be well rewarded
if we are of the vanquishers?"
- 42 He said, "Yes, indeed,
in that case ye shall be
among my courtiers."
- 43 *Musa* said to them:
"Put forth what ye have
to put forth."
- 44 So they put forth their
(twisted) ropes and
(steady) staffs and said,
"By the majesty of *Fir'aun*
we shall surely win!"

- 45 Then *Musa* cast his rod
and lo! it swallowed
their deceits!
- 46 The sorcerers, vanquished,
bowed their heads.
- 47 They said,
"We believe
in the Lord
of all peoples!"
- 48 "The Lord of *Musa* and *Harun*!"
- 49 He (*Fir'aun*) said,
"Do ye dare submit
to him before we give you leave?
He must be your chief—from whom
you've learnt your magic;
wait and see—if I do not
sever your limbs alternately—
and hang you all!"
- 50 They said:
"So be it,
but, to our Lord
our hearts have turned.
- 51 "We hope, our Lord,
Thou wilt forgive us,
for we are foremost
among the persons who believe.

4 *** 112

- 52 We counselled *Musa*:
"Lead thou at night, My people:
surely, they will be pursued."
- 53 *Fir'aun* sent forth his musterers
to all the larger towns:
- 54 "Lo, these are a puny band,
- 55 "But, (by escaping),
have enraged us.
- 56 "We must search for them
in multitudes!"

57 That is how We turned them out
from their gardens
and their springs,

58 Their treasures and
their sumptuous dwellings.

59 That is how
We brought them after
the *Bani Isra'il*.

60 They followed them at dawn :

61 When they saw each other,
the companions of *Musa* said,
"Lo, we are overtaken!"

62 He said, "No, indeed!
The Lord is with me,
He will show the way!"

63 Then We counselled *Musa* :
"Strike out with thy staff
across the sea!"
Then, when it was dawn,
all the parts were seen
as boulders huge!

64 The last of them crossed over,

65 *Musa* and all those with him,
they were saved.

66 Then We drowned those
who followed.

67 Surely in that is an example
which most of them
have not the heart to see.

68 But, verily, your Lord is
the Mighty One,
the Gracious, the Rahim.

5 *** 113

69 Recount to them the case of *Ibrahim*

70 When he said to his elder
and his people,
"Whom do ye serve?"

وَأَفْجَأَنَا إِلَىٰ مَوْصًى أَن أُسْرِىَ بَادِيًا
رَبِّكَ مُتَّبِعُونَ ۝

فَأَنسَلَّ وَرَعُونَ فِي الْمَلَكِ الْخَرِيقِ
إِنَّ هَؤُلَاءِ لَكِنِّ ذَمَّةٌ فَلْيَكُونُوا

وَلَا تَهْمِلُوا الْعَاطِلُونَ ۝

وَمَا أَكْبَرُكُمْ حَيْدَرُونَ ۝

فَأَجْرُهُمْ مِنْ جَنَّتٍ وَعُيُونٍ ۝

وَلَكُونُوا مَقَامُكُمْ كَرِيمٍ ۝

كَذَلِكَ وَأَوْدَتْهُمَا بَنِي إِسْرَءِيلَ ۝

فَأَتَّبَعُوهُم مُّشْرِقِينَ ۝

فَلَمَّا تَرَاءَى الْجَمْعُ قَالَ أَصْحَابُ مُوسَىٰ

إِنَّا لَمُدْرِكُونَ ۝

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ۝

فَلَمَّا حَسِبَا إِلَىٰ مُوسَىٰ أَنْ أُغْرِقَ بِعَصَاةِ

الْبَعْرِ فَإِنَّا نَلْقَاهُ فِي نَادِيٍّ مُّطَوَّرٍ

الْعَظِيمِ ۝

وَأَنزَلْنَا قُرْآنَكَ بِالْخَمِيرِ ۝

وَالْبَقِينَا بِمُوسَىٰ وَمَنْ مَّعَهُ أَتَجْعَلُونَ ۝

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ۝

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ

مُؤْمِنِينَ ۝

وَأَنَّ رَبَّكَ لَهْلُو الْعَرْسِ الْمَجِيدُ ۝

وَأَنَّا لَعَلَّيْهِمْ نَبَأُ الْبُرْهَانِ ۝

إِذْ قَالَ لِرَبِّهِ وَتَوَكَّلْ مَا تَمْنُون ۝

فَالْوَاثِقَةُ أَصْنَاءُ فَتَكُنْ لَهُ الْغُلُوبَةُ ۝

قَالَ هَلْ يَسْمَعُونَ كُفْرًا فَتَكُنْ غُلُونَ ۝

أَوَيْتَقُونَ كُفْرًا أَوْ يَطْرُدُونَ ۝

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ۝

قَالَ الْمَلَأُ خَوْلَةً إِنَّ هَذَا الْخَرِيقُ عَلَيْهِمْ
يُرِيدُ أَنْ يُخْرِجَهُمْ مِنْ أَصْنَاءِ بَحْرِ

نَسَاءِ أَتَا مَرُودُونَ ۝

قَالُوا أَكْبَرُهُ وَأَخَاكَ وَابْعَثْ فِي الْمَدِينِ

لُخْمِيَّةً ۝

بِأَنَّا لَوْ بِحُكْمٍ تَخَارَ عَلَيْهِمْ ۝

فَجَاءَ الْخَرِيقُ لِيَقَاتِبَ نَوْمَهُمْ وَهَلْ

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ۝

لَعَلَّكُمْ تَتَجَمَّعُونَ ۝

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِمَ يَرْجُونَ ۝

لَنَا لُكْخَرٌ وَإِنْ لَنَا عَيْنُ الْغُلُوبَةِ ۝

قَالَ نَحْمُودُكُمْ إِنْ كُنْتُمْ مُعْتَرِبِينَ ۝

قَالَ لَهُمْ مُوسَىٰ أَلَمْ أَتَاكُمْ بِالْحَقِّ ۝

فَالْقَوَاعِدُ لَكُمْ وَنَعْبُدُكُمْ وَفَالْأَجْرُ

فَرُوعُونَ إِنْ تَأْتِيهِمْ الْغُلُوبَةُ ۝

قَالَ لِي مُوسَىٰ عَصَاكَ وَأَدَاةُ نَلَقْتُ

مَا يَأْتِيكَونَ ۝

قَالَ لِي السَّحَرَةُ يَهْدِينِ ۝

قَالُوا أَمْ نَأْتِيكَ الْعَالَمِينَ ۝

رَبِّ مُوسَىٰ وَهَارُونَ ۝

قَالَ أَمْ نَسْتَعْمِلُكَ قَبْلَ أَنْ أَقْدَنَ لَكُمُ

رَأْيَهُ لَكِبْرُكُمْ الَّذِي عَلَّمَكُمْ السَّحَرَ

فَلَسَوْفَ نَعْمَلُ مِنْكُمْ قَطْعًا أَيْدِيَكُمْ

وَأَجْلُكُمْ قَبْلَ أَنْ يَخْلُوبَ وَلَا تَصْلَحُكُمْ

أَجْمَعِينَ ۝

قَالُوا الْكَافِرِينَ إِنْ نَأْتِيهِمْ مَنُكِبُونَ ۝

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا

أَن لَّمَّا أَكَلْنَا مِنْ ثَمَرِهِمْ

71 They said,

"We serve our idols,
attending to them constantly."

72 He said,

"Can they hear you
when you call?"

73 "Can they help you?

Can they do you harm?"

74 They said,

"We only follow
our forefathers,
this is what they did."

- 75 He said,
 "Have ye then
 not yourselves
 considered whom ye serve?
- 76 "Neither ye nor your forefathers?
- 77 "All these deities to me
 abhorrent are except
 (The Deity)
 the Lord of all peoples!
- 78 "He who created me
 and gave me guidance :
- 79 "He who giveth me
 to eat and drink
- 80 "And when I am ill,
 it is He who healeth me;
- 81 "He who will take my life
 and give me life,
- 82 "He who, I hope,
 will pardon me my sins
 at the time of reckoning :
- 83 "O Lord!
 Thou grant me wisdom
 let me be among the righteous,
- 84 "And grant to me a goodly word
 among posterity.
- 85 "And grant to me a portion
 of the heavenly bliss;
- 86 "And pardon Thou my fathers
 for they had not
 yet found their way.
- 87 "Discountenance me not
 when they are raised,
- 88 "The day when neither wealth
 nor children count (to man),
- 89 "Unless he brings to Allah
 a heart unblemished."
- 90 Heaven shall be brought
 nigh to those
 who fear transgression;
- 91 And hell shall be opened
 to those who go their way.
- 92 It shall be asked of them :
 "Where are those whom you
 were wont to serve
- 93 "Apart from Allah?
 Will they not help you,
 or themselves?"
- 94 They will be thrown therein
 along with those
 that were misled—
- 95 The devil's companions all!
- 96 They shall say
 in their mutual bitterness :
- 97 "By Allah!
 we had erred indeed
- 98 "When we made you
 equal to the Lord of all
 communities.
- 99 "And those who misled us
 were none but criminals!
- 100 "For us there are
 no intercessors
- 101 "No friend in our distress.
- 102 "If we could but for once return,
 we should be true believers."
- 103 *Surely in that is an example
 which most of them
 have not the heart to see.*
- 104 *But, verily your Lord is
 the Mighty One,
 the Gracious, the Rahim.*

6 *** 114

- 105 The people of *Nuh*,
they too scouted
at their Apostles.
- 106 When their own kinsman, *Nuh*,
said to them,
"Will ye not mind
and mend your ways?"
- 107 "I am to you a Messenger
(of Allah)
and one whom you yourselves
do trust,
- 108 "So fear ye Allah and,
to me, pay heed!"
- 109 "For this, I ask of you no wage:
my wages are with none
but the Lord of all peoples.
- 110 "So, fear ye Allah and,
to me, pay heed!"
- 111 They said,
"Shall we put our trust in thee
whom only low-castes follow?"
- 112 He said, "What know I
of what they do?"
- 113 "My Lord alone can bring them
to account—if ye but knew.
- 114 "I urge not men to faith;
- 115 "Naught am I but a warner plain."
- 116 They said, "If thou
desist not, *Nuh*,
thou shalt surely be
thyself outcasted.
- 117 He said, "My Lord, my people
charge me falsely.

- قَالُوا إِنَّمَا كُنَّا نَعْبُدُ آبَاءَنَا
وَأَبَاءُ آبَائِكُمْ أَفَأَقْدَرُ مَوْلَانَا
فَالْتَمِزْتُمْ بِهِ الْإِلَهَ رَبَّ الْعَالَمِينَ
الَّذِي خَلَقَكُمْ مِمَّنْ يَهْدِي وَيضل
وَالَّذِي هُوَ يُطِيعُ وَيُطِيعُ
وَلَا أَمْرَ ضَلَّتْ هَؤُلَاءِ سُبُلُهُنَّ
وَالَّذِي يُبْرِئُ مِمَّنْ يَلْمِزُ يُجِيبُ
وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خِطِيئَتِي
يَوْمَ الدِّينِ
رَبِّ هَبْ لِي حَسْبًا وَافْعَلْ بِالظَّالِمِينَ
وَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ
وَأَجْعَلْ لِي مِنْ أَمْرِكَ جَنَّةَ التَّوْبَةِ
وَأَغْفِرْ لِي إِنَّكَ كَانَتْ مِنَ الْغَافِلِينَ
وَلَا تُخْزِنِي يَوْمَ يُصْعَقُونَ
يَوْمَ لَا يُنْفَعُ مَالٌ وَلَا بَنُونَ
إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ
وَأَنْزِلْ لِي الْحَبَّةَ الْبَاقِيَةَ
وَيُزِيلْ رَبُّ الْمَاجِدِ الْخَوِينَ
فَنَزَلَ لَهُمْ إِنَّمَا كُنْتُمْ تَعْبُدُونَ
مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ
يَسْتَوْفُونَ
فَلْيُكْرِمُوا بَيْنَهُمُ الْغَافِلِينَ
وَجُودُ الْإِبْلِيسَ أَجْمَعُونَ
قَالُوا وَهُمْ فِيهِ يُلَاقُونَ
تَاللَّهِ إِنَّ كَافِرِيَّ هَلْ يَبِينُ
إِنْ تُسَوِّدُ كُفْرِي رَبَّ الْعَالَمِينَ
وَمَا أَصْلَنَا إِلَّا الْمَجْرُومُونَ
- فَالْتَمِزْتُمْ بِهِ الْإِلَهَ رَبَّ الْعَالَمِينَ
الَّذِي خَلَقَكُمْ مِمَّنْ يَهْدِي وَيضل
وَالَّذِي هُوَ يُطِيعُ وَيُطِيعُ
وَلَا أَمْرَ ضَلَّتْ هَؤُلَاءِ سُبُلُهُنَّ
وَالَّذِي يُبْرِئُ مِمَّنْ يَلْمِزُ يُجِيبُ
وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خِطِيئَتِي
يَوْمَ الدِّينِ
رَبِّ هَبْ لِي حَسْبًا وَافْعَلْ بِالظَّالِمِينَ
وَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ
وَأَجْعَلْ لِي مِنْ أَمْرِكَ جَنَّةَ التَّوْبَةِ
وَأَغْفِرْ لِي إِنَّكَ كَانَتْ مِنَ الْغَافِلِينَ
وَلَا تُخْزِنِي يَوْمَ يُصْعَقُونَ
يَوْمَ لَا يُنْفَعُ مَالٌ وَلَا بَنُونَ
إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ
وَأَنْزِلْ لِي الْحَبَّةَ الْبَاقِيَةَ
وَيُزِيلْ رَبُّ الْمَاجِدِ الْخَوِينَ
فَنَزَلَ لَهُمْ إِنَّمَا كُنْتُمْ تَعْبُدُونَ
مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ
يَسْتَوْفُونَ
فَلْيُكْرِمُوا بَيْنَهُمُ الْغَافِلِينَ
وَجُودُ الْإِبْلِيسَ أَجْمَعُونَ
قَالُوا وَهُمْ فِيهِ يُلَاقُونَ
تَاللَّهِ إِنَّ كَافِرِيَّ هَلْ يَبِينُ
إِنْ تُسَوِّدُ كُفْرِي رَبَّ الْعَالَمِينَ
وَمَا أَصْلَنَا إِلَّا الْمَجْرُومُونَ

- 118 "Therefore do Thou pass judgment
between them and myself;
do Thou rescue me
and those with me
among the faithful."
- 119 And We rescued him—
and those with him in a laden bark—
- 120 Then We drowned the rest.
- 121 Surely in that is an example
which most of them
have not the heart to see.

122 *But, verily your Lord is
the Mighty One;
the Gracious, the Rahim.*

7 *** 115

123 The 'Ad, they too scorned
the Apostles

124 When their kinsman said to them,
"Will ye not mind
and mend your ways?"

125 "I am to you a Messenger
(of Allah)
and one whom you yourselves
do trust.

126 "So fear ye Allah and,
to me, pay heed.

127 "For this I ask of you no wage;
my wages are with none
but the Lord of all peoples.

128 "Wouldst ye build in vanity
on every height a monument?

129 "Ye carve yourselves
palaces of art
as if they'd last for ever.

130 "And ye requisition labour
like tyrants loose!

131 "So fear ye Allah and,
to me, pay heed.

132 "Fear Him who has enriched you
with your talents.

133 "Enriched you with cattle
and with families,

134 "Gardens and springs.

135 "I fear for you the evils of
a calamitous day!"

136 They said,
"Tis all the same to us.
thou counsel us
or cease to be
among the counsellors.

137 "Nought is all of this
but morals of a bygone day;

138 "On us no calamitous
day will come."

139 Thus they spurned him—
so We destroyed them!
*Surely in that is an example
which most of them
have not the heart to see.*

140 *But, verily your Lord is
the Mighty One,
the Gracious, the Rahim.*

8 *** 116

141 And the Thamud
they too scorned the Apostles.

142 When their kinsman Salih
said to them:
"Will ye not mind
and mend your ways?"

143 "I am to you a Messenger
(of Allah)
and one whom you yourselves
do trust,

144 "So fear ye Allah and,
to me, pay heed:

145 "For this I ask of you no wage
my wages are with none
but the Lord of all peoples.

146 "Will ye be left alone
enjoying what is here:

147 "Gardens and fountains

148 "Corn-fields and palm-trees
laden with fruits,

149 "Dwelling in fine houses
absorbed in your art?

150 "So, fear ye Allah and,
to me, pay heed.

151 "Be not carried away
by these spendthrifts.

152 "Who spread misery among people
and care not
to set things right!"

153 They said,
"Verily, it is thee
who hast been carried away.

154 "Thou art naught but a mortal
like ourselves;
show us an actual instance
(of our faults)
if thou art 'mong the truthful."

155 He said,
"Here is a camel
(freed in gratitude);
let there be a time fixed
for her drinking
and a time for (cattle) yours.

156 "And let not evil come upon her
lest the scourge
of a dreadful day
descend upon you."

157 But, (one night),
they hamstrung her
and the morning next
they came to repent.

158 For, We had brought upon them
chastisement!

*Surely in that is an example
which most of them
have not the heart to see.*

وَأَنَّ رَبَّكَ لَهوَ الْعَزِيزِ الرَّحِيمِ ۝
كَذَّبَتْ عَادٌ بِالْمُرْسَلِينَ ۝
إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودُ أَكُنْتُمْ تُشْكُونَ ۝
إِنِّي لَكَرُّرُؤُولٍ أُوْحِي ۝
فَأَنذَرْتُكُمْ اللَّهَ وَاللَّهُ وَاجِعٌ ۝
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ۝
وَكَيْفَ تَصْبِرُونَ ۝
وَكَيْفَ تَصْبِرُونَ مِمَّا آتَاكُمْ اللَّهُ وَعِلْمُ غَدُودٍ ۝
وَلَا يَسْأَلُكُمْ فِيهِمُ الْجَاهِلُونَ ۝
فَأَنذَرْتُكُمْ اللَّهَ وَاللَّهُ وَاجِعٌ ۝
وَأَنذَرْتُكُمْ يَوْمَ الْبَازِغِينَ ۝
أَمَدُكُمْ بِالنَّارِ فَتَنْبِئُونَ ۝
وَجَنِّبُوا عَمَلَكُمْ ۝
إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ۝
قَالُوا سَوَاءٌ عَلَيْنَا أَوْتَعْتَ أَمْ لَوْ كُنَّا
رَسُلًا وَاعِظِينَ ۝
إِنْ هَذَا إِلَّا خُلُقُ الْكَافِرِينَ ۝
وَمَا نَحْنُ بِمُعَذِّبِينَ ۝
فَلْيَرْجِعُوا فَعَلَهُمْ ۝
وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝
وَأَنَّ رَبَّكَ لَهوَ الْعَزِيزِ الرَّحِيمِ ۝
كَذَّبَتْ ثَمُودُ بِطَوَاطُئِهِ
إِذْ قَالَ لَهُمُ أَخُوهُمْ صَالِحٌ أَكُنْتُمْ تُكْفِرُونَ ۝

159

*But, verily, your Lord is
the Mighty One,
the Gracious, the Rahim.*

9 *** 117

160 The people of *Lut*
they too scouted at the Apostles.

161 When their kinsman said to them
"Will ye not mind
and mend your ways?"

- 162 "I am to you a Messenger
(of Allah)
and one whom you yourselves
do trust.
- 163 "So fear ye Allah and,
to me, pay heed.
- 164 "For this I ask of you no wage,
my wages are with none
but the Lord of all peoples.
- 165 "What! do ye cohabit
with males of the community?!
- 166 "And leave those whom your Lord
has made to be your mates!
"Verily, ye are a people
who transgress
(all bounds of modesty)"
- 167 "O Lut," they cried,
"if thou wilt not desist
thou shalt surely be among the
banished."
- 168 He said,
"I am in truth of those
who do detest your deeds.
- 169 "O Lord, Thou deliver me
and my kith and kin
from the evil of their ways."
- 170 So, We delivered him and
all his family.
- 171 Except a woman old who
chose to stay.
- 172 Then We destroyed the rest.
- 173 We rained incessant rain
upon them.
O dreadful was the rain
on those who heeded not
the warning!
- 174 Surely, in that is an example
which most of them
have not the heart to see.
- 175 But, verily, your Lord is
the Mighty One,
the Gracious, the Rahim.
- 10 *** 118
- 176 The dwellers of the forest town,
they too spurned the Apostles.
- 177 When Shu'aib said to them,
"Will ye not mind
and mend your ways?"
- 178 "I am to you a Messenger
(of Allah)
whom ye yourselves do trust.
- 179 "So fear ye Allah and,
to me, pay heed.
- 180 "For this, I ask of you, no wage,
my wages are with none
but the Lord of all peoples.
- 181 "Give full measure :
be ye not among
the ones who cheat.
- 182 "Weigh ye with balance just.
- 183 "Defraud not men
of what is due to them
nor spread ye evil in the land.
- 184 "Fear Him who made you
and made
the peoples that preceded you."
- 185 They said, "Thou art among
the crazy.
- 186 "Thou art no better than
ourselves :
only, one who doth pretend.
- 187 "Drop us an extra portion
of the heavens if ye are
so true!"
- 188 He said, "My Lord knows well
of what ye do."

- 189 But they, persistently
disclaimed their guilt
and there seized upon them
the evil days of darkness;
verily, the evil of that day
is severe indeed!
- 190 Surely in that is an example
which most of them
have not the heart to see.
- 191 But, verily, your Lord is
the Mighty One,
the Gracious, the Rahim.
- 11 *** 119
- 192 Ah, verily, this too doth come
from the Lord of all peoples.
- 193 Conveyed through revelation
that is trustworthy.
- 194 Directly to thy heart
so that thou might be
among those who warn.
- 195 In the plain Arab tongue.
- 196 And, verily, all this
is in the Scriptures old.
- 197 Is it not enough of proof
that learned men
among the *Bani Isra'il*
acknowledge it?
- 198 If We had vouchsafed this
to one who was an alien—
- 199 And he had then conveyed it to them—
they might not then believe.
- 200 But We have carried it
to the very hearts
of these defaulters.
- وَلَا تَحْشُرُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفَكِّرُوا
فِي الْأَرْضِ مُفْسِدِينَ ۝
وَالَّذِينَ الَّذِينَ خَلَقَكُمْ وَالْجِبَالُ الْأَكْبَارُ ۝
فَالْوَالِغَا أَنتُمْ مِنَ الْمُسْحَرِينَ ۝
وَمَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكُمْ
لِئْسَ الْكَذِبِينَ ۝
فَأَمْضِمْ عَلَيْكُمْ كَيْفَ نَكْفِي عَنْ السَّمَاءِ إِنْ
كُنْتُمْ مِنَ الصَّادِقِينَ ۝
قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ۝
فَلْيَكْفُرُوا فَاغْدِثْ لَهُمْ عَذَابَ يَوْمِ الظَّلَامَةِ ۝
إِنَّكَ كَانَتْ عَذَابَ يَوْمٍ عَظِيمٍ ۝
إِنْ فِي ذَلِكَ آيَةٌ لِقَوْمٍ أَلْفُكُمْ
مُؤْمِنِينَ ۝
وَلَنْ يَكْفُرُوا لَكَ وَالْعَرَبُ الْغَرِيبُ ۝
وَأَنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ ۝
نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۝
عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ۝
بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ۝
وَأَنَّهُ لَوَيْلٌ لِّلَّذِينَ الْكَاذِبِينَ ۝
أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَن يَكْفُرَهُمْ كَلِمَاتُ
بَنِي إِسْرَءِيلَ ۝
وَلَوْ كُنْتُمْ إِلَّا عَلَى خُصْفٍ لِّلْجَحِيمِينَ ۝
فَقَرَأُوا عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ۝
كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ۝
لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ ۝
وَيَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۝
فَيَعْرِضُوا أَلْفُ عَنْ مُنْظَرُونَ ۝
- إِنِّي لَكُلُّ رَسُولٍ أَوْتِينَ ۝
فَالْقَوْلُ اللَّهِ وَاجِبُونَ ۝
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرَى
إِلَّا عَلَى رَبِّ الْعَالَمِينَ ۝
أَتَأْتُونَ الذِّكْرَ إِنْ مِنَ الْعَالَمِينَ ۝
وَتَنْزِيلُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ
أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ۝
قَالُوا لَوْ كُنْتُمْ تَعْلَمُونَ لَتَكُونَنَّ
مِنَ الْخَاسِرِينَ ۝
قَالَ رَبِّي لَعَلَّكُمْ مِنَ الْفَالِسِينَ ۝
رَبِّ يَحْيَىٰ وَأَحْيَىٰ وَمَا يَكُونُونَ ۝
فَقِيصْنَهُ وَأَهْلَهُ أَجْمَعِينَ ۝
إِلَّا نَجْوَ رَبِّي الْغَيْبِينَ ۝
تَرَىٰ وَجْهَنَا الْأَخْرَجِينَ ۝
وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ
الْمُنذِرِينَ ۝
إِنْ فِي ذَلِكَ آيَةٌ لِقَوْمٍ أَلْفُكُمْ
مُؤْمِنِينَ ۝
وَلَنْ يَكْفُرُوا لَكَ وَالْعَرَبُ الْغَرِيبُ ۝
كَلِّبَ أَخْبَابَ لِقَوْلِهِ الْمُسْلِمِينَ ۝
إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ۝
إِنِّي لَكُلُّ رَسُولٍ أَوْتِينَ ۝
فَالْقَوْلُ اللَّهِ وَاجِبُونَ ۝
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرَى
إِلَّا عَلَى رَبِّ الْعَالَمِينَ ۝
أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَن يَكْفُرَهُمْ
وَزِلْزَالُ الْفُتُطِاسِ الْمُسْتَقِيمِ ۝
- 201 And yet they will not realize
until there actually
comes upon them
retribution.
- 202 It shall come upon them suddenly
when they expect it least.
- 203 Even then will they ask :
"Can we not see it?"

204 Would they wish to expedite
chastisement from Us?

205 Think : (even)
if We allowed them to hoard
for many years,

206 And then the scourge came
on them suddenly.

207 What good will be
their hoarded wealth to them?

208 No habitation did We destroy
but We sent to it due warners

209 To remind;
We are never unjust.

210 No!
'Tis not suggested
by the evil ones.

211 They neither want to
nor they can.

212 They are too far
even to hear of it.

213 Call not on any deity
but THE DEITY
lest thou be of the chastised.

214 And warn the nearest of
thy relatives.

215 Be courteous
to the men of faith
who follow thee.

216 If they obey thee not,
say thou :
"I am not accountable
for what ye do."

217 Put thy trust
only in the Mighty One
the Gracious, the Rahim,

218 He who sees thee even when
thou art all alone

219 Or when thou art
among thy followers.

220 Verily,
He is the One who hears
the One who knows.

12 *** 120

221 (Say thou):
"Shall I tell you
upon whom
devils descend?

222 "They descend only on the lying,
the imposters.

223 "Who but repeat
what they have heard
and most of them exaggerate.



224 "And upon poetasters
who can influence only those
who have no judgment.

225 "Behold how aimlessly
these wander in the valleys,

226 "Preaching what they seldom
practice.

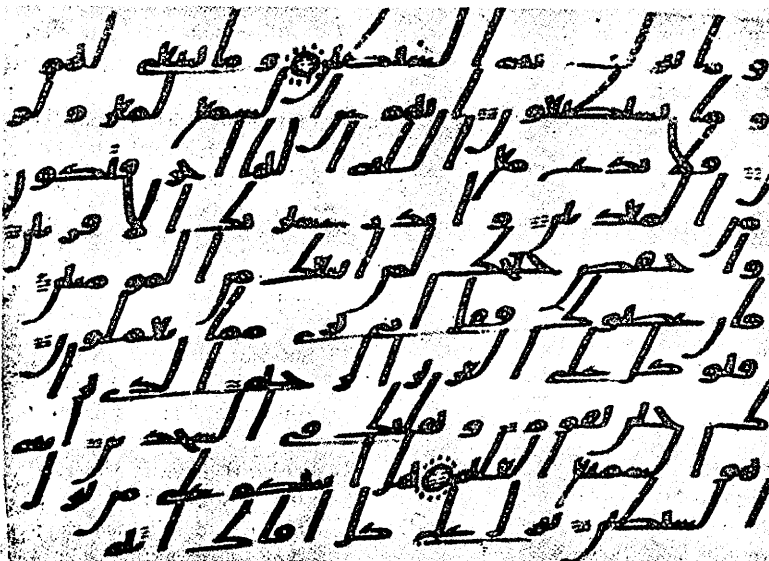
227 "Not on the men of faith
who are engaged
in righteousness,
who render help
even after being wronged!"

But those who've wronged them
shall soon know
what retribution lies
in wait for them!

أَفْجَدًا إِنَّا لَنَسْتَعْلَمُونَ ①
أَقْرَبَتْ لَأَن مَّتَعْنَاهُمْ سَيِّئِينَ ②
تَوَجَّهَ هُمْ مَا كَانُوا يُوعَدُونَ ③
مَا أَطْفَى عَنْهُمْ مَا كَانُوا يَمْتَعُونَ ④
وَمَا أَهْلُ الْكُتُبِ قَرَّبُوا إِلَّا لَهَا مَتَابُوتُونَ ⑤
وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مِن ⑥
وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ ⑦
وَمَا يَمْنَعُ لَّهُمْ وَمَا يَسْتَطِيعُونَ ⑧
إِنَّهُمْ عَنِ السَّعْيِ أَعْوَدُونَ ⑨
فَلَا تَلْعَبْ سَعَى اللَّهِ إِلَهاً أُخْرَى تَكُونُ ⑩
مِنَ الْمُعَذِّبِينَ ⑪
وَأَن لَّيْزَعُ بَرَّتْكَ الْفَرِيقِينَ ⑫
وَاحْطِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ ⑬
الْمُؤْمِنِينَ ⑭
فَإِنْ عَصَاكَ لَأُنْفِلْ إِلَيْهِمْ فِرَاقًا يُؤْتَاهُمُونَ ⑮

وَوَكَّلْ عَلَى الْعَزِيزِ الرَّجِيمِينَ ⑯
الَّذِي يُرِيدُ بِكَ جَنِينَ تَقْوَمُ ⑰
وَتَقْبَلُكَ فِي السَّجْدِينَ ⑱
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ⑲
هَلْ أَتَيْتُمُوهُ عَلَى مَنْ تَكُلُ الشَّيَاطِينُ ⑳
تَنَزَّلُ عَلَى كُلِّ أَكَلٍ لِّئِيمٍ ㉑
يُلْقُونَ السَّمْعَ وَأَكْتُرُ كُرْهِي كَيْدُونَ ㉒
وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ㉓
أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَظُنُّونَ ㉔
وَأَنَّهُمْ يُفْعَلُونَ مَا لَا يُفْعَلُونَ ㉕
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ㉖
وَكَلَّمَ اللَّهُ الْكَافِرِينَ وَآتَيْنَاهُمْ مِنْ بَيْنِ يَدَيْهِ
مَاطِئَهُمْ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا
أَيَّ مَقْلَبٍ يَنْقَلِبُونَ ㉗

*



SURA : *NAMAL*

In the name of Allāh the Rahīmān the Rahīm

1 *** 121

TA! SIN!

(O MUHAMMAD!)

Verily, these are reflections
of a universal revelation,
plainly writ.

2 Guidance and tidings
for men of faith.

3 Those who are ever prepared
to discharge their duties,
to clear themselves
of obligations;
those who implicitly believe
in the (inevitability of)
consequence—

4 But those who do not pay heed
to the future
to them We make their deeds
seem fair;
they are like the blind.

5 These are the ones who will find
themselves in distress;
and, in the end,
to be the losers.

6 Verily, the Recital
cometh to thee direct
from the All-Wise,
the All-Knowing.

2 *** 122

7 When said *Musa* to his people,
"Lo, I think I saw a fire :
I shall return to you with news;
even, perchance, a brand of fire,
so that ye may warm yourselves."

8 But when he reached it,
a voice spake :
"Blessed is that
which is in the fire
and he who is near it,
and glory be to Allah,
the Nourisher of all . . .

9 "O *Musa*! Lo! it is I,
Allah, the Mighty, the Wise.

10 So throw thou down thy staff."
But when he saw it
writhing like a python
he turned his back
and fled;
he would not even look back!
"O *Musa*, do not fear;
indeed, no fear need come
to Envoys in My presence.

11 "No, not even to those who,
once having been guilty of excess,
have expiated their transgression
with goodly acts: for, verily,
I am the Forgiving, the Merciful.

12 "Enfold thy hand upon thy breast,
it will come forth all white
without a blemish-
(let this be) of the several signs
for *Fir'aun* and his people;
indeed, they are
a fraudulent, deceitful people."

13 But when it came to pass
that they beheld Our signs,
they said, "This is patent magic!"

14 Within their heart of hearts
they saw the truth,
but, out of spite and chagrin,
they fought against it.
Behold! what was the end
of these corruptors!

- 15 And We vouchsafed knowledge to Dawud and to Sulaiman :
They said, "Worthy to command is Allah who has raised us above His many faithful servants!"

- 16 And Sulaiman followed Dawud.
He said, "O men, we have been taught the art of avoiding evil, and given of the good things in abundance :
indeed these are favours clear."

- 17 And Sulaiman mustered his forces :
the swarthy stalwarts from afar, soldiers from towns and cities, and the archers who contest with arrows, raining evil, all these were there arrayed.

- 18 When they approached the Valley of the Ants, said one such to the others :
"O Ants! enter ye your holes lest Sulaiman and his hordes crush you all entirely, and hardly be aware!"

- 19 He smiled, on learning, what was being said, and, inwardly, he prayed :
"O Lord, do Thou guide me to be forever grateful for the gifts that Thou hast given me and my parent, so that I might keep to the path of righteousness which pleases Thee :
do Thou enlist myself through Thy grace—among Thy righteous serfs."

- 20 When he reviewed the 'Birds', he asked, "Why do I not see 'Hudhud'?"

فَلَمَّا جَاءَهُمْ هَؤُلَاءِ مَا جِئُوا بِهَا قَالَ الْوَاهِدُ
مُحَمَّدٌ ①

وَسُحَّرُوا بِهَا وَأَسْتَبَقَتْهَا أَنْفُسُهُمْ فَلَمَّا
وَعَلَوْا قَالُوا قَدْ كُنْهَ كَانَ عَالِيَهُ الْغُيُوبِينَ ②
وَلَقَدْ أَتَيْنَا دَاوُدَ وَمُسْلِمِينَ عَلَمًا وَكَأَلَا
الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِمَّنْ

عَمِلُوا الصَّالِحِينَ ③
وَدَرَيْتُ مُسْلِمِينَ دَاوُدَ وَقَالَ يَا أَيُّهَا
النَّاسُ عَلِمْتُ أَنَّكُمْ عَلَى الظُّلُمِ وَأَكُونُ شَامِتًا
كُلِّكُمْ مِمَّنْ هَذَا الْهَوَا فَافْضَلُ الْيُسْرَى ④
وَحَسْبُ لِي كَيْفَ جُنُودًا مِنْ الْجِبِّ وَ

الْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ⑤
حَتَّى إِذَا أَتَوْا عَلَى وَادِ النَّمْلِ قَالَتْ
نَسْأَةً يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ
لَا يَحْطِبُكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ

لَا يَشْعُرُونَ ⑥
فَتَبَسَّ بِمُصَاحِقَتِهِمْ قَوْلُهَا وَقَالَ رَبِّ
أَوْفِّقْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ
عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ ⑦
وَأَدْخُلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ⑧

وَتَقَبَّلْ تَقَبُّلًا فَقَالَ مَالِكٌ لَا أَسْرى
الْهُدُودَ أَفْرَكَانَ مِنَ الطَّيْرِ ⑨
لَمْ يَكُنْ يَدْرِي أَنَّهَا شَيْءٌ أَوْ لَا ذِي حَيَاةٍ
أَوْ لَا تَعْقِلَ يَسْطَلِبُ مَرْيَمَ ⑩

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا
لَمْ حِطُ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بَنِيًّا
بَقِيًّا ⑪

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مُسْمًى بِأَيَّاتِ الْقُرْآنِ وَكِتَابِ مُبِينٍ ①
هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ②
الَّذِينَ يُؤْتُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ③

إِنَّ الَّذِينَ لَا يُؤْتُونَ بِالْآخِرَةِ زَكَاةً
لَهُمْ عَذَابٌ أَلِيمٌ ④
أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَلَهُمْ
فِي الْآخِرَةِ عَذَابٌ أَكْبَرُ ⑤

وَلَا تَكُنْ تَتْلُو الْقُرْآنَ مِنْ لَدُنْكَ كَتِّمٍ
عَلِيمٍ ⑥
إِذْ قَالَ مُوسَى لِأَخِيهِ هَارُونَ إِنِّي أَنَسْتُ نَارًا
سَابِقَةً لِي بِهَا إِعْجَبُ وَإِنِّي أَخْشَى بِهَا

قَبْسَ الْعِلْمِ فَطَلَّوْنَ ⑦
فَلَمَّا جَاءَهُ هَارُونُ أَنْ يُؤْذِيَهُ مَنْ فِي
النَّارِ وَمَنْ حَوْلَهَا وَسَخِّنَ النَّارُ بِمَا فِيهَا
يُؤْتَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ⑧

وَالَّذِي عَصَاكَ فَلَئِمَّا رَأَاهَا كَانَتْ كَالْهَيَا
جَانًا وَلَّى مُدْبِرًا وَكَانَ يُعْقِبُ يَمْشِي
لَا تَخْشَى الْإِنْفَاقَ لَدُنَّ الْمُرْسَلِينَ ⑨
إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا إِسْوَءًا

فَالَّذِي عَفُوًّا مَرْجِعُهُ ⑩
وَأَوْخَلَ يَدَاكَ فِي جَيْبِكَ غَرْبًا بِيضًا
مِنْ عَذَابِ نَارٍ فِي تَسْعَةِ آيَاتٍ إِلَى فِرْعَوْنَ
وَقَوْمِهِ الَّذِينَ كَانُوا أَقْرَبَ فَاقِينَ ⑪

- 21 "I shall chastise him severely,
dismiss him outright,
if he does not have
a good excuse!"

- 22 He (*Hudhud*) was not long delayed
(and hurrying up) he said,
"I have become aware of
something that was not well-known :
I come from *Saba*
with confirmed news :

23 "I came upon a woman
ruling over them
and they have
all things in abundance,
hers is a mighty throne.

24 "I found her and her people
professing homage
to the Sun instead of Allah;
Shaitan has made fair-seeming
to them their practices
and turned them from the path
so that they are not rightly guided!

25 "They pay not homage to The Deity,
He who controls the working of
the heavens and the earth;
and is aware of what ye hide
and what ye do declare,

26 "Allah (The Deity), beside whom
there is none—
The Lord of the Mightiest Throne."

27 He (*Sulaiman*) observed :
"We shall soon find out
if what thou sayest is true
or if thou art among the liars.

28 "Hasten on thy way
with this my letter,
present it to them,
then turn aside and see."

4 *** 124

29 She said, "O Nobles mine,
a gracious note indeed
has been received by me.

30 "It is, in fact, from *Sulaiman*
and it is couched :
'In the Name of Allah,
the Rahman, the Rahim.'

31 "It says,
'Rise ye not in my way.
But come to me in peace.'"

32 She said, "O Chiefs,
advise me in this matter;
I take no firm decision
until ye are made aware."

33 They said, "We are endued with
strength, endued with valour;
but, to command is thine,
Consider then what thou
wilt ask of us."

34 She said: "When kings make entry
into cities, they despoil them,
and abase the highly placed
among inhabitants;
this is what
invariably they do.

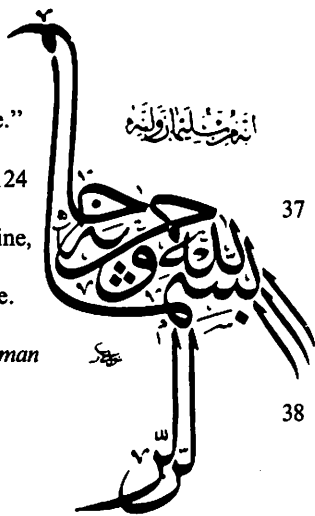
35 "I shall, therefore,
send them a rare gift,
and wait to see
what messengers bring back."

5 *** 125

36 So when her Envoy came to *Sulaiman*
(with gifts) he cried, "What!
Would ye impress me with your glory?!
Allah hath bestowed on me
more of these
than He has given you;
exult not therefore
in the rareness of
your gifts.

37 "Return thou to them!
We shall surely come to them
with hosts that will be irresistible
and we shall surely
turn them out in shame,
drowned in ignominy!"

38 (And, later to his courtiers)
he said, "O ye of all my retinue!
Is there 'mongst you one
who can produce a throne
identical to hers
before they come to me in peace?"



6 *** 126

45 And to the *Thamud* We sent
their brother, *Salih*,
so that they (all)
may worship Allah;
but lo! they split into
contending parties.

46 He said, "O my people!
Why do ye, hasten
after evil—instead of good?
Why do ye not forbear
so that Allah may show you mercy?"

47 They said, "These evils—
thou and those with thee
are responsible for them."
He said, "Your evils
are the punishment of Allah,
indeed, on you is judgment
now pronounced."

48 And in this town there was a gang
of several persons who spread evil
and would not mend their ways.

49 They said among themselves :
"Let us make a pact,
and swear by Allah
to kill him in the night
together with his household;
then to his friends
(who may arise to take revenge)
we shall say : 'We saw not
who it was that killed their relative
and, verily, we are of the truthful.

50 Designed they this design;
We too were designing
a design for them :
but they were not aware!

51 So, see thou for thyself
how ended their design
destroyed We them
and all their tribe.

52 There stand their homes in ruin!
Because they had transgressed
they are, indeed, a warning
to those who know (their tale).

53 But, from among them
We saved those who were men of faith
who exercised restraint.

7 *** 127

54 And *Lut* : when he told his people
"What! Will ye commit indecencies
in public sight?"

55 "Will ye come with lust on men
instead of women?!
Nay, ye are a people
without sense."

56 No response did his people show,
except :
"Expel the house of *Lut*
from midst our city.
These who would be pure!"

57 So We delivered him
and all his house
except his wife;
whom We ordained
to stay behind :

58 Upon the remnants
We rained down rain!
Evil was the rain
for those who had been warned.

8 *** 128

59 Say thou :
"Worthy to command is Allah!
and peace be upon those
whom He hath made His envoys.
*Is Allah the Source of all Blessings?
Or those whom they associate with Him?*

- 60 "He who created
the heavens and the earth
and rains upon you water
from the sky
thereby raising
these luxuriant groves,
which you, try how ye might,
would fail to grow :
Another deity beside THE DEITY?!
*Nay, Nay, they are a people
without judgment !*

- 61 He who moulded the earth,
made rivers flow along its valleys;
who raised upon it mountains
and kept a barrier between the seas;
Another deity beside THE DEITY?!
Nay, Nay, most of them are ignorant!!

- 62 "He who listeneth
to the distressed when he calls,
He who doth relieve affliction,
He who has made you inheritors
of earth's blessings :
Another deity beside THE DEITY?!
How little do ye think !

- 63 "He who guides you in the darkness
of the seas and deserts—
He who sends you winds
as harbingers of His grace :
Another deity beside THE DEITY?!
*Exalted is He above what they
join with Him!!*

- 64 He who is the Originator of creation,
He who keeps on re-creating,
He who sustains you
with (the bounties of)
the heavens and the earth.
Another deity beside THE DEITY?!
*Say thou, bring ye proofs
if ye are of the truthful!!*

- 65 Say thou, "No one knows the future,
on earth or in heaven,
except Allah;
and they know not when
they shall be raised.

- وَلَقَدْ أَرْسَلْنَا إِلَىٰ نُوحٍ وَآلِهَامُطِيعًا
أَنِ اعْبُدُوا اللَّهَ قُلُوبًا هَامُطِيعِينَ
يَعْبُدُونَ ۝
قَالَ يُقُولُونَ لِيَسْتَعْبُدُوا بِأَسْمَاءٍ قَبْلَ
الْحُسْنَىٰ لَوْلَا كَسْتُمْ غُفُورُونَ ۝
لَعَلَّكُمْ
يُحْسِنُونَ ۝
قَالُوا الْكَيْدُ بِنَايَا وَيَسْجُدُ لَكَ قَالُوا
طُغْيَانًا عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ مُّفْسِدُونَ ۝
وَكَانَ فِي الْمَدِينَةِ وَرُوحَةٌ رُّوحًا يُفِيدُونَ
فِي الْأَرْضِ وَلَا يُطِيعُونَ ۝
قَالُوا اتَّقُوا اللَّهَ يَا آلِهَةَ كُنْتُمْ لَهُ أَهْلًا ثُمَّ
لَقَدْ كُنَّا يَوْمَئِذٍ مُّشَاهِدًا نَّاهِلًا أَهْلَهُ
وَأَتَاكَ السُّبْحُونَ ۝
وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا
يَشْعُرُونَ ۝
فَانظُرْ يَفْكَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا
دَمَرْنَاهُمْ وَنَقَضْنَا آمَانَهُمْ ۝
فَنَالِكُمُ الْيَوْمَ مَكْرَهُمْ بِمَا ظَلَمُوا إِنْ
فِي ذَلِكَ لَآيَةٌ لِّقَوْمٍ يَعْلَمُونَ ۝
وَالْجَنَّةَ الَّتِي بَيْنَ أَمْثَلًا وَكَانُوا يَتَّقُونَ ۝
وَلَوْ جَاءَ الذِّكْرُ الْفُورَةُ أَنَا نَأْتُونَ الْفَاحِشَةَ
وَأَنْتُمْ تَجُودُونَ ۝
أَلَيْسَ لَكُمُ التَّوْرَانُ الَّتِي فِيهَا رُفُوعٌ مِنْ دُونِ
الْبَيْتِ بَلْ أَنْتُمْ قَوْمٌ مُّجْهَلُونَ ۝
فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا
أَلْ لَّوْطِينَ قَرِيبًا كَرِهَ اللَّهُ مَا تَأْتُونَ
يَتَّقُونَ ۝
فَأُجِيبْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ فَقَدَّرْنَاهَا
مِنَ الْغَائِبِينَ ۝

- 66 "Topsyturvy is their knowledge
of the hereafter;
indeed, they can only (guess or)
doubt;
Nay! they can only grope in vain—
like the blind!"

9 *** 129

- 67 (And yet) these self-deceivers
continue to prattle :
"Shall we be raised when we
and our forefathers have been
turned to dust? ...

- 68 "This is what we have been
threatened with—
we and our forefathers—
but this is not
but tales of old!"
- 69 Say thou :
("Why are you bothering about
what ye cannot possibly foresee?")
"Travel o'er the land,
see for yourselves,
what is left of those
who transgressed!"
- 70 Grieve not thou, (O MUHAMMAD!)
for their cussedness;
nor be distressed
at their circuitous questioning.
- 71 (For now) they ask : "If you
(thou and those before thee)
are truthful,
(and ruination faces us on earth)
tell us then,
when shall this come to pass?"
- 72 Say thou : "Perhaps e'en now,
what ye would hasten on,
doth ride behind you!"
- 73 But, verily, (O, MUHAMMAD!)
thy Lord is full of grace
towards mankind;
but few of them are grateful.
- 74 And, verily, thy Lord is well aware
of what is in their hearts
and what they fain would manifest.
- 75 And nought is hidden
in the earth or heaven
but is (to Him) an open book.
- 76 Verily (this discourse) this Qur'an
doth clarify
to the *Bani Isra'il*
most of that on which
they dispute
- 77 And, verily, it is Guidance
as well as Grace
for men of faith
(and comprehension).
- 78 Thy Lord will judge between them
in His wisdom,
for He is both
Omnipotent and Wise.
- 79 So put thy trust in Him :
thou art surely
on the path of truth.
- 80 Thou canst not make
the dead to hear;
nor can thy call
reach those who're deaf
and also turn their backs!
- 81 Thou canst not guard
those who're blind
from error and illusion.
Thou canst not reach
but those who possess faith,
perceive our signs
and, therefore, bow submissively.
- 82 And when there comes to pass
that which We have promised them,
We'll raise a monster in the land
who'll deal with them—
the people who would pay no heed
to Our repeated signs.

10 *** 130

- 83 On that day there shall be
gathered—
from 'mong the followers
of different creeds—
those who'd shown no faith
in what We had revealed :

- 84 He shall say,
"Did you reject My signs
because you could not
comprehend them?
What did ye think
that ye were doing?"

- 85 And judgment shall descend on them
because they'll have no answer.

كَانُوا بِالْبَيِّنَاتِ كَذِبِينَ ﴿٥١﴾
وَيَوْمَ نَحْشُرُ مِنْ تَحْتِ الْأَمَةِ قَوَّاجًا يُدْعَوْنَ
يَكُونُ مِنْهُمْ مَرْجُومًا ﴿٥٢﴾
حَتَّىٰ إِذَا جَاءَهُمْ قَالَ أَكُنْتُمْ بِالْبَيِّنَاتِ
وَلَمْ تُخَيِّطُوا بِهَا عِلْمًا أَمَّا أَكُنْتُمْ
تَعْمَلُونَ ﴿٥٣﴾

- 86 Do they not see
how We had made the night
for them to rest,
and the day for them to see?
Surely, in these were signs
for men who comprehend!

وَوَقَّعَ الْقَوْلَ عَلَيْهِمْ بِمَا كَانُوا يَكْفُرُونَ ﴿٥٤﴾
لَا يُطِيقُونَ ﴿٥٥﴾
الَّذِينَ إِذَا أَتَاهَا جَعَلْنَا النِّيلَ يُسْتَمَرُّ
فِيهِ وَالْكَهَّانُ مَجْرُومُونَ ﴿٥٦﴾
لَقَوْمٍ لُجُومُونَ ﴿٥٧﴾

- 87 The day on which the trumpet
shall be blown
the mighty and the lowly
shall tremble all with fear
save those excepted by Allah—
and all shall bow to Him.

وَيَوْمَ يُنْفَخُ فِي السُّورِ نَفْخَةٌ مِّنْ رَّبِّ
الْعَالَمِينَ وَمَنْ فِي الْأَرْضِ إِلَّا خِرٌّ
سَاجِدٌ ۖ وَكُلُّ الْوَلَدِ أَجْمَعِينَ ﴿٥٨﴾
وَتَرَى الْجِبَالَ تَحْتَ حِجَابٍ مُّجِيدٍ ۖ وَتَكُونُ
مِنَ الْجِبَالِ مَوَاقِبُ لِّمَنْ لَّدُنَّا الْقَوْلُ كُلُّ
شَيْءٍ مُّارٍ ۖ تَحْتَ يَدَيْهِمَا أَتَعْلَمُونَ ﴿٥٩﴾
مَنْ جَاءَ الْحَسَنَةَ فَلَهُ خَيْرٌ مِّمَّا فِيهَا ۖ وَ
مَنْ جَاءَهَا فَسُوءًا فَسُوءًا ۖ وَكُلٌّ يَخِشُّهُمْ
هُمُومُونَ قَرِيعٌ ۚ لَّوْ يَكْفُرُونَ ﴿٦٠﴾

- 88 The 'mountainous', who seem
so firmly ensconced
they shall disappear as if
they had been only mirages!
(This shall be)
the work of Allah who
disposes (justice).
Verily, He is aware of all ye do.

وَمَنْ جَاءَ بِالسُّوءِ فَكَثْرٌ ۖ وَهُمْ فِي
لِقَاءِ رَبِّهِمْ أَعْمَالُهُمْ إِلَّا مَا كَانُوا يَكْمُلُونَ ﴿٦١﴾
إِنَّمَا أَمْرُهُ أَنَّ أُعِيدَ رَبِّ هَذِهِ الْبَلَدِ
الَّذِي خَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ۖ وَأَمْرُهُ
إِن كُنْتُمْ مِنَ الْمُؤْمِنِينَ ﴿٦٢﴾

- 89 He who cometh with good deeds
for him shall be good—
in abundance
secure from the terror of that day.

وَأَن تَأْتُوا الْقُرْآنَ فَقُلْتُمْ كَذِبًا
يَفْعَلْ لَّيْلِي لَيْلِي ۖ وَمَنْ ضَلَّ قَعْلًا لَّيْلًا
أَتَامَنَ الْمُتَسَدِّدِينَ ﴿٦٣﴾
وَقُلِ الْحَمْدُ لِلَّهِ سَمِعَ رَبِّي نَادِيَهُ فَنَفَعَهُ
وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٦٤﴾

- 90 And they who are burdened with evil
their faces shall be blackened
with fire:
"Would ye have reward other than
what your actions did deserve?"

- 92 "It is for me only to announce:
he who accepts guidance
does it only for his own good.
To him who strays, say thou:
'I am only of those who warn!'"

- 91 (Say thou):
"I am commanded only
to serve the Lord
who has made this City sacred.
All is for Him.
I am commanded only to submit
and do His bidding.

- 93 And say:
"To command is for Allah alone.
He will show you his signs
which ye will understand—
thy Lord is never unaware
of what ye do."

*

SURA : QASAS

In the Name of Allah the Rahimān the Rahīm

1 *** 131

TA! SIN! MIM!

(O MUHAMMAD!)

2 These are examples from the
(working of the)
manifest Law (of Allah).

3 We reveal to thee in truth
Musa's mandate to *Fir'aun*
(so that thou mayest solace)
a people who (in Us) believe.

4 Verily *Fir'aun* had exalted
himself in the land
and split its people into groups:
one such group had he weakened
(so much that)
its sons were slain
and its daughters
(dishonourably) preserved:
verily, he was
among the spoilers (of mankind).

5 We wished to favour those
who were oppressed in the land
and make them leaders
and heirs
(to their lost heritage);

6 To give them power on earth
and to show *Fir'aun*, *Haman*
and their kindred
what they dreaded.

7 We solaced *Musa's* mother:
"Feed him (at ease)
and when thou art afraid for him
cast him into the waters
and fear no more, nor grieve;
We shall return him to thee;
and, later, make him Our envoy."

8 So the people of *Fir'aun*
picked him up;
(knowing not that)
to them he would be
the greatest enemy and cause
of dread!
Verily, *Fir'aun* and *Haman*
and their people
were transgressors!

9 And *Fir'aun's* wife said to him,
"Light of mine eyes and thine!
Slay him not!
Maybe he will bring us luck
or, we may
adopt him as our son!"
How little did they know!

10 At dawn his mother was forlorn
and would have gi'en herself away
if We had not instilled her heart
with faith.

11 She said to his sister,
"Follow him."
So she kept watch
(as if she were a stranger)
arousing no suspicion.

12 We had, till then
forbidden him to suckle.
So, she said,
"Shall I lead thee to a housewife
who will feed and nourish him
and also give him good advice?"

13 Thus did We bring him back
to his own mother,
her heart to soothe,
her fears to subdue;
and, so that, she may know
that Allah's promises
are to be trusted.
But most of them are not aware!

2 *** 132

- 14 And when he reached maturity
attaining manhood full,
We gave him knowledge, judgment.
That is how We do reward
those who are good.

- 15 (On one occasion)
he entered the metropolis
when men sleep peacefully
and found two men
engaged in fighting—
this one from his own community
this one of his enemies :
he of his party
solicited his help
against the one
who was from 'mong his enemies.
So, *Musa* hit him
thereby causing his despatch!
Then, (to himself repentantly,)
he said,
"This is the work of *Shaitan*!
How clearly he misleads!"

- 16 He prayed, "O Master!
I have wronged myself;
be Thou kind to me!"

So He was kind to him.
Indeed, He is the Kind,
the Merciful!

- 17 (Anon.) he mused, "O Lord!
Thou hast been kind to me :
ne'er again shall I
take sides with evil doers!"

- 18 (Sometime later, and) at dawn,
with fear and hesitation,
he entered (once again) the City
and lo! he
whom he had helped before
was calling for his help again!
Musa said to him,
"Apparently thou art quarrelsome!"

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ
جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ٥

وَرَدَدْنَاهُ إِلَىٰ أُولِي الْأَرْحَامِ مِنْ قَبْلِ أَنْ
يَلْجَأَ إِلَىٰ أَهْلِ بَيْتِكُمْ لِأَكُونَ لَهُمْ
وَحِيدًا ٦

فَرَدَدْنَاهُ إِلَىٰ أُولِي الْأَرْحَامِ مِنْ قَبْلِ أَنْ
يَلْجَأَ إِلَىٰ أَهْلِ بَيْتِكُمْ لِأَكُونَ لَهُمْ
وَحِيدًا ٧

وَلَمَّا كُنَّا فِي الْبَحْرِ جَاءَ أَخَاهُ بِطَافِلَةٍ
وَالْأَخِ الْأَخْشَرُ لَهُ وَاسْمُهُ أَتَيْتُهُ حَلَمًا
وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ٨

وَوَحَلْنَا لَكَ غُلَامًا وَاسْمُهُ زَيْدٌ
وَأَخَاهُ أَخِي الْأَخْشَرُ لَهُ وَاسْمُهُ
أَتَيْتُهُ حَلَمًا وَاسْمُهُ زَيْدٌ ٩

وَوَحَلْنَا لَكَ غُلَامًا وَاسْمُهُ زَيْدٌ
وَأَخَاهُ أَخِي الْأَخْشَرُ لَهُ وَاسْمُهُ
أَتَيْتُهُ حَلَمًا وَاسْمُهُ زَيْدٌ ١٠

وَوَحَلْنَا لَكَ غُلَامًا وَاسْمُهُ زَيْدٌ
وَأَخَاهُ أَخِي الْأَخْشَرُ لَهُ وَاسْمُهُ
أَتَيْتُهُ حَلَمًا وَاسْمُهُ زَيْدٌ ١١

وَوَحَلْنَا لَكَ غُلَامًا وَاسْمُهُ زَيْدٌ
وَأَخَاهُ أَخِي الْأَخْشَرُ لَهُ وَاسْمُهُ
أَتَيْتُهُ حَلَمًا وَاسْمُهُ زَيْدٌ ١٢

وَوَحَلْنَا لَكَ غُلَامًا وَاسْمُهُ زَيْدٌ
وَأَخَاهُ أَخِي الْأَخْشَرُ لَهُ وَاسْمُهُ
أَتَيْتُهُ حَلَمًا وَاسْمُهُ زَيْدٌ ١٣

وَوَحَلْنَا لَكَ غُلَامًا وَاسْمُهُ زَيْدٌ
وَأَخَاهُ أَخِي الْأَخْشَرُ لَهُ وَاسْمُهُ
أَتَيْتُهُ حَلَمًا وَاسْمُهُ زَيْدٌ ١٤

وَوَحَلْنَا لَكَ غُلَامًا وَاسْمُهُ زَيْدٌ
وَأَخَاهُ أَخِي الْأَخْشَرُ لَهُ وَاسْمُهُ
أَتَيْتُهُ حَلَمًا وَاسْمُهُ زَيْدٌ ١٥

وَوَحَلْنَا لَكَ غُلَامًا وَاسْمُهُ زَيْدٌ
وَأَخَاهُ أَخِي الْأَخْشَرُ لَهُ وَاسْمُهُ
أَتَيْتُهُ حَلَمًا وَاسْمُهُ زَيْدٌ ١٦

وَوَحَلْنَا لَكَ غُلَامًا وَاسْمُهُ زَيْدٌ
وَأَخَاهُ أَخِي الْأَخْشَرُ لَهُ وَاسْمُهُ
أَتَيْتُهُ حَلَمًا وَاسْمُهُ زَيْدٌ ١٧

وَوَحَلْنَا لَكَ غُلَامًا وَاسْمُهُ زَيْدٌ
وَأَخَاهُ أَخِي الْأَخْشَرُ لَهُ وَاسْمُهُ
أَتَيْتُهُ حَلَمًا وَاسْمُهُ زَيْدٌ ١٨

وَوَحَلْنَا لَكَ غُلَامًا وَاسْمُهُ زَيْدٌ
وَأَخَاهُ أَخِي الْأَخْشَرُ لَهُ وَاسْمُهُ
أَتَيْتُهُ حَلَمًا وَاسْمُهُ زَيْدٌ ١٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسْمًا ١٠ يَا أَيُّهَا الْكَافِرُونَ
تَتْلُوا آيَاتِ اللَّهِ مِنْ تَحْتِ الْأُصْبُعِ
بِالْحَقِّ لَقَدْ يُؤْتِيهِمْ الْوَحْيُ ١١

إِنْ يَرَوْكَ فِي الْأَرْضِ وَجَعَلْنَا
فِيهَا سَبْعًا سَبْعِينَ مِائَةً
أَيُّهَا الْكَافِرُونَ ١٢

كَانَ مِنَ الْمُفْسِدِينَ ١٣
وَلَقَدْ يَدْرَأُ أَنْ تَمُوتَ عَلَى الْأَرْضِ
فِي الْأَرْضِ وَجَعَلْنَا مِائَةً وَخَمْسِينَ
أَلْفًا ١٤

وَلَقَدْ يَدْرَأُ أَنْ تَمُوتَ عَلَى الْأَرْضِ
فِي الْأَرْضِ وَجَعَلْنَا مِائَةً وَخَمْسِينَ
أَلْفًا ١٥

وَلَقَدْ يَدْرَأُ أَنْ تَمُوتَ عَلَى الْأَرْضِ
فِي الْأَرْضِ وَجَعَلْنَا مِائَةً وَخَمْسِينَ
أَلْفًا ١٦

وَلَقَدْ يَدْرَأُ أَنْ تَمُوتَ عَلَى الْأَرْضِ
فِي الْأَرْضِ وَجَعَلْنَا مِائَةً وَخَمْسِينَ
أَلْفًا ١٧

وَلَقَدْ يَدْرَأُ أَنْ تَمُوتَ عَلَى الْأَرْضِ
فِي الْأَرْضِ وَجَعَلْنَا مِائَةً وَخَمْسِينَ
أَلْفًا ١٨

وَلَقَدْ يَدْرَأُ أَنْ تَمُوتَ عَلَى الْأَرْضِ
فِي الْأَرْضِ وَجَعَلْنَا مِائَةً وَخَمْسِينَ
أَلْفًا ١٩

وَلَقَدْ يَدْرَأُ أَنْ تَمُوتَ عَلَى الْأَرْضِ
فِي الْأَرْضِ وَجَعَلْنَا مِائَةً وَخَمْسِينَ
أَلْفًا ٢٠

وَلَقَدْ يَدْرَأُ أَنْ تَمُوتَ عَلَى الْأَرْضِ
فِي الْأَرْضِ وَجَعَلْنَا مِائَةً وَخَمْسِينَ
أَلْفًا ٢١

وَلَقَدْ يَدْرَأُ أَنْ تَمُوتَ عَلَى الْأَرْضِ
فِي الْأَرْضِ وَجَعَلْنَا مِائَةً وَخَمْسِينَ
أَلْفًا ٢٢

وَلَقَدْ يَدْرَأُ أَنْ تَمُوتَ عَلَى الْأَرْضِ
فِي الْأَرْضِ وَجَعَلْنَا مِائَةً وَخَمْسِينَ
أَلْفًا ٢٣

وَلَقَدْ يَدْرَأُ أَنْ تَمُوتَ عَلَى الْأَرْضِ
فِي الْأَرْضِ وَجَعَلْنَا مِائَةً وَخَمْسِينَ
أَلْفًا ٢٤

وَلَقَدْ يَدْرَأُ أَنْ تَمُوتَ عَلَى الْأَرْضِ
فِي الْأَرْضِ وَجَعَلْنَا مِائَةً وَخَمْسِينَ
أَلْفًا ٢٥

20 Then came a man
panting
from the outskirts of the City;
he said, "O *Musa*!
The elders are deliberating...
they would have thee hanged!
Get thee hence..
I am among thy well-wishers!"

21 So he withdrew
fearful and vigilant
praying, "O Lord
save me from those
who would commit excess!"

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22 He headed for *Madyan*
praying (in his heart),
"I trust my Lord will
guide me by the safest path!"

23 And when he found himself
in the oasis of *Madyan*
he came across a gathering of men
watering (their flocks)..
Apart, there stood
two young women waiting.
He asked, "What would ye have?"
They said,
"We women (by ourselves)
may not draw out water
until the shepherds leave;
and our Father, he is hoary old."

24 So he drew water for them,
then withdrew to a shade
and there, he mused:
"O Lord,
I am sure in need
of whatsoever blessings
Thou mayest deem to send."

25 And lo! there came to him
one of the girls
approaching bashfully
and said,
"My sire invites thee,
to reward thee
for thy having
drawn for us the water."

So when he came to him
and narrated his narrative,
he said,
"Fear no longer,
thou hast (well) escaped
from midst the inconsiderate!"

26 Said one among the girls,
"O Father, hire him; for,
the best that thou canst hire
is one who is
both strong and honest."

27 He said, "I would fain
offer thee in marriage
one of my daughters
on the understanding
that thou wouldst serve me
for eight years
or ten, if thou shouldst wish;
I have no mind to burden thee
unduly
and thou wilt find me,
Allah willing,
among the upright."

28 He said, "Let that be binding
for me, also for thee;
whichever period I decide;
beyond that my duty ceases
and Allah is witness to
what we have now agreed."

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29 And when *Musa*
had completed
the stipulated term,
and went forth (in winter)
with his kin,
he thought he saw a fire
towards the mountain.
He said to his wife,
"Thou wait here, below,
I think I saw a fire on high,
I'll bring thee news of welcome
or at least
a lighted brand
so that ye may warm yourselves."

- 30 As he approached
a call was heard
from the right bank of the valley,
(then) from a pleasant cavern,
(then) from a tree in it:

"O Musa!

Verily, I am Allah,
the Lord,
the Nourisher of all peoples!

- 31 "Cast down thy rod!"

So when he saw it writhing—
as if it were alive—
he turned his back and fled,
he would not
even look behind!

"O Musa! Come nearer,
do not be afraid.

Thou art, verily, among the safe.

- 32 "Thrust thy hand
into the bosom of thy robe
it will come forth white,
without hurt,
and guard thy heart from fear.
Then these shall be two proofs
from thy Lord
unto Fir'aun and his chiefs:
lo! they are evil-living folk."

- 33 He said, "O Lord,
I have slain a man
among them
and fear that they will
slay me too.

- 34 "And, my brother Harun,
he is more eloquent in speech
than I; send him Thou
with me so that he may bear
witness for me;
I fear that they will take me
for a liar."

قَالَ ذَٰلِكَ بَشِيرٌ وَمُبَشِّرٌ ۖ ذَٰلِكَ الْفَصْلُ الْوَاحِدُ
فَقَسَمْتُ فَاكْرَهُ وَأَنْ عَلَّمَ وَاللَّهُ عَلَى
مَا نَقُولُ وَكِيلٌ ۝

فَلَمَّا كَفَىٰ مُوسَىٰ الرَّجُلَ وَسَارَ بِهَاجِلِهِ
أَنَّ مِنْ جَانِبِ الطُّورِ نَارٌ ۖ قَالَ لِاهْلِيهِ
امْكُثُوا إِنِّي آنَسْتُ نَارًا تَلْعَلُ أَنْ يَأْتِيَكُمُهَا
بَعْثٌ مِنْ رَبِّي ۖ وَجِدْ مِنْ النَّارِ لَعَلَّكُمْ
تَصْعَلُونَ ۝

فَلَمَّا أَتَاهَا ذُكِرَتْ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ
فِي الْغَيْطِ الْمُرِّيَّةِ مِنَ النَّجْدِ ۖ وَكَانَ
يُتَوَسَّىٰ إِلَىٰ آتَا اللَّهُ رَبَّ الْعَالَمِينَ ۝

وَأَنَّ إِلَىٰ حَصَاكَ فَاكْرَهُ ۖ فَكَلَّمَهَا نَسَفَا
جَانِبًا ۖ وَكَانَ مُدْبِرًا وَلَمْ يُعَقِّبْ ۖ يَمُوتُ
الْحَرْبُ وَلَا تَخَفْ ۖ إِنَّكَ مِنَ الْآمِنِينَ ۝

أَسْلَفَ بِذَٰلِكَ فِي جَنبِكَ عَصَايَ بِيضَاءَ
مِنْ غَيْرِ سَوَءٍ ۖ وَأَاطَمَهُ إِلَىٰكَ
جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَٰلِكَ يَوْمَئِذٍ
مِنْ تَرَكٍّ إِلَىٰ دَعْوَانٍ وَمَكَرٍ ۖ فَأَنْهَضَهُ

كَأَنَّهُ أَقْوَمًا مُبْقِعِينَ ۝
قَالَ رَبِّ إِنِّي كُنْتُ مِنْهُمْ نَفْسًا فَكُلَّا
أَنْ يَفْقَهُوا ۝

وَأَمَّا هَارُونُ فَهُوَ أَهْمٌ مِنْ لِسَانًا
فَأَرْسَلَهُ مَعَهُ يَدَايِهِ مُتَوَسِّيًا إِلَىٰ أَخَاهُ
أَنْ يَكُونُ مَعَهُ ۝

قَالَ سَتَشُعِلُ عَصَاكَ بِأَخِيكَ وَبِحَصَاكَ
لَمَّا سَلَطْنَا لَا تَجْأَلُونَ إِلَّا لَنَا ۖ فَارْتَدَّ
أَتَمًّا وَمِنْ أَلْبَعْلَامِ الْغُلَامُونَ ۝

- 35 He said,

"We shall strengthen thy arm
with thy brother
and clothe ye both with such
authority that they shall
not avail against you :
(Go) with Our signs—
ye both and those with you
shall o'ercome them."

وَجَاءَهُ رَجُلٌ مِنْ أَهْلِ الْمَدْيَنَةِ يَصْطَفِي
قَالَ يَهُودِيٌّ إِنَّ الْبَلَاءَ يَأْتِيَكُمُ مِنْ يَمِينِكُمْ

لَقَدْ تَلَاكَ فَأَخْبِرْنِي عَنْكَ مِنَ التَّوْحِيدِ ۝
فَعَرَّبَهُ مِنْهَا فَأَخْبَرَ رَبَّ ۖ قَالَ رَبِّ
يَخْبِرُنِي مِنَ الْقَوْرِ الظَّالِمِينَ ۝

وَلَمَّا نَزَلَ بِهِ الرُّسُلُ مِنْ مَدْيَنَ قَالَ عَسَىٰ رَبِّي
أَنْ يُهْدِيَنِي سُبُلَ اللَّهِ السَّيِّئِينَ ۝

وَلَمَّا وَدَّ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً
مِنْ النَّاسِ يَمْتَخِفُونَ ۖ وَوَجَدَ مِنْ دُونِهِمُ
الْمُرَاكِبَ يَنْتَظِرُونَ ۖ قَالَ مَا خَطْبُكُمْ

فَالْتَأَمُّوا لَكُمُ سُبُلَ سَبِيلٍ ۖ فَبُذِذُوا إِلَىٰ مَا
كُنْتُمْ تُكْفِرُونَ ۝

فَتَسَوَّىٰ لَهُمَا ثَرْدُ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ
رَبِّ إِنِّي لَمَّا أَتَيْتُكَ إِلَىٰ مِنْ خَدِّكَ
فَقَبِيرٌ ۝

فَمَا أَتَىٰ مِنْهُ إِحْدَاهُمَا تَسْتَفِي عَلَىٰ الْبَيْتِ
فَالْتَأَمُّوا ۖ إِنَّ لِي بِدَعْوَاكَ لِيَجْزِيكَ أَجْرًا
سَقِيَتْ لَنَا ۖ فَكَلَّمَا جَاءَهُ وَفَعَلَ عَلَيْهِ

الْقَصَصَ ۖ قَالَ لَا تَخَفْ ۖ نَجَوْتَ مِنَ
الْقَوْرِ الظَّالِمِينَ ۝

قَالَتِ إِحْدَاهُمَا يَا بَيْتَ اسْتَأْجَرْتَهُ
إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ
الْأَوِيُّ ۝

قَالَ إِنِّي أُرِيدُ أَنْ أُنَاجِيكَ إِحْدَى
ابْنَتَيْ هَاشِمٍ عَلَىٰ أَنْ تَأْجُرَنِي ثَمْنِي
بِحَبْرَةٍ ۖ إِنْ أَرَدْتُ أَنْ أُشْفِيَ عَلَيْكَ
سَعْدِي ۖ إِنَّ شَاءَ اللَّهُ مِنَ الصَّاحِبِينَ ۝

- 36 So when *Musa* met them
with Our clear signs,
they said, "This is nought
but magic, casuistry;
we have not e'en heard of such
from our forefathers.
- 37 And *Musa* said, "My Lord
knows best who comes
with guidance and whose
the ultimate success will be.
Verily, those who transgress
shall never prosper."
- 38 And *Fir'aun* said,
"(Who is this Lord of *Musa*?)
O my courtiers, I am not aware
of any Lord of yours
beside myself!
O *Haman*, assemble thou
strong bricks
and build for me a tower high
so that I too may see
the Lord of *Musa*,
for, verily, I think he is
among the liars."
- 39 Arrogant were he and his hordes
(lording it) o'er all the land
without a right to it.
And felt they sure...
that they would never be
brought before Us
(for their reckoning).
- 40 So We seized him and his hosts
and drowned them in the waters!
Behold the end that comes
to all transgressors.
- 41 And We turned them into those
heading foremost towards disaster
and on the day of reckoning
they shall not be helped.
- 42 A curse pursued them
in this life
and on the day of reckoning
they shall be among the spurned.

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- 43 When We had thus destroyed
the earlier peoples,
unto *Musa* We gave a law,
an eye-opener to men,
to guide and bless
all those who would pay heed.
- 44 Thou wast not on the mountain-side
When We commissioned *Musa*;
thou couldst not then
have been a witness.
- 45 But (even after him) We raised
several successors
(who said what he had said)
and lengthened them their days.
Thou wast not
'mong the people of *Madyan*
to point to them Our evidence;
but envoys We did send.
- 46 Nor wert thou even close to *Tur*
when We did call.

To thee comes grace
directly from thy Lord
so that thou mayst warn
a people amongst whom
no warner had appeared
before thee:
happily, they may now take heed.
- 47 For, otherwise,
when they come face to face
with retribution
for their evil ways
they would say:
'O Lord, if thou hadst
only sent an Envoy
to convey to us Thy signs
surely we would
have then believed!'
- 48 When comes the Truth to them
from Us
they say, "Why has he not
been sent with credentials
like those of *Musa*?"

But do they not themselves
discredit
the evidence of *Musa*?
(They say :)
"Falsehood supporting falsehood!
Accept we neither!"

49 Say thou :

"Then bring some other code
from Allah
which more than both
will serve to guide—
so that I too may testify."

50 And when they cannot
meet thy challenge
know thou then

that they are merely
framing arguments to justify
their inclinations;
and who can be misguided more
than he who doth believe
what he himself doth wish
and not what He inspires?
For, verily, Allah doth not
guide those who commit excess.

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51 In truth

We had sent them too
Our Word
so that they may
to this pay heed.

52 Those to whom the Law
had come before
do testify.

53 And when this is read out
to them they say :

"Indeed we do believe
that this is (also)
from our Lord;
we have, indeed, been *Muslims*
ere this came.

مُرْسِلِينَ ۝

وَمَا كُنْتَ بِجَانِبِ الظُّلُمِ إِذْ كُنْتَ
وَلَكِنْ رَحْمَةً مِن رَّبِّكَ يُثَبِّتُ مَا
فَعَلُوا لِيُذَكَّرَ بِهِ يَوْمَ الْقِيَامِ ۝

يَتَذَكَّرُونَ ۝

وَلَوْ أَن تَوْبِعُهُمْ شُيُوعُهُمْ مُدَّافِعِينَ
أَيُّدِيَهُمْ يُلَاقُوا رَبَّهُمْ كَمَا هُمْ
رُسُلًا فَتَنْصِبُهُمْ لِيَوْمٍ تَكُونُ مِنَ
الْمُؤْتَلِفِينَ ۝

فَلَمَّا جَاءَهُمْ الْحُكْمُ مِنْ عِنْدِنَا قَالُوا لَوْلَا
أُوتِيَ بِنَا وَإِنَّا لَكَاذِبُونَ ۝

بِمَا أَتَيْنَا مِنْ بَنِي إِسْرَءِيلَ

تَقَالُهَا وَكَأَلِ الْكُلُومِ ۝

قُلْ فَأَنذَرْتُكُمْ نَارًا تَلَظَّى ۝

أَهْدَىٰ إِلَيْهَا ذُؤْلُهُمُ مِن لَّدُنْهُم مَّصِيفِينَ ۝

فَإِن لَّدُنَّ يَسْجُودُ الْإِنسَانُ لِرَبِّهِ ۝

يَتَّبِعُونَ أَهْوَاءَهُمْ وَمِنْ أَصْلَابِ

الْبَشَرِ هَوًى بَعِيدٌ هُدًى لِّبَنِي إِسْرَءِيلَ

اللَّهُ لَا يُهْدِي الْقَوْمَ الظَّالِمِينَ ۝

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ

يَتَذَكَّرُونَ ۝

الَّذِينَ آمَنُوا بِالْكِتَابِ وَمِنْ قَبْلِهِ

يَهْدِيهِمْ ۝

وَرِءَايَتُهُمْ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِفْهَ

لَحْنٌ مِّن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ

مُسْلِمِينَ ۝

أُولَئِكَ يُكُونُ أَجْرُهُمْ مِّمَّا تَمَنَّى

صَابِرِينَ وَهُمْ يَدْعُونَ بِالْحُسْنَى السَّيِّئَةِ

وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝

فَلَمَّا جَاءَهُمْ قَوْلُ اللَّهِ بِآيَاتِهِ فَكَانُوا

مَاهِدِينَ ۝

يَهْدِيهِمْ قَوْلُ اللَّهِ بِآيَاتِهِ فَكَانُوا

وَقَالَ مُوسَىٰ رَبِّيَ أَعْلَمُ بِمَن جَاءَ

بِالْهُدَىٰ مِنْ عِندِ رَبِّي وَمَنْ تَكُونُ لَهُ

عَاقِبَةُ الدِّينِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ۝

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأَ مَا عَلِمْتُ

لَكُمْ مِنْ آلِهِ عِزٌّ ۝

عَلَى الظَّالِمِينَ فَاجْعَلْ لِّي صَرْحًا عَظِيمًا

أَطْلِعْهُ إِلَى السَّمَاءِ وَلِي لَظْلُمَةٍ

مِنَ الْكَلْبِ يَتَنَبَّهُونَ ۝

وَالشَّيْطَانُ هُوَ وَجْهُهُ فِي الْأَرْضِ يُغْوِي

الْبَشَرَ وَيَتْلُو الْأَلْحَامَ لِيُزَيِّنَ ۝

فَاغْدُئْهُ وَجْهَهُ لَا تَنْبَهُ لَهُمْ فِي الْحَيَاةِ

فَالظُّلُمُ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ۝

وَجَعَلْنَاهُمْ آيَةً يَذْكُرُونَ إِلَى النَّارِ

وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ۝

وَاتَّبَعْنَاهُمْ فِي هَٰذِهِ الدُّنْيَا لَعْنَةً ۝

يَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمُنْجَرِينَ ۝

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ

مَا أَهْلَكْنَا الْقَوْمَ الْأَوَّلِينَ بَصَائِرَ

لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ

يَتَذَكَّرُونَ ۝

وَمَا كُنْتَ بِجَانِبِ الْغُرُفِ إِذْ فَصَّلْنَا

إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ

الشَّاهِدِينَ ۝

وَلِكُنَّا أَنْشَا نَا فَرُوقًا قَطَا وَارٍ عَلَيْهِمُ

الْعَمْرُ وَمَا كُنْتَ تَأْوِي إِلَى أَهْلِ مَدْيَنَ

تَتَلَوْا عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا

54 Indeed, these shall be
doubly blessed

because they have continued
to endure with fortitude.

They offer good for evil
and from what We have given them
they spend (on others).

55 And when they hear trash,
calumny, they withdraw
and merely say,
"To us our deeds,
to you your deeds.
Peace be on you;
we entangle not ourselves
with those who do not
(care to) understand."

56 No, thou canst not guide
all those thou lovest—
it is Allah who guides
whom He pleases,
and He alone doth know
who is really guided.

57 They say, "If we accept
thy guidance,
we shall lose our means of
sustenance."
Is it not We who have housed them
in a sanctuary to which
are offered products of all kinds,
where, from Us
comes their maintenance?
But most of them
are not conscious of this fact!

58 And (on the other hand),
how many cities sure of their
self-sufficiency
have We not utterly destroyed?!
There! There stand their ruins!!
Few, if any, lived in them again.
And We became their sole inheritors!

59 But thy Lord never destroys
a people
until, in its midst,
He has sent
an Envoy who points out to them
Our evidence; nor do We
ever bring about a city's doom
unless its people transgress
beyond bounds!

60 What We have given you of things
are but provisions and adornments—
transient all!
And things which Allah has in store
for you are better and more lasting.
Do you not understand?

7 *** 137

61 Whose lot would ye prefer?
His to whom We have fulfilled
Our goodly promises?
Or his, who, after having enjoyed
worldly wealth,
is hauled before Us
for his reckoning?

62 On that day they shall be asked,
"Where are the gods
whom ye alleged to be My partners?"

63 The ones responsible,
those for whom this call
would really be,
will say,
"Our Lord, these are they
whom we misled,
misled them even as
we were ourselves misled!
Before Thee, we absolve
ourselves of them:
it was not ourselves
we made them worship!"

64 It shall be said,
"Call ye then
on your associate gods
(whom ye worshipped
and made others worship)."
They shall pray to them
but no answer shall they get;
and, in distress, they'll say,
"O that we had been
rightly guided!"

65 Then they shall be called
and asked again
"What welcome did ye give
Our Envoys?"

66 This will stun their senses,
they will be incapable
of even murmuring excuse!

67 But, he among them,
who now repents,
acquires faith
and does good deeds,
may yet be 'mong the prosperous.

68 Thy Lord determines what
He wills,
Omnipotent is He—
these, idols, have no power
for good—
Glory be to Allah! High is He
beyond what they associate
with Him!

69 Thy Lord, He knows
what lies within their hearts
and what they'd fain profess.

70 He alone the Deity;
no Deity is there but He!
His will prevails from first
to last;
and to command
is only His prerogative—
to Him alone ye shall return.

8 *** 138

71 Say thou: "Just imagine:
if Allah were to shroud you
in perpetual darkness
till the day of reckoning,
what deity, beside the Deity,
could give you light?
Have ye no ears to hear?"

72 Say thou: "Think ye once again:
if Allah were to inflict on you
perpetual day
until the day of reckoning,
what deity, beside the Deity,
could bring to you the night
for you to rest therein?
Have ye no eyes to see?"

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ
فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ
لَوْ أَنَّهُمْ كَانُوا يَلْقَوْنَ رَبَّهُمْ

وَيَوْمَ مَنَئِيْنَا وَيَوْمَ يُقَالُ مَاذَا أَجَبْتُمُ
الرَّسُلَ ۚ ۝

فَعَيَّيْتُ عَلَيْهِمْ أَلْبَابَ الْبَنَاءِ يَوْمَئِذٍ نَّهَمُ
لَا يَسْتَأْذِنُونَ ۝

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ
صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ
الْمُفْلِحِينَ ۝

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا
كَانَ لَهُمْ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ

عَمَّا يُشْرِكُونَ ۝

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا
يُعْلِنُونَ ۝

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْفَتْحُ
فِي الْأُمِّيِّ وَالْآخِرَةِ ۚ وَلَهُ الْحُكْمُ وَهُوَ
الرَّحِيمُ الرَّحِيمُونَ ۝

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ الْبَيْتَ
سُوءًا إِلَىٰ يَوْمِ الْقِيَامَةِ مِنَ اللَّهِ عَزِيزٌ
أَلَا تَرْجِعُونَ ۝

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ
الْبَيْتَ سُوءًا إِلَىٰ يَوْمِ الْقِيَامَةِ مِنَ اللَّهِ
عَزِيزٌ أَلَا تَرْجِعُونَ ۝

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ
الْبَيْتَ سُوءًا إِلَىٰ يَوْمِ الْقِيَامَةِ مِنَ اللَّهِ
عَزِيزٌ أَلَا تَرْجِعُونَ ۝

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ
الْبَيْتَ سُوءًا إِلَىٰ يَوْمِ الْقِيَامَةِ مِنَ اللَّهِ
عَزِيزٌ أَلَا تَرْجِعُونَ ۝

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ
الْبَيْتَ سُوءًا إِلَىٰ يَوْمِ الْقِيَامَةِ مِنَ اللَّهِ
عَزِيزٌ أَلَا تَرْجِعُونَ ۝

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ
الْبَيْتَ سُوءًا إِلَىٰ يَوْمِ الْقِيَامَةِ مِنَ اللَّهِ
عَزِيزٌ أَلَا تَرْجِعُونَ ۝

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ
الْبَيْتَ سُوءًا إِلَىٰ يَوْمِ الْقِيَامَةِ مِنَ اللَّهِ
عَزِيزٌ أَلَا تَرْجِعُونَ ۝

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ
الْبَيْتَ سُوءًا إِلَىٰ يَوْمِ الْقِيَامَةِ مِنَ اللَّهِ
عَزِيزٌ أَلَا تَرْجِعُونَ ۝

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ
الْبَيْتَ سُوءًا إِلَىٰ يَوْمِ الْقِيَامَةِ مِنَ اللَّهِ
عَزِيزٌ أَلَا تَرْجِعُونَ ۝

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ
الْبَيْتَ سُوءًا إِلَىٰ يَوْمِ الْقِيَامَةِ مِنَ اللَّهِ
عَزِيزٌ أَلَا تَرْجِعُونَ ۝

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ
الْبَيْتَ سُوءًا إِلَىٰ يَوْمِ الْقِيَامَةِ مِنَ اللَّهِ
عَزِيزٌ أَلَا تَرْجِعُونَ ۝

وَلَوْ أَنَّهُمْ عَمُوا أَعْرَضُوا عَنْهُ وَ
تَوَلَّوْا النَّاسَ أَعْمَالُنَا وَلَكُمُ أَعْمَالُكُمْ
سَلَامٌ عَلَيْكُمْ لَا تَبْتَغُوا

الْجَاهِلِيْنَ ۝

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ
اللَّهُ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ۝

وَقَالُوا إِن تَتَّبِعِ الْهَيْدَىٰ مَعَكَ
تُفْطِنُ بِهِمْ أَوْ لَوْ كَانَ لَكُمُ
حَرَمٌ مَّا لَأُمَّا يُخَذِّبُ لَكُمْ فِيهِ لَقَدْ كُنْتُمْ
مِّن قَبْلٍ لَّعَنَ لَكُمْ لَكِنَّ الْغُلَاظَ

لَا يَعْلَمُونَ ۝

وَلَكِنَّ أَهْلَ الْكِتَابِ مِنْ قَوْمٍ يَتَّبِعُونَ
فِتْيَانًا مِّن بَنِي إِسْرَءِيلَ يَتْلُونَ فِيهِ
آيَاتِنَا وَمَا لَكُم مِّنْ عَذَابٍ

إِلَّا لِّئَلَّا تَعْلَمُوا ۝

وَمَا كَانَ رَبُّكَ مُهْلِكُ الْفَرَىٰ حَتَّىٰ
يَبْعَثَ فِي أُمَمٍ مِّنكُمْ نُوْحًا يَتْلُوا عَلَيْهِمْ
آيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْفَرَىٰ إِلَّا

وَأَهْلَهَا ظِلْمُونَ ۝

وَمَا أَدْرَيْتُمْ مِّن شَيْءٍ فَتَنَّاكُمُ الْحَيٰوةَ
الْمَوْتِ وَأَوْرَثْنَاكُمْ مَّا عِنْدَ اللَّهِ خَيْرٌ
وَأَنَّىٰ أَتَلَقُوا ۝

أَفَمِنْ وَعْدِهِ وَوَعَدْنَا حَسَنًا فَهُوَ
لَا يَبْرَأُ كَمَن تَتَّخِذُهُ مَتَاعًا الْخٰلِيقِ
ذُنُوبًا ۚ وَهُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ۝

وَيَوْمَ مَنَئِيْنَا وَيَوْمَ يُقَالُ أَيْنَ شُرَكَاءُ
الَّذِينَ كُنتُمْ تَزْعُمُونَ ۝

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا
هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ
فَمَا كَانُوا

إِنَّا تَابِعُوكُمْ ۝

73 It is through His grace
that He has
alternated night and day
so that ye may rest:
then seek of His gifts
and be among the grateful.

74 On that day they shall be asked
"Where are the gods
whom ye alleged to be
My partners?"

75 From every people We shall
call for witnesses
and We shall say,
"Bring ye your proofs."
Thus challenged, they will realize
that truth exists in Allah only,
and illusion shall appear
what they had set up beside Him.

9 *** 139

76 Now *Qarun* was among
the followers of *Musa*
but he was wont to flout them.
We had bestowed on him treasures
great
the keys of which alone
would weigh down
several sturdy men,
His people said to him,
"Do not be proud,
Allah doth not love
the insolent."

77 "From what has thus been
given thee
build thee for thyself
a fit abode for thine own future;
break not thou the ties
with those
who're near to thee
and do thou favour others
as Allah Himself hath
favoured thee.
Do not bully people
for Allah doth love not
those who cause distress."

78 He said,
"This wealth has come to me
through my own acumen!"
Did he not realize
that Allah had destroyed,
before his time,
many who were cleverer
than he was,
who had accumulated more?
Will not evildoers
be questioned
about their evil deeds?

79 He strutted midst his people
in his splendour,
and those who valued
transient pleasures, said,
"Ah, would that we too had
what *Qarun* has,
he doth enjoy abundantly!"

80 But they who had
more knowledge said,
"Woe be to you;
for those of faith and
righteous deeds
there's greater guerdon
than this:
but that shall be
for only those who persevere."

81 *Qarun* We made to vanish
as if the earth had swallowed
him and his household!
None was there to help him
against Allah,
nor could he be helped!

82 And those who only yesterday
had coveted his lot
turned round and said,
"Behold! Allah prospereth,
among his servants,
whom He wills,
and straitens circumstances
for others as He wills.
Had He not wished us well,
we too would have been
overwhelmed!
Indeed, indeed, the ungrateful
never prosper!"

10 *** 140

83 That final home
(beyond which there is none)
We shall provide for only those
who scrupulously eschew
aggrandisement
and spread of mischief
in the land.
The ultimate success
will be, of course,
for those who mind the Lord.

SURA : 'ANKABŪT

In the Name of Allāh the Rahīmān the Rahīm

1 *** 141

ALIF! LAM! MIM!

(O MUHAMMAD!)

2 Do people count on
being accepted
if they only say,
"We believe",
without their being tested?

3 We did, indeed, try those
before them
so that Allāh may know
those who are genuine
and those who
merely pretend.

4 And those who commit
evil deeds,
do they count
on escaping from Us?

5 He who hopes
for Allāh's grace,
his fulfilment is nigh,
for He hears all,
knows all!

6 Whoever strives,
strives, indeed,
in his own interest.
For, verily,
Allāh can do without
the striving of mankind.

7 Those who have faith
and do good deeds
their sins shall be
buried deep
and We shall compensate
beyond their deserts.

8 We have enjoined on man
kindness to his elders;
but if they strive
that thou shouldst
join with Me,
something of which
thou hast no knowledge,
obey them not.
Yea, verily, to Me
ye all return
and I shall let you know
all that ye did.

9 And those who retain faith
(amidst adversity)
and continue to perform
good deeds
them We shall include
among the upright,
wise.

10 There are among the people
those who say,
"We do believe,"
but when in Allāh's service
they meet the hurt
which men inflict,
they think it is infliction
from Allāh himself!
And when aid comes
to thee from thy Lord
they say,
"We are, indeed,
with thee!"
Doth not Allāh know
what lies within
the hearts of men?

11 Allāh knoweth those
who are trustworthy,
He knoweth
who are hypocrites.

- 12 Those then of no belief
say to those of faith,
"Follow on our path, and
we shall share your burdens."
Not a burden will they share;
they are naught but liars!

- 13 They shall, indeed,
bear their own burdens
and other burdens
with their own!
On the day of reckoning
they shall be questioned
as to falsehoods
they had fabricated.

2 *** 142

- 14 We sent *Nuh* to his people
and he lived among them
(what seemed)
a thousand years!
But the deluge overtook them
(because)
they continued to transgress.

- 15 But We rescued him
and his companions
in the Ark
and made them an example
for mankind.

- 16 And *Ibrahim*!
He said to his people:
"Serve ye Allah
and mind Him constantly
for that, indeed,
is best for you
if ye only knew.

- 17 "Instead of Allah
ye serve images
and thus create
a host of myths!

وَمَنْ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللّٰهِ وَقَدْ
أُوتِيَ فِي اللّٰهِ حُجَّةً وَقَدْ بَدَأَ
كُفْرًا بِلِلّٰهِ وَلَٰكِنْ جَاءَهُ نَصْرٌ مِّنْ
رَّبِّكَ أَتَيْتُوكُمْ إِنَّا كُنَّا مَعَكُمْ وَلَا يَسْ
اللّٰهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ۝
وَلْيَعْلَمَنَّ اللّٰهُ الَّذِينَ آمَنُوا وَلْيَعْلَمَنَّ
السَّافِكِينَ ۝
وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا
سَبِيلَنَا وَلَا نَحْمِلْ حِمْلًا مِّنْهُ وَمَا نَحْمِلُ
بِحَمْلِهِمْ مِنْ خِطْيَةٍ مِّنْ شَيْءٍ إِنَّهُمْ لَخَالِفُونَ
وَلْيَوْمَئِذٍ أَتَانَا السُّورَةُ الْأَنْعَامُ وَاللّٰهُ لَوِ
وَلْيَسْتَأْذِنُوا بَلَدًا كَثِيرًا سَائِغًا وَّجَارًا
وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ لِيُنذِرَهُمْ
أَلَّا يَتَّبِعُوا آلَ فِرْعَوْنَ أَنَّهُمْ عَبْدُوهُمْ
الطَّغُوتَ إِنَّهُم ظَالِمُونَ ۝
فَاتَّخَذْنَاهُ وَأَهْلَهُ أَتْلُفًا وَجَعَلْنَا
أَيُّكُمُ الْعَالَمِينَ ۝
وَلَوْ رِضِينَا لَنُذِيقَهُمْ لِقَاءَ رَبِّهِمْ وَاللّٰهُ
ذَٰلِكُمْ عَٰمِلٌ ذَلِيلٌ لَّكُمُ الَّذِينَ كَفَرُوا
إِنَّمَا اتَّخَذُوا مِنْ دُونِ اللّٰهِ أَوْثَانًا وَكَ
تَخْلُقُونَ أَفْئِدَةً مِنَ الَّذِينَ يَكْفُرُونَ
وَمَنْ دُونِ اللّٰهِ لَئِنْ كُنْتُمْ تُحِبُّونَ الرِّقَا
فَاتَّبِعُوا عِبَادَ اللّٰهِ الَّذِينَ يُرِيقُونَ
وَالشُّكْرُ لِلّٰهِ إِلَٰهِي وَمُحَمَّدُونَ ۝

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحَبِيبِ النَّاسِ أَنْ يُدْرِكُوا
أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْقَهُونَ ۝
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ
فَلَيَعْلَمَنَّ اللّٰهُ الَّذِينَ صَدَقُوا وَ
لَيَعْلَمَنَّ الْكَٰذِبِينَ ۝
أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ
أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ۝
مَنْ كَانَ يَرْجُوا لِقَاءَ اللّٰهِ فَإِنَّ أَجَلَ
الْإِنْسَانِ لَشَدِيدٌ ۝
وَمَنْ جَاهَدْ فَإِنَّمَا يُجَاهِدُ
لِنَفْسِهِ إِنَّ اللّٰهَ لَغَنِيٌّ غَنِيرٌ
الْعَالَمِينَ ۝
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ
أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ۝
وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَسَنًا
وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ
لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَٰهٌ مَّرْجُومٌ
فَاتَّبِعْ مَا كُتِبَ عَلَيْكَ تَعَالَوْنَ ۝
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ
فِي الصَّالِحِينَ ۝

These whom ye serve
beside Allah
they bestow not on you
your sustenance;
seek ye, therefore,
sustenance from Allah,
serve Him
and render Him
your gratitude,
for unto Him
ye shall return!

18 "You may (if you will)
reject (this) teaching;
others before you,
likewise,
spurned their teachers;
'tis incumbent
on a Messenger
only the message
to make clear."

* * * * *

19 Do they not see how
Allah originates
and then replaces?
That, indeed,
for Allah
is not difficult!

20 Say thou:
"Roam ye o'er the earth
and see how Allah
here, creates anew,
and, there, transforms
His own creation!
Indeed, Allah is
Omnipotent!

21 "Afflicts He whom He wills
and pities whom He wills;
To Him eventually,
shall ye return.

22 "Ye cannot have it
your own way on earth
or in the heavens;
nor for you is there,
beside Him,
another friend or rescuer!"

23 Those who refuse to see
the proofs of Allah's
might and grace
deny themselves My pity;
and thereby
bring upon themselves
pain and affliction.

* * * * *

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24 But no response
did his people give
except to shout:
"Slay him!
Consign him to the flames!"
But Allah saved him
from their fiery wrath!
These, in truth,
are examples
for a people
who believe!

25 He said, "Maybe,
ye have accepted,
beside The Deity
these (tribal) deities,
for mutual concord
in your daily life.
But, mind!
Eventually,
(through these)
you will deny each other
and curse
each (tribe) the other!
Simmering discord
there will be,
and none shall
help the other..."

26 Only *Lut* believed in him
and said,
"I shall go forth
to serve my Lord,
He is Almighty
He is Wise!"

27 We entrusted him
Ishaq and *Ya'qub*
and blessed his progeny
with gifts of
apostolic leadership.
He was rewarded in his
daily life
and till the end
he (was and) shall be
among the revered
patriarchs.

28 And *Lut*;

When he said to his people
"Ye have, indeed, surpassed
all precedents in crime!"

29 "Ye waylay men
and commit robberies
ye band yourselves
in gangs!"

They only answered:
"Bring thee then upon us
the wrath of Allah
if thou art
his true Envoy!"

30 He could only say:
"O Lord, Thou help me
against this evil lot!"

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31 And when Our Messengers
came to *Ibrahim*
with their glad tidings—
they said, "We shall,
in truth,
destroy that town;
its people have
transgressed all bounds."

32 He said,
"But *Lut* too is there!"
They said, "We are well aware
who all are there.
We shall rescue him and his
household, except his wife—
she shall be left behind."

33 And lo! when Our Messengers
came to *Lut*,
he was worried
and anxious for their sakes;
they said,
"Fear not thou,
nor grieve,
We shall surely
rescue thee
and thy household—
except thy wife
who will remain behind!"

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا
فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ
أَجْرَهُ فِي الدُّنْيَا وَآتَيْنَاهُ فِي الْآخِرَةِ
لَمِنَ الصَّالِحِينَ ⑤
وَلُوطُ إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَنْتُمْ
الْفَاحِشُونَ مَأْسُومُونَ بِمَا كُنْتُمْ تَعْمَلُونَ
فَمِنَ الْعَالَمِينَ ⑥
أَوَلَمْ تَكُنْ لَأَنْتُمْ وَالْبِرَّحَالِ تَفْقَهُونَ
السَّيْلَ إِنَّا كُنَّا فِي تَارِكِكُمُ الْمُنَافِقِينَ
كَانَ جَوَابَ قَوْمِهِ لَا أَنْ قَالُوا إِلَيْنَا يَكُنْ
اللَّهُ إِنَّمَنْ لَمِنَ الصَّادِقِينَ ⑦
قَالَ رَبِّ الْعُوْا عَلَيَّ الْقَوْمَ الْفَاسِقِينَ ⑧
وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى
قَالُوا إِنَّا كُنَّا نُفَكِّكُم مِّنْ هَٰذِهِ الْقَرْيَةِ
إِن أَهْلُهَا كَانُوا ظَالِمِينَ ⑨
قَالَ إِن فِيهَا لِلْأُنثَىٰ ظِلْمٌ عَظِيمٌ ⑩
فِيهَا زَوْجَانِ الْغَابِرِينَ ⑪
وَلَمَّا أَن جَاءَتْ رُسُلُنَا لُوطًا سَتَىٰ لَهُمْ
وَصَاحٌ يَوْمَ ذَرْبِهِ قَالُوا لَا تَفْخَفْ
وَلَا تَحْزَنْ إِنَّا نُنَجِّيكَ وَآهْلَكَ إِلَّا
أَمْرًا نَّكَ كَانَتْ مِنَ الْغَابِرِينَ ⑫
إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَٰذِهِ الْقَرْيَةِ
رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا
يَفْسُقُونَ ⑬
وَلَقَدْ تَرَكُنَا مَوْعَايَةً بَيْنَهُ يَقُولُ
يَعْقُوبُونَ ⑭

وَأَن تَكُنْ يَوْمًا وَقَدْ كَذَّبَ أَمْرًا مِّنْ
قَبْلِكَ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ
الْمُبِينُ ⑮
أَوَلَمْ يَرَوْا كَيْفَ يُبْدِي اللَّهُ الْخَلْقَ ثُمَّ
يُعِيدُهُ إِنَّ فِي ذَلِكَ عَلَى اللَّهِ لَسِيرًا ⑯
قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ
بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُعِيدُهُ ثُمَّ اللَّهُ يُفْصِلُ
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ⑰
يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ
وَالِلَّهِ لِقُلُوبُهُمْ ⑱
وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَٰكِنِ
الْعَمَاءُ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مَن
قُلِّي وَلَا تَسْمِعُوا
وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ
أُولَٰئِكَ سَيُعَذِّبُهُمُ اللَّهُ وَيُخَذِّبُهُمْ
لِقَائِهِمْ أَوْ يُزَكِّيهِمْ وَلَٰكِن أَكْثَرُهُمْ
فَاسِقُونَ ⑲
فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا
اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِّنَ
التَّارِكِينَ فِي ذَلِكَ لَٰكِن لَّيْلًا يَّقْرُبُ يُؤْمِنُونَ ⑳
وَقَالَ إِنَّمَا اتَّخَذْتُم مِّنْ دُونِ اللَّهِ
أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا
ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ
وَيَكُونُ بَعْضُكُمْ لِبَعْضٍ عَٰدُوًّا وَمَا أَلَمْ
تَسْمَعُوا ㉑
فَأَمَّا لُوطُ فَأَسْأَلُكَ إِنِّي مُهَاجِرٌ إِلَيْ
رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ㉒

34 "We shall, then bring down
upon the people of
this town
a doom from heaven itself
because they have
transgressed all bounds."

35 In them We have left
an example
for any people
who reflect.

- 36 And to *Madyan*
 We sent their kinsman,
Shu'aib
 He said, "O my people,
 serve ye Allah,
 keep in mind the final day,
 Indulge ye not
 in corruption.
 Spread ye not mischief
 in the land!
- 37 But they too mocked him :
 so they were engulfed
 in a cyclone
 and morning found
 their bodies
 scattered in their homes.
- 38 Likewise *'Ad* and *Thamud*—
 their ruins tell you plainly
 of what became of them :
 the devil made their deeds
 fairseeming to them—
 stood in the way
 of their right path,
 although they were farseeing!
- 39 So also with *Qarun*, *Fir'aun*
 and *Haman*.
 When *Musa* came to them
 with Our evidence
 proud of their land
 and power were they!
 But they outstripped
 Us not!
- 40 All, all of these,
 We punished
 for their sins;
 among them there were those
 upon whom came
 a shower of stones;
 others there were
 whom tornadoes
 did seize;
 still others whom
 the earthquakes swallowed;
 and others whom
 the waters drowned!
 It was not Allah
 who wronged them :
 it was they
 who wronged themselves!

- 41 Those who depend
 on others
 beside Allah
 are like the spider
 which too builds
 a shelter;
 but what shelter
 can be frailer
 than a spider's?
 Ah, would that they
 had understood!
- 42 In truth Allah is aware
 of all those
 whose help they solicit
 in various ways :
 He is Omnipotent,
 Omniscient!
- 43 These similes
 We strike for all
 but none doth understand
 except the knowledgeable.
- 44 Allah hath created
 all that is
 in the heavens
 and the earth
 with true intent.
 These are replete
 with evidence of Him
 for those who
 have the hearts to feel.

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- 45 Read out aloud
 from what has been
 revealed
 to thee as Scripture
 and establish
 (congregational) service;
 verily, regular prayers
 keep men away
 from evil and indecency.
 Besides, your foremost
 duty is
 to think of Allah constantly.
 Allah knoweth how (by this)
 ye are transformed.

- 46 And dispute not with those
who have been given
other Scriptures—
unless it be with utmost courtesy—
but (avoid argument)
with the aggressive
amongst them
and say to them :
“We do believe as much
in what has been
revealed to us
as in what
has been revealed to you.
Our Deity and yours
is one, the same,
to Him we do submit.”

- 47 That is how
We have bestowed on thee
a Scripture
and (even) those on whom
We bestowed earlier
Scriptures,
accept it—
and so do also some
from these (thy people).
’Tis only those,
who will not see
that still reject
its genuineness.

- 48 Thou hadst not read
before this
any Scripture;
nor hadst thou noted down
with thy right hand.
Had you done either,
then they might have
justly doubted.

- 49 (However), to the hearts
of those who know
(the nature of revelation)
these are signs
that need no proof.
None doth, in fact,
reject these signs
except the obstinate.

حَاقَ اللَّهُ الْكُفْرَ وَالْزُرْأَةَ وَالْزُرْأَةَ
إِنَّ فِي ذَلِكَ لَآيَةً لِّمُؤْمِنِينَ ﴿٤٦﴾
أَشْلُ مَا أَوْحَى إِلَيْكَ مِنَ الْكِتَابِ
وَأَقِمْ الصَّلَاةَ إِنَّ الصَّلَاةَ تَعْلَمُ
الْفُتُوحَ وَالنَّيْكَرَ وَلَوْلَا اللَّهُ أَكْبَرُ
وَاللَّهُ يَعْلَمُ مَا تَكْتُمُونَ ﴿٤٧﴾
وَلَا تَحْجُوا وَلَا أَهْلَ الْكِتَابِ إِلَّا الَّذِينَ
أَحْسَنُوا إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ
وَنُكُلُوا أَمْثَلُ الَّذِي أَنْزَلْنَا وَإِنَّمَا
وَالْهُنَاءُ وَالْهَيْكَلُ وَاجِدٌ وَنَحْنُ لَهُ
مُسْلِمُونَ ﴿٤٨﴾

وَكُلُّكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ
أَنبَأَهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ تَحْتَ
مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا
الْكَاذِبُونَ ﴿٤٩﴾
وَمَا كُنْتَ تَسْمَعُ مِنْ قَبْلِهِمْ مِنْ كِتَابٍ
وَلَا يُؤْمِنُونَ بِهِ إِلَّا أَنْزَلْنَا إِلَيْكَ
الْكِتَابَ فَالَّذِينَ كَفَرُوا مِنْهُمْ
أُولَئِكَ هُمُ الرَّاغِبُونَ إِلَى الْعَذَابِ
وَالَّذِينَ آمَنُوا مِنْهُمْ
وَأَقَامُوا الصَّلَاةَ وَالَّذِينَ
آتَوْا الزَّكَاةَ وَالَّذِينَ آمَنُوا
بِآيَاتِنَا هُمُ السَّامِعُونَ ﴿٥٠﴾

وَرَأَى مَدِينًا مَخْرُوجَةً
يَقُولُوا عِبَادُ اللَّهِ إِنَّ الْيَوْمَ الْيَوْمَ
وَلَا تَقْعُوا فِي الزُّرْأَةِ مَفْسِدِينَ ﴿٤٦﴾
فَكَذَّبُوهُ فَأَخَذَهُمُ الرَّجْفَةُ فَأَصْبَحُوا
فِي دَارِهِمْ جُثِيمِينَ ﴿٤٧﴾
وَعَادُوا وَآمَنُوا وَكَذَّبُوا لِكُلِّ
مَسْكِينَةٍ وَكَرِهَتْ لَهُمُ الشَّيْطَانُ
فَصَدَّ عَنْ السَّبِيلِ كَالْوَالِدَيْنِ
وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ
جَاءَهُمْ قُرْآنٌ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا
فِي الْزُرْأَةِ وَكَانُوا سَاقِطِينَ ﴿٤٨﴾
فَكُلًّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ
عَلِيٌّ وَحَاجِبٌ وَمِنْهُمْ
الْقَبِيضَةُ وَمِنْهُمْ مَنْ خَسَفْنَا
وَمِنْهُمْ مَنْ أَعْرَفْنَا وَمَا كَانُ
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٩﴾
مَنْ لَمْ يَكُنْ مِنَ الَّذِينَ
أُولَئِكَ كَانُوا مِنَ الْعَالَمِينَ
وَلَنْ أَدْرِي الْيَوْمَ لَيْسَ الْعَالَمِينَ
لَوْ كَانُوا يَعْلَمُونَ ﴿٥٠﴾
إِنَّ اللَّهَ يَعْلَمُ مَا يُكْتُمُونَ مِنْ
وَمِنْهُمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٥١﴾
وَمَا كَانُوا يَنْفَعُونَ لِمَا كَانُوا
يَعْمَلُونَ إِلَّا الْعَالَمِينَ ﴿٥٢﴾

- 50 They (continue still to)
say,
“Why are not miracles
bestowed
on him by his Lord?”
Say thou, “Allah alone
performeth miracles;
I am naught
but a plain warner.”

51 Is it not sufficient
for them
that We reveal to thee
a Scripture which
you read to them?
Verily, in that lies
the grace of Allah
and a constant reminder
for a people
who believe

6 *** 146

52 Say: "Allah is sufficient
between me and you,
He knows all
in heaven and earth.
And those who
believe falsely
and elude Allah
'tis they who are
the losers."

53 They defy thee to hasten
punishment?
If the time for it
had not been fixed,
it would by now
have come upon them.
It will, indeed,
descend on them
when they are least prepared.

54 They defy thee
to hasten punishment!
Hell itself shall then
engulf these obdurates!

55 Then will punishment
descend from 'bove their heads,
ascend from 'neath their feet,
as if to say,
"Enjoy the consequences
of your deeds!"

56 O ye who serve Me,
and have faith!
My earth is vast—
serve ye none but Me!

57 All those who live
must taste of death
and then to Us
must they return!

58 And those who display faith
and strive towards
righteousness,
We shall provide for them
retreats in lofty gardens,
with streams that flow
beneath,
for their abodes.
Ah! fit rewards
for those who strive.

59 Those who persevere
and trust their Lord.

60 How many beasts there are
who carry no provision
for themselves.
'Tis Allah who feeds them
and you.
He sees, He knows!

61 If thou shouldst ask them,
"Who made the heavens
and the earth?
Who harnessed the sun
and the moon?"
They will answer (blankly):
"Allah".
How then can they
be free (of His domain)?

62 Allah provides abundantly
or limits sustenance
for His servants
as He wills.
He is, o'er all things,
Omnipotent.

- 63 If thou wouldst
ask them,
"Who is it that
sends down rain
from the sky?
Who doth rejuvenate
the earth
when it is dead?"
They will answer
(blankly): "Allah!"
Say thou,
Praised be Allah!
Ah, most of them
they do not think!

7 *** 147

- 64 Life here is nothing but
fatuous frivolity!
Compared to this
the ultimate abode
offers life, indeed!
O, if they only knew!
- 65 When they embark,
with fervent earnestness,
they call on Allah; but
when He brings them back
safe to land,
they worship other deities

- 66 Ungratefully
forsaking Him
and revelling
in wanton ease!
But soon,
soon they shall know!

- 67 Do they not see what peace
We have bestowed
upon their sanctuary
while all around
the people are
despoiled?
Will they then
continue to believe
in their false idols
and ignore Allah's bounty?

أَلَمْ يَكْفُرُوا أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ
فَيُحْلِلُ لَكُمْ مَا فِي ذَٰلِكَ لَكُمْ حِمَّةٌ وَ
ذَكَرَ الْقَوْمُ ثَوْبُونٌ ﴿٧٠﴾

قُلْ كُلٌّ بِأَلَدِي يَسْتَوِي وَبَيْنَكُمْ وَسَيِّدُ الْوَعْدِ
كَأَنِّي أَنزَلْتُ مِنَ الْبَرِّ نَارًا وَالَّذِينَ
يُتْلُونَ الْقُرْآنَ لَا يَأْتِيهِمْ إِلَّا جِلْمٌ أَلَمْ يَكْفُرُوا
وَيَسْجُدُونَكَ بِالْعَدَابِ وَلَا يَأْتِيهِمْ إِلَّا
جِلْمٌ أَلَمْ يَكْفُرُوا ﴿٧١﴾

يَسْجُدُونَكَ بِالْعَدَابِ وَلَا يَأْتِيهِمْ إِلَّا
جِلْمٌ أَلَمْ يَكْفُرُوا ﴿٧٢﴾

يَسْجُدُونَكَ بِالْعَدَابِ وَلَا يَأْتِيهِمْ إِلَّا
جِلْمٌ أَلَمْ يَكْفُرُوا ﴿٧٣﴾

أَلَمْ يَكْفُرُوا أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ
فَيُحْلِلُ لَكُمْ مَا فِي ذَٰلِكَ لَكُمْ حِمَّةٌ وَ
ذَكَرَ الْقَوْمُ ثَوْبُونٌ ﴿٧٠﴾

قُلْ كُلٌّ بِأَلَدِي يَسْتَوِي وَبَيْنَكُمْ وَسَيِّدُ الْوَعْدِ
كَأَنِّي أَنزَلْتُ مِنَ الْبَرِّ نَارًا وَالَّذِينَ
يُتْلُونَ الْقُرْآنَ لَا يَأْتِيهِمْ إِلَّا جِلْمٌ أَلَمْ يَكْفُرُوا
وَيَسْجُدُونَكَ بِالْعَدَابِ وَلَا يَأْتِيهِمْ إِلَّا
جِلْمٌ أَلَمْ يَكْفُرُوا ﴿٧١﴾

يَسْجُدُونَكَ بِالْعَدَابِ وَلَا يَأْتِيهِمْ إِلَّا
جِلْمٌ أَلَمْ يَكْفُرُوا ﴿٧٢﴾

يَسْجُدُونَكَ بِالْعَدَابِ وَلَا يَأْتِيهِمْ إِلَّا
جِلْمٌ أَلَمْ يَكْفُرُوا ﴿٧٣﴾

يَسْجُدُونَكَ بِالْعَدَابِ وَلَا يَأْتِيهِمْ إِلَّا
جِلْمٌ أَلَمْ يَكْفُرُوا ﴿٧٤﴾

- 68 And who doth greater wrong
than he who attributes
a lie to Allah
or falsifies the truth
which comes to him?
What place but hell
can be a fit abode
for such maligners?

- 69 But those who strive
towards Us, to them
We show the path to Us:
indeed, Allah is ever
with the righteous!

*

SURA : RŪM

In the Name of Allāh the Rahīmān the Rahīm

1 *** 148

ALIF! LAM! MIM!

(O MUHAMMAD!)

2 ('Tis true that)

Rum has been overwhelmed

3 In a neighbouring land;

but—(do not thou lose heart)—
despite defeat,
they shall be conquerors

4 In a decade—

or more, or less—
as Allah wills.

Then will the faithful
rejoice

5 By the grace of Allah.

He helps whom He wills.
He is the Sovereign,
He the Merciful.

6 This is Allah's promise

and Allah doth not
go back from His promises;
but most men
do not realize.

7 They are aware

of only what is obvious
at the moment;
heedless of what
for them
is yet to come.

8 Do they never, never ponder
among themselves?

Truly Allah hath not created
the heavens and the earth
and all that is between
except with clear design
and definite plan in time!

And still a vast majority
of men
deliberately ignore
the very existence
of Allah!

9 Do they not journey

o'er the land
and themselves see
the end which came
to others who preceded them?
Mightier they were—
they tilled the land
and built upon it
more than these have built!
To them too came their Prophets
blazoning the signs of Allah.
Allah did not wrong them
they wronged themselves!

10 O! how evil will the end be

of evildoers
who spurn
the signs of Allah
and even scoff at them!

2 *** 149

11 Allah originates creation,

He doth revive,
He doth resuscitate;
and, finally,
ye shall to Him return!

12 When retribution faces them
these evil-doers will despair:

13 Those whom they deify
shall themselves be helpless
and these
shall not be able to
dissociate themselves
from those
false deities!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 14 And when the hour
faceth them
they shall be
clearly distinguished :
- 15 Those who believed
and strove to do good deeds
for them the gardens of delight !
- 16 But those who spurned,
and did reject Our testament,
of justice ultimate,
shall be encircled
in affliction . . .
- 17 Allah is glorified
when ye do fall asleep
and when ye awake refreshed.
- 18 His law prevails
in heaven and on earth,
at eventide
and when ye witness noon.
- 19 Brings He forth
the living from the dead.
Transformeth He
the living into dead.
He wakeneth the earth
which has been lying dead !
And that is how
He will awaken you.

3 *** 150

- 20 Among His miracles is this :
He made you
out of inert earth
and yet,
as human beings,
ye are mobile—
o'er the earth ye spread.
- 21 Another of His miracles
is this :
He made ye complementary
to each other
so that ye may comfort
one another.
And He endowed between you
sympathy, compassion !

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ
تُرْجَعُونَ ﴿١٤﴾
وَيَوْمَ يَقُومُ السَّاعَةُ يُبْسِلُ الْمُخْرَجُونَ
وَأَمْكِنُ الْمُتَحَرِّينَ شَرَّكَاءَ لَهُمْ شَقَّعُوا
وَكَاؤُا يُشْرِكُوا بِهِمْ لَقَدْ أُفْرِغَ
وَيَوْمَ يَقُومُ السَّاعَةُ يُبْسِلُ الْمُخْرَجُونَ
وَأَمْكِنُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
فِي رَوْحَةٍ يُتَحَرَّرُونَ ﴿١٥﴾
وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
وَلِقَائِ الْإِلَهِ الرَّحْمَنِ فَأُولَئِكَ فِي الْعَذَابِ
مُخْتَلِفُونَ ﴿١٦﴾
فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ
وَلَهُ الْحُكْمُ فِي السَّمَوَاتِ وَالْأَرْضِ وَ
عَرِشًا وَجِيدٌ عَلَى الْأَرْضِ
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ
مِنَ الْحَيِّ وَيُخْلِقُ مَا يُرِيدُ بَعْدَ مَوْتِهِمْ
كَذَلِكَ تُصْرَفُونَ ﴿١٧﴾
وَمَنْ يَلْبِسْ أَنْ خَلَقَهُمْ مِنْ تَرَابٍ ثُمَّ
إِذَا أَنْتُمْ بِهِ تَنْتَبِهُونَ ﴿١٨﴾
وَمَنْ يَلْبِسْ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ
أَزْوَاجًا لِيَتَفَافَهُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ
بُرُودًا وَزُرْعَةً وَأَنْ فِي ذَلِكَ لَآيَاتٍ
لِقَوْمٍ يَعْقِلُونَ ﴿١٩﴾
وَمَنْ يَلْبِسْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ
وَأَخْرَجَ مِنْهَا الْيَبْرُوتَ وَالْأَنْدَادَ
فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٠﴾

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ
تُرْجَعُونَ ﴿١٤﴾
وَيَوْمَ يَقُومُ السَّاعَةُ يُبْسِلُ الْمُخْرَجُونَ
وَأَمْكِنُ الْمُتَحَرِّينَ شَرَّكَاءَ لَهُمْ شَقَّعُوا
وَكَاؤُا يُشْرِكُوا بِهِمْ لَقَدْ أُفْرِغَ
وَيَوْمَ يَقُومُ السَّاعَةُ يُبْسِلُ الْمُخْرَجُونَ
وَأَمْكِنُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
فِي رَوْحَةٍ يُتَحَرَّرُونَ ﴿١٥﴾
وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
وَلِقَائِ الْإِلَهِ الرَّحْمَنِ فَأُولَئِكَ فِي الْعَذَابِ
مُخْتَلِفُونَ ﴿١٦﴾
فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ
وَلَهُ الْحُكْمُ فِي السَّمَوَاتِ وَالْأَرْضِ وَ
عَرِشًا وَجِيدٌ عَلَى الْأَرْضِ
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ
مِنَ الْحَيِّ وَيُخْلِقُ مَا يُرِيدُ بَعْدَ مَوْتِهِمْ
كَذَلِكَ تُصْرَفُونَ ﴿١٧﴾
وَمَنْ يَلْبِسْ أَنْ خَلَقَهُمْ مِنْ تَرَابٍ ثُمَّ
إِذَا أَنْتُمْ بِهِ تَنْتَبِهُونَ ﴿١٨﴾
وَمَنْ يَلْبِسْ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ
أَزْوَاجًا لِيَتَفَافَهُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ
بُرُودًا وَزُرْعَةً وَأَنْ فِي ذَلِكَ لَآيَاتٍ
لِقَوْمٍ يَعْقِلُونَ ﴿١٩﴾
وَمَنْ يَلْبِسْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ
وَأَخْرَجَ مِنْهَا الْيَبْرُوتَ وَالْأَنْدَادَ
فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٠﴾

*Verily, in these
His signs are manifest
for a people who reflect !*

- 22 Among His miracles
are these :
Creation of the heavens
and the earth ;
the variegated patterns
of your languages ;
the different
colour-tones
of your complexions !

*Verily, in these
His miracles are manifest
for all mankind !*

23 And of His miracles

is your sleep
at night
and at early dawn;
your endeavour in
the search for livelihood
provided by His grace!

*Verily, in these
His miracles are manifest
for those who
possess ears to hear!*

24 Among His miracles :

He makes you see
the lightning,
inspiring you
with fear and with hope!
He sends down
from the clouds
the rain
which enliveneth
the deadened earth!

*Verily, in these are miracles
for those
who have intelligence!*

25 And, among His miracles

is this :
the heavens and the earth
stand at His beck and call!
And when He calleth you
by a single call
from the earth,
forthwith,
life ye quit!

26 All that is in the heavens

and the earth
is constantly engaged
in serving Him!

27 He doth originate

He doth revive, resuscitate,
with ease;
He is above comparison
with anything
in heaven and on earth,
He is the Sovereign,
He is the Wise!

4 *** 151

28 Consider an example

from midst yourselves :
Do you treat as partners
those who depend on you?
Do ye share with them
as equals
whatever We bestow on you?
Do ye give them
as much deference
as ye give each other?
Thus do We illustrate
in detail
to those who understand!

29 Nay, those who commit wrongs

are led astray
by their own selfish wants;
and
because, they do not think!
But who can guide
those whom Allah
leads astray
and who can lend them aid?

30 Keep thy face therefore

steadfastly,
towards the (simple) faith
adopted by the *Hanifs* :
the mould of Allah
in which
He has moulded man
(is best);
the laws of His creation
are not variable;
that is the only reckoning
that doth not change!
But most men do not know!

31 Turn thou, in all humility,

to Him;
keep thou Him in mind,
fulfil thy duties
and, by no means, be
among the deifiers!

32 (Or among) those who

fragmentate the Truth
and become sects;
each boasting in his share!

- 33 When harm
doth even touch these men,
they call upon their Lord
and cringe before Him.
But when His mercy
they as much as taste,
a group among them turns
to other deities than Allah.
- 34 Disowning what
We have bestowed on them;
"Well, well, enjoy yourselves.
in time you'll come to know!"
- 35 Have We sent to them
aught that would justify
what they associate
with Him?
- 36 When grace, bestowed by Us,
these people taste
they tend to boast.
But when they meet
with hardships
as an outcome of
their own past deeds
they do resent!
- 37 Do they not see
that Allah
enlargeth or restricteth
life's provision
as He (in justice) wills?

*Verily, in these are miracles
for a people that perceives!*

* * * * *

- 38 And give to those of kin
their dues
and to the silent poor,
as also to
the homeless way farer;
that is best
for those who hope
to face Allah,
they, indeed, will be
among the prosperous.

وَمَنْ إِلَهُهُم مَّا مَكَرَ بِالْأَيْلِ وَاللَّهْمَارِدِ
إِنَّمَا كُفِّرُوهُمْ قَدْ نَفَعَهُمْ إِنْ فِي ذَلِكَ
لَآيَاتٌ لِّقَوْمٍ يَعْلَمُونَ ٥
وَمَنْ إِلَهُهُم مَّا مَكَرَ بِالْأَيْلِ وَاللَّهْمَارِدِ
وَيَنْزِلُ مِنَ السَّمَاءِ مَاءٌ فَيُخْرِجُ بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا إِنْ فِي ذَلِكَ لَآيَاتٌ لِّقَوْمٍ
يَعْلَمُونَ ٦
وَمَنْ إِلَهُهُم إِنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ
يَا مَرْيَمُ تَكُونُ إِذَا دَعَاكَ دُخَانٌ مِّنَ
الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ٧
وَلَكِنَّ مَن فِي السَّمَوَاتِ وَالْأَرْضِ كُلِّ
لَهُ عَابِدُونَ ٨
وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ
وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَى
فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ٩
عَرَبَ لَكُمْ وَعَلَى مَن أَنْتُمْ كُفْرًا هَلْ
لَكُمْ مَن تَتَّبِعُونَ أَنبَاءَكُمْ مِّنْ قُرْآنِهِ
فِي مَا نَزَّلْنَا كُفْرًا فَانْتُمُوعُونَ سَوَاءٌ
عَلَيْكُمْ هُوَ أَوْ تُخَفِّفُوهُمْ أَلَيْسَ لَكُمُ الْكُفْرُ
لَقَدْ جِئْتُمُ الْإِلَاحَ لِقَاءً يُفَعِّلُونَ ١٠
بَلِ السَّجَّةُ الْبَاطِلِ قَالُوا هَؤُلَاءِ هُمُ الْبَاطِلُ
عَلَيْهِمْ قَعْنُ يَهْدِي مَن أَهْلَى اللَّهُ
وَمَا لَهُمْ قَوْمٌ تُبَوِّسُونَ ١١
فَأَنذَرْتُكُمْ نَارًا تَلَظَّى وَلَئِنْ أَفْطَرْتُ
اللَّهُ لَئِنْ كَفَرَ النَّاسُ عَلَيْهَا لَا تَبْدِيلَ

- 39 What ye invest in usury,
to draw the wealth of others,
does not add to your investment
with Allah.
But that which ye invest
in charity,
for pleasing Allah only,
will be returned to you
twice over!

* * * * *

40 Allah it is who creates you
 He doth nourish you
 He causes you to die
 He wakens you to life :
 Is there one
 whom ye associate with Him
 who can do aught of this?
 May He be glorified!
 Far above is He
 from those that they
 associate with Him!

5 *** 152

41 Destruction doth come
 by land and sea
 to make men taste
 the consequences
 of their deeds,
 and, haply,
 they will modify
 their ways.

42 Say thou :
 "Travel ye o'er the earth
 and see
 what was the fate of those
 who were
 in advance of you—
 the vast majority of them
 were naught but pagans!

43 Set thou then thy face
 towards the eternal faith,
 before there comes
 the irrevocable hour of Allah
 in which ye shall be sifted :

44 He who is slothful,
 for him slothfulness. . .
 and they who do the right
 will, for themselves,
 prepare a prosperous place.

45 For He rewards abundantly
 those who have faith
 and do the right.
 He loveth not the faithless!

46 Among his miracles is this :
 He doth make the winds to blow
 to bring glad tidings
 and the scent of His
 benevolence!
 The barks sail at His bidding
 to enable you
 to seek His bounty
 and, perhaps, be grateful!

47 Indeed, indeed!
 We sent before thee,
 several Messengers
 to their respective peoples;
 they emphasized to them
 these signs (these miracles).
 We punished those
 who paid no heed.
 But, as a right they earned
 from Us,
 We helped the men of faith!

48 Allah it is
 who doth raise the wind,
 uplifteth He the clouds,
 and, as He pleaseth,
 spreadeth them on high!
 Then they are crushed
 and lo! you see the rain
 falling from their midst!
 And when He showers it
 on whom He wills
 among His servants,
 lo! they are filled
 with hope!!

49 Although, before it came to them,
 they had foreseen despair.

50 Behold ye then
 the unfolding of His grace—
 how He enliveneth
 the earth
 after its demise . . .
 That is how, indeed,
 He quickeneth the dead!
 Verily, He is Omnipotent!

51 But if We send
the searing wind
and their fields
are yellow, barren. .
lo! they are led astray
and are undutiful. .

52 Thou canst not make
the dead to hear
nor can the deaf
hear thy call
when they, deliberately,
do turn their back!

53 Thou canst not lead
the blind
back from their strays—
none will hear, except,
those who perceive
Our evidence
and so submit!

6 *** 153

54 Allah it is
who creates you weak,
then, after weakness,
He makes you strong,
then, after strength,
makes you infirm, grey. .
He creates as He wills
He is the Wise,
the Omnipotent!

55 And on the appointed day
when there faces them
the moment (of awakening),
the wicked, they will swear:
"O! We have hardly
lived an hour!"
Thus have they oft
deceived themselves. . .

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ تَغِيرُ سَحَابًا
فَيَبْسُطُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ
كَيْسًا فَكُفْرَى الْوَدْقِ يَخْرِجُ مِنْ خِلَالِهِ
قَوَاقِدَ أَصَابِيهِمْ مَنْ يَشَاءُ مِنْ عِبَادِهِ

لِذَٰلِكَ هُمْ يُسْتَعْتَبُونَ ﴿٥١﴾

وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يُنْزَلَ عَلَيْهِمْ

رَبَّنَا فَلَيْسَ كَلِمَتَيْنِ ﴿٥٢﴾

فَإَنْظُرْ إِلَى آثَرِ رَحْمَتِ اللَّهِ كَيْفَ يُخَيِّ

الرَّحِيمُ بَعْدَ مُوَيْهَا إِنَّ ذَلِكَ لَمُنْجَى

الدُّنْيَا وَهُوَ عَمَلٌ كُلِّ قَوْمٍ قَدِيرٌ ﴿٥٣﴾

وَلَقَدْ أَرْسَلْنَا رِجَالًا نُوهِدُوا مَضْجَعًا

لَقَدْ كُنَّا مِنْ بَعْدِهِمْ مُنْظَرُونَ ﴿٥٤﴾

فَأَنذَرْنَا أَمْثِلَ الْغَايَةِ وَمَا لَكُم مِّنْ تَوَّابٍ

إِلَّا بَلَاءٌ أَوْ أَوَّلَ مَدِينَةٍ ﴿٥٥﴾

وَمَا أَنْتَ بِهَادٍ الْعُمَى عَنْ ضَلَالَتِهِمْ

إِنَّ تَوَّابَهُمْ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ

مُسْلِمُونَ ﴿٥٦﴾

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ

جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ

جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَكَيْفَ بَيِّنَةٍ

يَعْلَمُ مَا يَشَاءُ وَهُوَ الْعَزِيزُ الْقُدِيرُ ﴿٥٧﴾

وَيَوْمَ تَقُومُ السَّاعَةُ يُعْلِمُهُ الْمُجْرِمُونَ

مَا لَكُمْ أَغْرَسَاءُ كَذَٰلِكَ كَانُوا يُفَكَّرُونَ ﴿٥٨﴾

وَكُلَّ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ

لَقَدْ آتَيْنَاهُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ

فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنْ كَرِهْتُمْ لَا

تَعْلَمُونَ ﴿٥٩﴾

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ
ثُمَّ يُعِيدُكُمْ ثُمَّ يُجْعِلُكُمْ هَلًا مِنْ
شَرِّ مَا كُنْتُمْ تَعْمَلُونَ ﴿٥١﴾ وَذَٰلِكُمْ
مِنْ قَبْلُ ۚ سُبْحَنَهُ وَتَعَالَى عَمَّا
يُشْرِكُونَ ﴿٥٢﴾

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ مَا كَشَفَتْ

أَيْدِي النَّاسِ لِيَدَيْهِمْ يُغْضُ الْإِلَٰهُ

عَمَلَهُمُ اللَّهُمَّ يَرْجِعُونَ ﴿٥٣﴾

فَلْيَسْمُؤُوا فِي الْأَرْضِ فَانظُرْ كَيْفَ

كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ ۚ كَانَ

أَكْثَرُهُمْ فَتَنِينَ ﴿٥٤﴾

فَأَعِدُوا لَهُمْ أَفْئِدَةً لِلَّذِينَ الْغَايَةِ مِنْ قَبْلُ

أَنْ يَأْتِي يَوْمَهُمْ لَا مَرَدَ لَهُ مِنَ اللَّهِ

يَوْمَئِذٍ يُصْعَقُونَ ﴿٥٥﴾

مَنْ تَقَرَّ قَعْلًا وَقَفَّرًا ۚ وَمَنْ عَمِلَ

صَالِحًا فَلَا نُفْيُهُمْ يَوْمَئِذٍ ﴿٥٦﴾

لِيُخَيِّرَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

مِنْ فَضْلِهِ ۚ إِنَّهُ يُحِبُّ الْكَافِرِينَ ﴿٥٧﴾

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ تَغِيرُ سَحَابًا

وَلِيُخَيِّرَ قَوْمَهُمْ مِنْ رَحْمَتِهِ وَلِيُخَيِّرَ

الْقَوَامَ بِأَمْرِهِ وَلِيُخَيِّرَ أَوْسَاقَهُمْ

وَلِيُخَيِّرَ تَشْكُرُونَ ﴿٥٨﴾

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى

قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَاسْتَفْتَنَاهُمْ

مِنْ الَّذِينَ آمَنُوا وَكَانَ حَقًّا عَلَيْنَا

نُفَعَالُ الْمُؤْمِنِينَ ﴿٥٩﴾

56 But those of knowledge
and of faith,
they will observe,
"Ye have, indeed,
lived till the day
of waking
ordained for you by Allah;
for this, in truth,
is your day of waking!
But ye, ye did not realize."

57 And at that moment
no apology
will profit those
who transgressed,
nor shall they have a chance
to make amends.

كَذَلِكَ يَطْمَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ
لَا يَعْلَمُونَ ﴿٥٧﴾
فَأَصْبَحُوا رِجَالًا وَأَعْدَاءُ اللَّهِ هُنَا
الَّذِينَ لَا يُؤْمِنُونَ ﴿٥٨﴾

يَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا أَمْثَلُ رِجَالٍ
وَلَا هُمْ يُسْعَتُونَ ﴿٥٧﴾
وَلَقَدْ خَرَقْنَا الْفَافَ فِي هَذَا الْقُرْآنِ
مِنْ كُلِّ مَثَلٍ وَلَنْ رَجَعَهُمُ إِلَى كَيْفَتِهِمْ
الَّذِينَ كَفَرُوا إِنَّهُمْ لَا يُصْلَحُونَ ﴿٥٨﴾

58 Verily,
We have coined for men,
in this Qur'an,
so many similes!
But if thou wert
to point to them,
the actual evidence,
they who shun the truth
will only say :
"Thou art deluded!"

60 But do thou persevere
with patience!
Allah's promise
will come true.
Let not those
who doubt
drive thee to despair!

59 That is how Allah
imprints the hearts
of those who have
no knowledge.

*



SURA : LUQMAN

In the name of Allāh the Rahīmān the Rahīm

1 *** 154

ALIF! LAM! MIM!

(O MUHAMMAD!)

2 These are gleanings
from the Book of Wisdom :

3 Guidance and grace
for those
who would themselves
be gracious;

4 For them who
stand fast to their duties;
who free themselves
from obligations;
and who,
to their future,
look with confidence.

5 To such comes guidance
from their Lord :
for them is all prosperity.

6 There is among the people
one who barter
a distorted version
(of the Book)
in order to mislead
those of little knowledge
from the path of Allah—
and to subject it
to ridicule,
For such shall be
disgracing chastisement!

7 And when
the verses We reveal
are read to him,
disdainfully,
he turns his back
as if he had not heard—
as though he were but deaf!
Convey to him the tidings
of infliction and of pain.

8 But those who do believe
and righteously behave,
for them are gardens
of felicity

9 Wherein they shall abide—
Allah promiseth in truth :
He is Sovereign,
He is Wise...

10 He made the firmament
without pillars
visible to you
and set upon the earth
the stable hills
for you to scour—
filled them with animals
of various kinds. . .
We sent down from the sky
the rain
and made it nourish
symbiotic life
of myriad noble kinds.

11 All this
Allah hath created :
show Me
what has been made
by those beside Him.
Nay, nay,
these transgressors,
evidently,
have been led astray.

2 *** 155

12 To *Luqman*
We gave wisdom :
"Be grateful to Allah :
for he who is grateful
doth good unto himself;
but if he is ungrateful
(he wrongs himself) :
Allah is Self-sufficient
Above all gratitude!"

3 *** 156

- 20 Do ye not see
 how Allah hath harnessed
 all things
 in heaven and earth
 to serve you?
 And how He has
 bestowed on you
 all blessings
 visible and those unseen?
 And yet there are people
 who dispute regarding Him
 without knowledge,
 without cause,
 and, without a Scripture
 to support!
- 21 And when they are advised
 to act according to
 what Allah hath ordained—
 they say, “No!
 We shall only follow
 the path our fathers tread!”
 What! even if
 the devil led you
 on that path to hell?!
- 22 Ah! he who bends his head
 to Allah and does good
 he has caught the rope
 that leads to safety
 and to Allah
 he entrusts
 all his affairs.
- 23 But he who still denies,
 let not his stubbornness
 grieve thee.
 To Us is his return
 and We shall make him know
 what he had done.
 Allah, indeed, is Knower
 of the heart’s content.
- 24 Transient pleasure
 We allow them,
 then, We pull them up
 towards their severe doom!

- 25 If thou shouldst ask them,
 “Who hath made
 the heavens and the earth?”
 they will answer, “Allah”.
 Say thou, Glory be to Allah!
 For (even that)
 most men do not know!
- 26 For Allah is all that is
 in heaven and earth,
 and He is Self-sufficient,
 worthy of subservience!
- 27 If all the shrubs on earth
 were mobilized for pens
 and all the oceans,
 re-filled seven times,
 (were used for ink)
 the glory of Allah
 could not be inscribed!
 For, Allah doth surpass
 all wisdom!!
- 28 Neither We create you
 nor do We raise you
 (from the earth)
 except as individuals
 with limited capacities
 Allah alone doth hear all
 Allah alone doth see all.
- 29 Do you not see
 that it is Allah
 who evokes the darkness
 out of light
 and who makes light emerge
 from out of darkness?
 He keeps the sun and moon
 in harness,
 each running on due time?
 And, verily, He is aware
 of what ye do!
- 30 This is because
 Allah alone is Trustworthy
 and those you pray to,
 in His stead, are false.
 He alone is Lofty
 He alone is Great!

4 *** 157

- 31 Do you not see
how the barges
sail upon the seas
with Allah's grace
so that ye may
His wonders see?

*These, indeed, are signs
for all who persevere
and render thanks.*

- 32 When they are in the midst
of waves that arch above them
they earnestly profess
their faith.
But when He rescues them
to safety and dry land,
among them some
do compromise—
None but the ingrate renegades,
deny Our signs!

- 33 O people!
pay ye heed to Him
who is your Lord
and fear the day
when fathers shall not
help their sons
nor sons shall be of any use
to fathers!
Verily, what Allah promises
comes true;
so, do not be deceived
by the fleeting present moment;
nor, let others fool you,
about Allah,
through your pride!

- 34 With Allah alone
is knowledge of
the hour of (your death);
He sends down rain
when He doth please;

مَا خَلَقَكُمْ وَلَا يَحْيِيكُمْ إِلَّا نُفْسٌ
وَاحِدَةٌ ۚ إِنَّ اللَّهَ بَصِيرٌ
الْبَصِيرُ ۝
الَّذِينَ يَكْفُرُونَ بِاللَّهِ
وَيَكْفُرُونَ بِرُسُلِهِ
يَكُونُوا فِي أَرْحَابٍ
بِاسْمِ اللَّهِ يَكْفُرُونَ
إِلَىٰ اللَّهِ يَكْفُرُونَ ۝
الَّذِينَ يَكْفُرُونَ بِاللَّهِ
وَيَكْفُرُونَ بِرُسُلِهِ
يَكُونُوا فِي أَرْحَابٍ
بِاسْمِ اللَّهِ يَكْفُرُونَ
إِلَىٰ اللَّهِ يَكْفُرُونَ ۝

الَّذِينَ يَكْفُرُونَ بِاللَّهِ
وَيَكْفُرُونَ بِرُسُلِهِ
يَكُونُوا فِي أَرْحَابٍ
بِاسْمِ اللَّهِ يَكْفُرُونَ
إِلَىٰ اللَّهِ يَكْفُرُونَ ۝

الَّذِينَ يَكْفُرُونَ بِاللَّهِ
وَيَكْفُرُونَ بِرُسُلِهِ
يَكُونُوا فِي أَرْحَابٍ
بِاسْمِ اللَّهِ يَكْفُرُونَ
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إِلَىٰ اللَّهِ يَكْفُرُونَ ۝

He knows the secret
of the womb;
and no man knows
how he will fare
on the morrow:
nor can he ever know
where he will die...
Allah alone has knowledge
He alone sees all!

*

SURA : SAJDA

In the Name of Allāh the Rahīmān the Rahīm

1 *** 158

ALIF! LAM! MIM!

(O MUHAMMAD!)

- 2 The revelation of this Book
is, undoubtedly,
from the Lord
of all communities!
- 3 Do they say,
"He doth himself invent?"
Nay, nay!
It comes, in truth,
from thy Lord,
so that,
thou mayest warn
a people unto whom
no warner came before
to guide them.
- 4 Allah it is who made
the heavens and the earth
and all that is between
in six stages
His reign He then
established over all.
There is none beside Him
to befriend you!
None to intercede!
Do ye not understand?!
- 5 His wisdom doth envelop
heaven and earth;
everything evolves
according to His law
in a Day
the duration of which
is equal to
a thousand years
according to your reckoning.
- 6 Because—He is the Knower
of all things
unseen and visible.
He is the Sovereign,
the Benevolent!

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- 7 He it is who
perfects all creation—
from clay He hath made man!

- 8 Continueth He man's progeny
through semen—
drops of water mean!

- 9 He then moulds it
into shape
and breathes therein—
His inspiration.
He gives you hearing, sight,
and feeling!
You can never render
enough gratitude!

- 10 (And yet), they say:
"When we have become
(as lifeless as the) dust
will He regenerate
(even) us?!"
How they deny their Lord
when (every moment)
they are face to face
with Him!!

- 11 Tell them that (even if)
death's angel were himself
to hold you in his hands
you could (even then)
return towards your Lord!

2 *** 159

- 12 Couldst thou be present
thou wouldst witness
these erring men,
with their dejected faces
plead before their Lord:
"Our Lord! we now
can see and hear!
Return Thou us (to life)
and we shall do the right,
indeed, we now do understand!"

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13 If We had had Our way,
all living beings
would be guided!
But what I said
is but too true:
I shall fill all hell
with men and jinn!

14 Taste ye then the terror
of this day to which
you paid no heed . . .
We too pay no heed to you. . .
taste ye now
the lingering agony
for what ye had engaged in!

15 They alone believe
Our testaments
who, when they are reminded
of them,
acquiesce in all humility
striving to obey!
They are not of those
who, in their pride,
disdain!

16 When rising from their beds
they call upon their Lord
with fear and hope
and, from what
We have given them
they spend on others.

17 None can foresee
what sight's delight
lies in store for them,
in compensation
for their deeds.

18 Is he, who doth believe,
to fare no better
than the ones who err?
There can be no comparison!

19 For those of faith
and righteous conduct
there shall be
gardens of felicity—
bestowed on them
for their good deeds.

وَلَوْ تَرَىٰ إِذِ الْمُعَذِّبُونَ نَاكِسًا وَرُؤُوسِهِمْ
عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا
فَاَرْجِعْنَا لَعَلَّنا صَالِحًا اِنَّا مُؤْمِنُونَ ﴿١٣﴾
وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هَدْيًا
لٰكِن سَخَّرَ الْقَوْلَ لَوِيٍّ لَّمَّا كَفَّرَتْهُمْ

مِنْ الْجَنَّةِ وَالنَّارِ اَجْمَعِينَ ﴿١٤﴾
قُلْ دُوًّا يَمَّا لَيْسَ لَكُمْ لِقَاءُ يَوْمِكُمْ
هٰذَا اِنَّا لَنُصِيبُكُمْ وَدُوًّا عَذَابٍ
اُخْلِلْ بِمَا لَكُمْ تَعْمَلُونَ ﴿١٥﴾
اِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ اَقْرَضُوْا
بِهَآءِ اَعْرَاسٍ وَمَا يَدَّبُّوا فِتْنَةً يَّهْتَدُوا
رُجُومًا وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٦﴾
تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ
يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا
وَمَا نَرَاهُمْ فَهْمًا يُفْقِرُونَ ﴿١٧﴾
قُلْ تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ لَنْزِيلٍ
قُرْآنٍ اَعْرَبٍ جَزَاءً لِّمَا كَانُوا يَعْمَلُونَ ﴿١٨﴾
اَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا
لَّا يَسْتَوُونَ ﴿١٩﴾
اَمَّا الَّذِينَ اٰمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَاجْزَلُ الْمَآثِرِ لَنْ يُزَالُوا كَانُوا يُؤْمِنُونَ ﴿٢٠﴾
وَالَّذِينَ اٰمَنُوا وَاسْتَفْضَوْا مِنْهُ لَنْ نُكَذِّبَنَّ
اَكْبَادَهُمْ اَوْ نَكْنِزَنَّهُمْ فِي الْقُبُورِ
وَلَنْ نَّيَقْنَهُمْ مِنْ الْعَذَابِ اَلَدِّ نُوْنُ ﴿٢١﴾
اَلْعَذَابِ الرَّكَبِ اِلَّا عِلَّةً لِّمَنْ يَّرْجُونَ ﴿٢٢﴾

وَلَوْ تَرَىٰ إِذِ الْمُعَذِّبُونَ نَاكِسًا وَرُؤُوسِهِمْ
عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا
فَاَرْجِعْنَا لَعَلَّنا صَالِحًا اِنَّا مُؤْمِنُونَ ﴿١٣﴾
وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هَدْيًا
لٰكِن سَخَّرَ الْقَوْلَ لَوِيٍّ لَّمَّا كَفَّرَتْهُمْ

مِنْ الْجَنَّةِ وَالنَّارِ اَجْمَعِينَ ﴿١٤﴾
قُلْ دُوًّا يَمَّا لَيْسَ لَكُمْ لِقَاءُ يَوْمِكُمْ
هٰذَا اِنَّا لَنُصِيبُكُمْ وَدُوًّا عَذَابٍ
اُخْلِلْ بِمَا لَكُمْ تَعْمَلُونَ ﴿١٥﴾
اِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ اَقْرَضُوْا
بِهَآءِ اَعْرَاسٍ وَمَا يَدَّبُّوا فِتْنَةً يَّهْتَدُوا
رُجُومًا وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٦﴾
تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ
يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا
وَمَا نَرَاهُمْ فَهْمًا يُفْقِرُونَ ﴿١٧﴾
قُلْ تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ لَنْزِيلٍ
قُرْآنٍ اَعْرَبٍ جَزَاءً لِّمَا كَانُوا يَعْمَلُونَ ﴿١٨﴾
اَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا
لَّا يَسْتَوُونَ ﴿١٩﴾
اَمَّا الَّذِينَ اٰمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَاجْزَلُ الْمَآثِرِ لَنْ يُزَالُوا كَانُوا يُؤْمِنُونَ ﴿٢٠﴾
وَالَّذِينَ اٰمَنُوا وَاسْتَفْضَوْا مِنْهُ لَنْ نُكَذِّبَنَّ
اَكْبَادَهُمْ اَوْ نَكْنِزَنَّهُمْ فِي الْقُبُورِ
وَلَنْ نَّيَقْنَهُمْ مِنْ الْعَذَابِ اَلَدِّ نُوْنُ ﴿٢١﴾
اَلْعَذَابِ الرَّكَبِ اِلَّا عِلَّةً لِّمَنْ يَّرْجُونَ ﴿٢٢﴾

وَلَوْ تَرَىٰ إِذِ الْمُعَذِّبُونَ نَاكِسًا وَرُؤُوسِهِمْ
عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا
فَاَرْجِعْنَا لَعَلَّنا صَالِحًا اِنَّا مُؤْمِنُونَ ﴿١٣﴾
وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هَدْيًا
لٰكِن سَخَّرَ الْقَوْلَ لَوِيٍّ لَّمَّا كَفَّرَتْهُمْ

20 For them who did gross deeds
there shall be fiery agony;
and, every time they try
to rise therefrom
they shall be hurled back—
(as if)
someone had said to them:
"Taste ye the agony of fire
which ye had so denied!"

21 And We shall make them taste
minor afflictions even prior to
the major final doom,
so that, perchance,
they may reform.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلَمْ تَرَ اَنَّا نُنزِلُ الْكَلِمَۃَ لَا رُبَّ ذِیْهِ
مِنْ رَبِّ الْعَالَمِیْنَ ﴿١٣﴾
اَمْ یَقُولُوْنَ اَفْتَرٰهُۥۤ اَمْ یَكُنْ هُوَ الْحَقُّ مِنْ
رَبِّكَ لَیْسَ لَكَ رِقْدٌ مَّا اَنۡتُمْ مِنْۢ بَعْدِهِ
مِنْۢ بَعْدِهِ اَلَعَلَّكُمْ تَهْتَدُوْنَ ﴿١٤﴾
اِنَّهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
وَمَا بَیْنَهُمَا فِی سِتَّةَ اَیَّامٍ ثُمَّ اسْتَوٰی
عَلَى الْعَرْشِ مَالِكٌ مِنْۢ مَّوَدِّهِ مِنْ
قَبْلِ وَا لَا تُفِیْضُ اَفَلَا تَتَذَكَّرُوْنَ ﴿١٥﴾
یُذَكِّرُ الْاَرۡضَ السَّمٰوٰتِ اِلَى الْاُخۡرٰی
ثُمَّ یَعۡرِضُ لِّلۡیَوۡمِ فِیۡ یَوْمِ كَانَ مَقۡدَرُہٗ
اَلۡعَاقِبَۃُ مِمَّا تَعْمَلُوْنَ ﴿١٦﴾

ذٰلِكَ عَلَیۡمُ الْغَیۡبِ وَالۡشَّہَادَۃُ الْخَبَرِ
الرَّحِیْمُ ﴿١٧﴾
الَّذِیۡ اَحۡسَنَ كُلَّ شَیْءٍ خَلَقَہٗ وَیَبۡدِئُ
خَلْقَ الْاِنۡسَانِ مِنْ طِیۡنٍ ﴿١٨﴾
ثُمَّ جَعَلَ نَسۡلَہٗ مِنْ عَلَاقٍ مِّنۡ مَّاءٍ یَّحِی
ثُمَّ یُسَوِّہُ وَیَفۡقَرُ فِیۡہِ مِنْۢ مَّوَدِّہٖ وَ
جَعَلَ لَکُمُ السَّمۡعَ وَالْاَبۡصَارَ وَالْاَفۡۡئِدَۃَ
لَیۡلَیۡلًا مَّا تَشۡکُرُوْنَ ﴿١٩﴾

وَ قَالَ اِذَا ضَلَلۡنَا فِی الْاَرْضِ اِنَّا
لَفِیۡ خَلۡقٍ جَدِیۡدٍ یَّسِّرُ لَہُمُ الْیُسۡرَی
رَیۡبَہُمُ کَثِیۡرٌ وَّاَنۡ
قُلۡ یَّوۡمَ نَدۡعُہٗ عَمَّا لَکُمُ الْمَوۡتِ الَّذِیۡ رُفِی
یَعۡرَہُ نَدۡرًا لِّیَّۤیۡلَیۡکُمُ نَزۡجُوۡنَ ﴿٢٠﴾

- 22 Who, then, does more wrong
than he
who, despite his being shown
the testimony
of his Lord,
upon it turns his back?
We shall surely
retribution send
upon such ingrates!

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- 23 We Ourselves
gave unto *Musa* his law—
have thou no doubt
about its revelation—
and made it a guide
for the *Bani Isra'il*.

- 24 And We ordained
among them teachers
who taught by Our command,
(only) when they had
persevered in faith
acknowledging Our signs.

- 25 The Lord alone
will judge between them
on the day of reckoning
in what they differ.

- 26 Will nothing make them see
how We have destroyed
the generations
that preceded them—
through whose ruins
they come and go?
These are, indeed, His signs!
Why, then, do they not hearken?

- 27 Do they not see how We shower
the sterile earth with rain
and raise from it the crops
which feed their animals
and their own kind?
Are they blind?!

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ
ثُمَّ أَعْرَضَ عَنْهَا إِنْ يَأْتِيهِ مِنَ
الْمُتَّقِينَ ۝
وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ
فِي مَرْتَبَةٍ مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى
لِّبَنِي إِسْرَءِيلَ ۝
وَجَعَلْنَا مِنْهُمْ إِمَّةً يَهْدُونَ بِأَمْرِنَا
لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا
يُوقِنُونَ ۝
إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُم يَوْمَ
الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ۝
أُولَئِكَ يَلْعَنُهُمُ اللَّهُ لَمَّا كَانُوا مِنْ عَمَلِهِمْ

رَبَّنَا الْقُرْآنَ يُفْشِرُونَ فِي مَسْجِدِهِمْ
إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ يَعْمَلُونَ ۝
أُولَئِكَ يَرْوُونَ آثَانَ سُوءِ الْمَقَاتِلِ إِلَى الْكَرْبِ
الْجُرْزِ فَنُخْرِجُهُمْ زُرْعًا تَأْكُلُ
وَمِنْهُ أَعْمَاهُمْ أَنفُسُهُمْ أَفَلَا
يُبْصِرُونَ ۝
وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ
صَادِقِينَ ۝
قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا
إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ ۝
فَأَعْرِضْ عَنْهُمْ وَانْتَظِرُوا رَبَّهُمْ يَوْمَ يُسَوِّرُونَ

- 28 They ask, "When is this
victory to come, if thou
doth speak the truth?"

- 29 Say thou:
"The day of victory,
when it doth come,
will do no good
to those who,
(till then),
evaded faith,
nor shall they then
be given reprieve."

- 30 So leave them
to themselves, and wait—
they too are only
playing for time!

*

SURA : SABĀ

In the name of Allah the Rahmān the Rahīm



1 *** 161

Befitting is command to Allah!
He to whom
all that is in the heavens
and the earth
belongs.
His rule extendeth
over all eternity:
He is the Wise
the All-informed!

- 2 He is aware of all
that sinks into the earth
and all that rises from it;
all that descendeth
from the sky, and all
which doth ascend to it:
He is all Mercy,
all Benevolence!
- 3 These scoffers say,
"The hour of doom
is not to come upon us!"
Say, "No! By the Lord!
It will surely come upon you...
He is the Knower
of the unseen;
not a mote in heaven or earth
escapeth Him
nor is there aught
smaller or greater than this
but is accounted for
within His record manifest
- 4 "So that He may reward
those who believe
and righteously endeavour.
They are the ones
for whom awaits
appreciation
and a gracious livelihood.

مِنْ ذَٰلِكَ وَلَا أَكْثَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ ۝
لِيُنْذِرَ الَّذِينَ اسْتَوْفُوا عَمَلَهُمْ الصَّالِحِينَ
أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ ۖ وَرِزْقٌ كَرِيمٌ ۝
وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُجْرِمِينَ ۚ أُولَٰئِكَ
لَهُمْ عَذَابٌ أَلِيمٌ ۝
وَيَرَى الَّذِينَ أُذِلُّوا الْعِلْمَ الَّذِي فِي
أُنْفُسِهِمْ أَنَّهُمْ مِنَ الذَّلِيلِ ۖ وَ
يُخَدِّعُونَ إِلَىٰ صِرَاطٍ عُزِيِّزٍ ۚ الْعَصِيدِ ۝
وَقَالَ الَّذِينَ كَفَرُوا هَلْ نُنَبِّئُكُمْ عَلَىٰ
رَحْمَةٍ مِّنَّا نَبْشِطُكُمْ كَمَا تَنْبِشُونَ
أَعْمَالَكُمْ ۚ خَلَقْنَا يَوْمَئِذٍ يَدَيْنَا

أَعْمَدُ يَدَايِ الْوَيْلَ لِمَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ وَلَهُ الْمَعْدِنُ فِي الْأَرْضِ وَمَا
لَهُمْ فِي السَّعْيِ مُغِيرٌ ۝
يَعْلَمُ مَا يُكْسِبُونَ ۚ وَالَّذِينَ فِي الْأَرْضِ وَمَا يُخْرِجُ
وَمِنْهَا وَمَا يُبْرِئُ مِنَ السَّمَاءِ وَمَا يَهْبِطُ
فِيهَا وَمَا يَرْجِعُ فِي الْغُفُورِ ۝
وَقَالَ الَّذِينَ كَفَرُوا الْإِنشَاءُ نَحْنُ وَالسَّاعَةُ
قُلْ بَلَىٰ وَرَبِّي أَتَنَبِّئُكُمْ عَنْ عِلْمِ الْغَيْبِ
لَا يُغْزِبُهُ عَنْهُ مِفْثَالٌ ذَرَّةٍ فِي
السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَكْثَرَ

- 5 "But those who strive
to nullify Our evidence
on them shall be inflicted
disgrace and pain."
- 6 And those endowed
with knowledge
clearly see
that what has been
bestowed on thee
from thy Lord
is Truth indeed
and guidance right
towards the path of Him
who is the Sovereign—
the One-to-be-obeyed!
- 7 Some of these unbelievers say,
"Shall we show you
one who prophesies
that (even) when
you are torn all to pieces
ye shall be enlivened
as if ye were
a new creation?



8 "Doth he attribute
a lie to Allah
or is he but possessed?"
Verily, those who
give no thought
to consequences inevitably
shall find themselves
grossly led astray!

9 Do they not see
(the forces operating)
all around them:
above, below,
before them and behind them?
If We but wish
this earth would cleave apart
and swallow them.
Or a bolt, from midst that sky,
would fall on them!
These are facts
to be remembered
by all those who would serve
obediently.

2 *** 162

10 On *Dawud*
We bestowed
Our blessings:
"O sturdy Chiefs
and ranks well-disciplined!
Obey ye him!"

And softened We even iron
for his use...

11 "Make ye plates
and coats of mail...
but act ye righteously
for I shall watch you!"

12 For *Sulaiman*
We subjected the wind:
a month it blew
towards the sunrise
a month to where it set!
And We made
to flow for him
a veritable font
of molten copper!

Ingenious craftsmen
worked for him
at the bidding of His Lord!
And whoso overlooked
Our laws
We would chide him
with a scorching punishment.

13 They made for him
what he desired:
lofty halls,
mighty figures,
pans as wide as pools
and cauldrons
that stood high and firm...
'Work on, O *Dawud's* children,
thankfully..!
But few among My servants
offer gratitude...

14 When We decreed for him
his death,
no one made it known
except an earthly creature
that ate away his staff:
and, when he fell,
the hordes of workmen realized
that if they'd only known before
they would not
then have borne
the burden of
incessant, grinding toil...

15 Over *Saba* too
there lay
a constant sign (of danger)—
verdant fields to right and left!
"Eat of the abundant fruit
provided by your Lord
and be grateful to Him...
a healthful land—
a mild and kindly Master!"

16 But (midst this ease)
they ignored it!
We sent upon them
the flood of '*Arim*
and changed their gardens fair
in to wilderness
with only here and there
the bitter fruit
of tamarisk and lote!

23 No intercession

shall avail with Him—
 except of those
 whom He allows to intercede.
 But when
 (without intercession
 having played a part)
 their hearts are freed
 from fear,
 they ask (exultantly),
 "What had your Lord proclaimed?"
 Others answer: "The truth!"
 He is Great, Sublime!

24 Ask thou,

"Who provides you
 out of the heavens and the earth?"
 Ask, "Is it not Allah?"
 (Say) "Then both of us
 are either guided right
 or both of us
 are obviously wrong!"

25 Say thou:

"Ye will not be questioned
 for our sins;
 nor shall we
 be held responsible
 for what you do!"

26 Say thou:

"Our Lord
 will gather us
 both together
 and shall judge
 between us:
 True Judge is He,
 He who knoweth all!"

27 Say thou:

"Let us see
 those whom ye join
 with Him
 as partners—
 ye dare not!
 He is all-Sovereignty
 all-Wisdom!"

* * * * *

28 And We have not

sent thee but
 to be a herald
 of glad tidings
 and a warner sufficient
 to all men
 but most men do not know!

* * * * *

29 They ask,

"When is this forecast
 to come true
 if thou art
 'mong the truthful?"

30 Answer thou:

"The time will come
 for you eventually:
 you cannot postpone it
 an hour, nor hasten it!"

4 *** 164

31 These pagans say:

"We accept neither
 this revelation
 nor had we e'er accepted
 those that preceded it."
 If thou couldst only see
 these transgressors
 ranged before their Lord,
 reproaching one the other!
 The oppressed shall say
 to those of might:
 "If ye had not barred our way
 we would have been
 among the faithful."

32 The high ones

to the low will say:
 "Did we bar your path
 after ye had found your way!
 Nay, it was you who were guilty!"

40 When He will
gather them together,
He will ask
His angels:
"Are these those
who used to worship you?"

41 They will say:
"Glory be to Thee!
Thou art Thyself
our witness against them!
Nay, they worshipped
their own phantasies;
most of them believed therein!

42 So, on that day
no one shall have
the power to help
or harm another;
and We will say
to those who had transgressed:
"Taste ye the fire of agony
which ye had called a lie!"

43 When Our clear evidence
is recited unto them,
they say:
"This man is only
trying to divert us
from the things
our fathers worshipped!"
They say: "This is naught
but new-fangled heresy!"
And (even) when the truth
begins to dawn on them
these stubborn people say:
"This is naught
but obvious casuistry!"

44 Had We sent to them
no code for guidance?
Had We, before thee,
sent to them no warner?

45 ('Tis true that)
those before them too
had oft denied:
but We have not
yet given these
a tenth of that
which We had given them!
(And yet, already)
they deny My messages:
How intense My disgust!

6 *** 166

46 Say thou:
"One point, at least,
I would urge:
Sit ye, singly or in twos,
facing Allah
and consider calmly:
your fellow citizen
is not obsessed;
he is naught
but one who warns you all
against the terrible calamity
that stands before you!"

47 Say thou:
"What I ask of you
is only for your good;
no recompense is there
(for me)
except from Allah
for He alone
doth witness all!"

- 48 Say thou :
"My Lord hath hurled the truth
(against all falsehood)
for He doth know
all that is hidden!"

لَكَ يَوْمَ يَكْفُرُونَ بِمَا كَانُوا يَعْبُدُونَ ۚ
أَلَمْ يَكُنْ لَهُ الْبَاطِلُ أَكْثَرُ مِنْ الْبَرِّ ۖ وَكَانُوا
عَنِ الْبَاطِلِ أَكْثَرُ مَلَكًا ۚ
فَلْيَعْبُدُوا اللَّهَ الَّذِي تَخْلُقُ السَّمَوَاتِ وَالْأَرْضَ
بِإِذْنِهِ ۚ قُلْ صِرَاطُ اللَّهِ أَكْبَرُ ۚ
فَلْيَعْبُدُوا اللَّهَ وَنَحْنُ عَابِدُونَ ۚ
قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
- 49 Say thou :
"Truth hath come : illusion
will neither rise afresh
nor be restored!"

قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
- 50 Say thou :
"When I am led astray,
I am myself to blame.
But when I am guided right
it is my Lord
who hath inspired me.
He heareth all,
He is always close!"

قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
- 51 Couldst thou have
only seen them
disillusioned—
not dead yet
but at death's door—

قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
- 52 They will then plead (piteously)
"O, we do believe therein!"
But how can one
fetch back
an opportunity
left far behind?!

قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
- 53 How they repudiated it—
conjecturing from afar!

قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
- 54 But there is a veil
between themselves
and what they long for
even as there was
for cynics that preceded them—
those who were
perpetually in doubt!

قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ
قُلْ إِنَّ رَبِّي يَهْدِي لِرَبِّ الْعَالَمِينَ ۚ

*

SURA : FĀTĪR

In the Name of Allāh the Rahīmān the Rahīm

1 *** 167

All worship is for Allāh!
 Creator of
 the heavens and the earth,
 who imbues his Messengers
 with winged inspiration,
 two-fold,
 three-fold,
 four-fold!
 Adds He to His revelation
 what He wills—
 Indeed, o'er all that is
 He exerciseth power!

2 What Allāh
 doth disclose to men,
 through His grace,
 none can withhold;
 and what He keepeth secret
 none can that unfold:
 He is the Sovereign,
 He the Wise!

3 O ye people!
 Bear in mind Allāh's blessings
 bestowed on you!
 Is there a Creator,
 apart from Allāh,
 who feedeth you
 from (bounties out of)
 heaven and earth?
 No deity is there but He!
 How then are ye deluded?

4 Do they repudiate thee?
 So, indeed, they refuted
 the Messengers before thee!
 But Allāh is the final Referee!

2 *** 168

5 O ye people!
 Verily, Allāh's promise will come true:
 let not the immediate present
 mislead you:
 be ye not deceived
 by this great deceiver!

6 The devil is your avowed enemy
 so fear him as an enemy.
 He doth invite only to increase
 his company—
 headed towards destruction.

7 Those who will not believe,
 for them is dire affliction.
 And those who possess faith
 and endeavour righteously
 for them is forgiveness
 and great reward!

8 Is he not one
 whose gilded, evil deeds
 seem fair to him?
 That is how Allāh
 deceiveth whom He wills
 and guideth whom He wills!
 So, waste thou not thy energy
 in vainly sighing for them.
 Allāh knoweth what they fabricate!

3 *** 169

9 Allāh it is who
 sendeth forth the winds
 which raise the clouds aloft;
 then We direct them
 to the parched land
 enlivening
 the deadened earth!
 That is resurrection!

بسم الله الرحمن الرحيم

- 10 Would one rise to honour?
All honour lies with Allah!
Every word of truth
raises one to Him;
every righteous deed
He doth exalt.
But those who plot for evil,
for them is punishment
and vain will be their plots!

- 11 It is Allah
who created you from dust;
then through sperm;
then made you into sexes;
no woman doth conceive
nor gives ye shape
without His knowledge;
no man ageth
nor doth life foreclose
for any one except
within His law!
All this for Allah is facile!

- 12 Nor are the two seas quite alike:
this one sweet and fresh
and good to drink;
this other saltish, bitter!
And from each
you get fresh meat
and ornaments to wear.
Thou seest boats
that cleave them with their prows—
that ye may seek His bounties
and be grateful.

- 13 Darkness He extracteth
from light, and light
He doth extract from darkness—
He harnesseth the sun, the moon:
each fulfils
its prescribed schedule!
That, that is Allah
the Lord of Majesty!
But those on whom ye call,
apart from Him:
Not on one shred of husk
do they hold power!

مَعَا يَأْتِيَهُمْ إِلَى بَلَدٍ مَيِّتٍ فَاجْعَلْنَا
رَبُّهُمُ الْكَرِيمُ ۝۱۰
مَنْ كَانَ يُرِيدِ الْغَرَةَ فَلْيَفْرَسْ
إِلَيْهِ يَصْعَدُ الْكَلْبُ الْظَلِيمُ ۝۱۱
الضَّالُّ الْعَرِيرُ ۝۱۲
لَهُمْ عَذَابٌ شَدِيدٌ وَمَنْ أَرَادَ الْغَرَةَ فَلْيَفْرَسْ
وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ
ثُمَّ يَجْعَلُكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى
وَلَا تَحْمِلُ الْإِنْثَى لَهُ مَا يَحْمِلُنَّ يُخْفَى
وَلَا يَنْقُصُ مِنْ عَمَلِهِ إِلَّا فِي كَيْبٍ ۝۱۳
إِنْ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝۱۴
وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذَابٌ مُرْتَضٍ
سَلَامٌ لِمَنْ أَرَادَ مِنْهُمْ سَلَامًا وَهَذَا
مِنْ أَنْفَافٍ تَنْتَفِخُ مِنْ حَتَمٍ ۝۱۵
تَبَسُّوْنَهَا وَتَنَزَّلُ عَلَيْهَا الْفَلَاكُ وَيُمْسِكُ
وَيَنْتَفِخُ مِنْ تَحْتِهَا وَلَعَلَّكُمْ تَتَذَكَّرُونَ ۝۱۶
يُولِيهِ الْبَرْقَ بَرْقًا وَيُولِيهِ النَّهَارَ
النَّيْلَ وَنَخْرَ الْفُجَاءِ الْفَزْ فَزًّا ۝۱۷
يَتَجَرَّوْنَ فِيهِ مِنْ حَتَمٍ مِمَّا لَدُنْكَ
لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ
مَا يَمْلِكُونَ مِنْ قِطْعٍ ۝۱۸
إِنْ تَدْعُهُمْ لَيَسْمَعُنَّ أَعْوَابُكُمْ
وَلَوْ سَمِعُوا أَلْسِنَتَكُمْ لَكُنْتُمْ أَصْغَرُ ۝۱۹
يَقْرَأُونَ فِيهِ كُنُوزَ كُنُوزٍ وَمِنْهَا
يُخْفَى

أَلْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ
جَاعِلِ الْمَلَكُوتِ رُسُلًا أَفَلَا تَتَجَفَّوْنَ
مَعْنَىٰ ذُنُوبِكُمْ وَتُدْرِكُ بِقُرْبَانِكُمْ
مَارِشَاتُ اللَّهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝۱
مَا يَفْعَلُ اللَّهُ بِكُمْ إِلَّا بِنِعْمِهِ فَلَا
مُمْسِكَ لَهُمْ وَمَا يَكْتُمُ إِلَّا فَرَسًا
لَهُمْ مِنْ بَعْدِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝۲
يَا أَيُّهَا النَّاسُ أَذْكَرَ الْغَفَةِ اللَّهُ عَلَيْكُمْ
مِنْ عَالِي عَرْشِ الْعَرْشِ زَكَاةً مِنْ السَّمَاءِ
وَلَا أَرْضٍ إِلَّا الْمَالُ هُوَ قَاتِي نَفْسِكُمْ
وَأَنْ يَكُنْ بَيْنَكُمْ فَتَنٌ كُنْتُمْ رُسُلًا
قَبْلَ ذَلِكَ وَلِيَ اللَّهُ لَكُمْ أُمُورًا ۝۳
يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا
تَغُرُّكُمْ الْغَيْرَةُ الدُّنْيَا وَلَا الْغُرُورُ
بِأَنفُسِكُمْ ۝۴
إِنَّ الشَّيْطَانَ لَكُمْ عَدُوًّا فَاجْعَلْهُ
إِلَٰهًا لَكُمْ لِئَلَّا يَكُونَ لِلنَّاسِ عِلَاقَةٌ
بِالَّذِينَ كَفَرُوا إِنَّهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ
وَأَجْرٌ كَبِيرٌ ۝۵
أَفَمَنْ يُرِيدُ لَهُ سَوْءٌ عَلَيْهِ قَوَاهُ حَسْبًا
فَأَنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ
يَشَاءُ فَلَا تَكُنْ هَبًّا تَفْسُكُ عَلَيْهِمْ
حَسْرَةً إِنَّ اللَّهَ عَلَيْهِمْ بِمَا يَصْنَعُونَ
وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُفِيرُ

- 14 When ye invoke them
they cannot hear your prayers,
and, if they hear,
they cannot grant your prayers!
Upon the day of dire need
they will disown you.
No one can instruct thee
like the One
who knoweth all.

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- 15 O ye people!
It is you who have the need
to beg of Allah,
while Allah, He is Rich!
Deserving of obeisance!
- 16 If He wished,
you could be swept aside
yielding place
to new creation.
- 17 That would matter little
to Him who holds all sway!
- 18 No substitute can bear
another's burden in the end!
And if one, heavy-loaded
were to ask for help
no fraction of his load
can be borne by someone else
even though he be his kinsman.
But thou canst only warn
those who fear their Lord
in (the) secret
(recess of their hearts)—
those who are awake
to their own duties!
Verily, he who aims at purity
doth purify his self alone.
Towards Allah is the destined end.
- 19 The blind, and those who see,
can never equal be.
- 20 Nor can darkness be
equivalent to light.
- 21 Nor is (chilly) shade
like (warm) sunlight.
- 22 Nor are those alive
the same as those
who're dead.
It is Allah who can make
those, whom He wills,
to hear!
Thou canst not make those
who are in their graves
to hear!

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- 23 Thou art not
but one who warns!
- 24 We have in truth,
sent thee
as a herald
of glad tidings
and a warner;
no people ever were
without a warner.
- 25 If they repudiate thee,
did they so refute
those who preceded thee.
There came to them
so many Messengers
with ample evidence,
with lucid presentation
and with clear codes.
- 26 Then I gripped such unbelievers!
How (exemplary) was My sentence!

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- 27 Dost not one see that it is Allah
who sends down rain from heaven?
We then raise produce
various in hues.
And in the mountains, too,
are streaks
of different colours—
white and red or
mixed in colour—
some of raven black.
- 28 Likewise, among men
and beasts and cattle
colours and complexions vary:
Verily, only those
among His servants,
who have knowledge,
are in awe of Allah!
He is Mighty
(also) All-forgiving.
- 29 Those who (strive to) read
the laws of Allah,
who stand fast to their duties
and magnanimously spend,
secretly and openly,

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from that which We
have bestowed on them,
these have indeed,
embarked upon an enterprise
which cannot fail.

- 30 He will repay them their due wage
and add to it His bounty
for He is the Considerate,
the Acknowledger of deeds.

- 31 That which We have now revealed
to thee is Truth, corroborated by
what is before thee.
Verily, Allah of His servants,
is Aware, Observant.

- 32 Then We made the Book
the heritage of those
whom We had chosen
among Our servants;
but, midst them are
some who wrong themselves
(by being negligent)
some who tread the middle path
and others yet
who vie among themselves
in righteous action.
By the grace of Allah!
That is the greatest virtue.

- 33 In glades of peace
they'll find themselves
adorned with jewelry
of gold and pearls
their garments there
shall be of silk.

- 34 They shall murmur :
"Thanks be to Allah
who hath unburdened us of grief.
Verily, our Lord is Gracious,
Acknowledger of deeds!"

- 35 "He who hath bestowed on us,
out of His bounty,
this lasting place
wherein there is neither toil
nor weariness.

وَمِنَ النَّاسِ وَالْذَّوَابِّ وَالْأَنْعَامِ
مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ
مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ
غَفُورٌ ﴿٥٠﴾

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا
الصَّلَاةَ وَآتَوْا زَكَاةً وَمِمَّا رَزَقْنَاهُمْ يُسْرًا وَ
عَلَيْهِمْ سُرُجُونَ يَجَارِعُونَ كُنُوزَهُمْ
لِيُوقُوا أَمْوَالَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ
إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٥١﴾

وَالَّذِينَ آوَيْنَا إِلَيْكَ مِنَ الْكُفْبِ
هُوَ الْحَقُّ مُصَدِّقٌ لِّمَا بَيْنَ يَدَيْهِ
إِنَّ اللَّهَ بَعْدَ إِدْرَاكَكَ يُبْدِي
ثَمَرًا أَنتَ أَزْرُقُنَا الْكُفْبِ الَّذِينَ لَمْ
نَجْعَلْ لَهُمْ مِنْ عِندِنَا قُرْبَةً
وَمِنْهُمْ مَقْصُودٌ وَمِنْهُمْ سَائِقٌ
بِالْعَدْوِيَّاتِ بِيَادِنَ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ
الْكَبِيرُ ﴿٥٢﴾

جَنَّتْ عَدْنٌ يَدْخُلُونَهَا يُنحَكُونَ فِيهَا
مِنْ أَشْوَازٍ مِنْ ذَهَبٍ وَلَوْاءٍ وَأَنْسَامٌ
فِيهَا سَائِرٌ ﴿٥٣﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا
الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٥٤﴾

الَّذِينَ أَحْسَنَ دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ
لَا يَسْتَأْذِنُ فِيهَا النَّصَبُ وَلَا يَسْتَأْذِنُ فِيهَا
لُغُوبٌ ﴿٥٥﴾

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ سَاطِعَةٌ لَا
يُقْضَىٰ عَلَيْهِمْ فِيهَا دِيمَتُهُمْ وَلَا يُخَفَّفُ عَنْهُمْ
مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَاذِبٍ ﴿٥٦﴾

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ
وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٥٧﴾
إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿٥٨﴾

وَمَا ذَلِكَ عَلَى اللَّهِ بِعِزٍّ نَزِيرٍ
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ
تَدْعُ مُثْقَلَةٌ إِلَىٰ جُنْدٍ لَّا يُجِلُّ مِنْهُ
شَيْءٌ وَلَوْ كَانَ وَاسِطُ بَيْنِهِمَا
الْبَرْقُ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا
الصَّلَاةَ وَمَنْ تَزَيَّ وَكُنَّا يَتَزَيَّ لِنُفِيقَهُ
وَالِلَّهِ الْمَصِيرُ ﴿٥٩﴾

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿٦٠﴾
وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٦١﴾
وَلَا الظُّلُمُتُ وَلَا النُّورُ ﴿٦٢﴾
وَمَا يَسْتَوِي الْكَافِرُ وَلَا الْمُؤْمِنُ إِنَّ
اللَّهَ يُبْصِرُ مَنْ يُكَاذِبُ وَهُوَ أَنْتَ يُسْمِعُ
مَنْ فِي الْغُيُوبِ ﴿٦٣﴾

إِنْ أَنْتَ إِلَّا نَذِيرٌ ﴿٦٤﴾
إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا
وَلَنْ تَجِدَ أُمَّةً إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٦٥﴾
وَأِنْ يَكْفُرْ بِكَ فَكُفِّبْ كَذِبَ الَّذِينَ مِنْ
قَبْلِهِمْ جَاءَ نُفُوسُهُمْ مِنْهُمْ بِأَسْفُوتٍ
وَبِالْزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿٦٦﴾

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ
نَجْمُورٍ ﴿٦٧﴾
أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَنَخْرُجُنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا
وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ
مُخْتَلِفٌ أَلْوَانُهَا وَعَرَابٌ يَسُودُ ﴿٦٨﴾

- 36 But they who
compromise with falsehood
for them there is
unending, scorching misery—
they neither die
nor do their troubles cease.
That is how We punish infidels!

37 They moan :

"Our Lord, let us return!
We shall do good deeds—
not the deeds we used to do."

"Did We not provide
ample opportunity,
for those who would,
to mend?

There even came to you
a Warner!

Continue then to suffer!
For those who would
continue to transgress,
there is (now) no help."

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38 Verily, He is the Knower
of the hidden
in the heavens and the earth.
He also knows
the secrets of men's hearts

39 It is He who has made you
(O, ye mankind)
Vicegerents on the earth :
so he who keeps to unbelief
doth so only to his cost;
their unbelief only doth enhance
the abhorrence of their Lord;
their unbelief can only bring
the unbelievers
to their grievous loss.

40 Say thou :

"Have ye really thought upon
these deities
whom ye invoke
apart from Allah,
Show me,
what have they created
on earth
what share have they
in the (ordering of the) heavens?
Have We bestowed on them
a revelation
on which they base their claims?
No! these transgressors
fool each other
only with delusions.

41 It is Allah who prevents
the heavens and the earth
from dissolution,
for if they were once dissolved
there would be no one to
resuscitate them afterwards.
Verily, He is unperturbed
and oft-Forgiving

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- 42 They swore by Allah solemnly
that if a Warner
were to come to them
they would heed his guidance
more than others.
But when a Warner came to them
nothing increased
except their recoil.

- 43 Conceited arrogance
and cunning subterfuge
entangle none
except their authors!
What do they then expect
except the justice which
their predecessors met?
In Allah's justice
there is never change
In Allah's justice
there never is postponement.

- 44 Do they not sojourn in the land
and themselves see
what was the end
of those before them
even though
they were far more mighty?
No, there is not a thing
in heaven and earth
that can hinder Allah!
He is Omniscient, Omnipotent!

- 45 If Allah were to punish men
as they deserved
there would be left
(upon this earth)
no creature that could crawl!
But He bears with them
for an appointed time.
And when that time expires:
Allah surely knows
who are His servants.

*

وَهُمْ يَصْطَرِّفُونَ فِيهَا دِينًا آخَرَ جَنَّا
تَعْلَمُ مَا لَا تَعْلَمُ الَّذِينَ كَفَرُوا وَلَمْ
يَكُنْ لَهُمْ تَائِيْدٌ مِّنْ دُونِ اللَّهِ وَجَاءَهُمُ
الْيَوْمُ بِمَا كَانُوا يَكْفُرُونَ ﴿١٠٠﴾
إِنَّ اللَّهَ عَلِيمُ غُيُوبِ السَّمَوَاتِ وَالْأَرْضِ
إِنَّهُ عَلِيمُ نِيَّاتِ الصُّدُورِ ﴿١٠١﴾
هُوَ الَّذِي جَعَلَ لَكُمُ الْحَيَاةَ فِي الْأَرْضِ
فَمَن لَّمْ يَجْعَلْ لَّكُمْ لِقَاءَهُ فَلَا يُبْرَأُ لَهُ فِي
الْأَفْئِدَةِ عِندَ رَبِّهِمْ إِلَّا لَمَفْئَةً وَلََّا يُؤْتُونَ
الْأَفْئِدَةَ نَصْرًا مِّنْهُمُ إِلَّا خَشَا اللَّهَ
فَلَهُمْ أَجْرٌ مَّا كَانُوا يَكْفُرُونَ ﴿١٠٢﴾
فَلَمَّا جَاءَهُمُ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ
وَمَا كَانَ لَّهُمْ فِيهِ مِنْ آلِافَةٍ مِّنْ سَافِرِينَ
فَعَبَّ عَنَّهُمْ يَوْمَئِذٍ أَعْيُنُهُمْ لَوَظَافٍ
مَّا يَشْعُرُونَ ﴿١٠٣﴾
وَمَا كَانَ لَكُمْ فِيهِ مِنْ آلِافَةٍ مِّنْ سَافِرِينَ
فَعَبَّ عَنَّهُمْ يَوْمَئِذٍ أَعْيُنُهُمْ لَوَظَافٍ
مَّا يَشْعُرُونَ ﴿١٠٤﴾
وَمَا كَانَ لَكُمْ فِيهِ مِنْ آلِافَةٍ مِّنْ سَافِرِينَ
فَعَبَّ عَنَّهُمْ يَوْمَئِذٍ أَعْيُنُهُمْ لَوَظَافٍ
مَّا يَشْعُرُونَ ﴿١٠٥﴾
وَمَا كَانَ لَكُمْ فِيهِ مِنْ آلِافَةٍ مِّنْ سَافِرِينَ
فَعَبَّ عَنَّهُمْ يَوْمَئِذٍ أَعْيُنُهُمْ لَوَظَافٍ
مَّا يَشْعُرُونَ ﴿١٠٦﴾
وَمَا كَانَ لَكُمْ فِيهِ مِنْ آلِافَةٍ مِّنْ سَافِرِينَ
فَعَبَّ عَنَّهُمْ يَوْمَئِذٍ أَعْيُنُهُمْ لَوَظَافٍ
مَّا يَشْعُرُونَ ﴿١٠٧﴾
وَمَا كَانَ لَكُمْ فِيهِ مِنْ آلِافَةٍ مِّنْ سَافِرِينَ
فَعَبَّ عَنَّهُمْ يَوْمَئِذٍ أَعْيُنُهُمْ لَوَظَافٍ
مَّا يَشْعُرُونَ ﴿١٠٨﴾
وَمَا كَانَ لَكُمْ فِيهِ مِنْ آلِافَةٍ مِّنْ سَافِرِينَ
فَعَبَّ عَنَّهُمْ يَوْمَئِذٍ أَعْيُنُهُمْ لَوَظَافٍ
مَّا يَشْعُرُونَ ﴿١٠٩﴾
وَمَا كَانَ لَكُمْ فِيهِ مِنْ آلِافَةٍ مِّنْ سَافِرِينَ
فَعَبَّ عَنَّهُمْ يَوْمَئِذٍ أَعْيُنُهُمْ لَوَظَافٍ
مَّا يَشْعُرُونَ ﴿١١٠﴾

وَهُمْ يَصْطَرِّفُونَ فِيهَا دِينًا آخَرَ جَنَّا
تَعْلَمُ مَا لَا تَعْلَمُ الَّذِينَ كَفَرُوا وَلَمْ
يَكُنْ لَهُمْ تَائِيْدٌ مِّنْ دُونِ اللَّهِ وَجَاءَهُمُ
الْيَوْمُ بِمَا كَانُوا يَكْفُرُونَ ﴿١٠٠﴾
إِنَّ اللَّهَ عَلِيمُ غُيُوبِ السَّمَوَاتِ وَالْأَرْضِ
إِنَّهُ عَلِيمُ نِيَّاتِ الصُّدُورِ ﴿١٠١﴾
هُوَ الَّذِي جَعَلَ لَكُمُ الْحَيَاةَ فِي الْأَرْضِ
فَمَن لَّمْ يَجْعَلْ لَّكُمْ لِقَاءَهُ فَلَا يُبْرَأُ لَهُ فِي
الْأَفْئِدَةِ عِندَ رَبِّهِمْ إِلَّا لَمَفْئَةً وَلََّا يُؤْتُونَ
الْأَفْئِدَةَ نَصْرًا مِّنْهُمُ إِلَّا خَشَا اللَّهَ
فَلَهُمْ أَجْرٌ مَّا كَانُوا يَكْفُرُونَ ﴿١٠٢﴾
فَلَمَّا جَاءَهُمُ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ
وَمَا كَانَ لَّهُمْ فِيهِ مِنْ آلِافَةٍ مِّنْ سَافِرِينَ
فَعَبَّ عَنَّهُمْ يَوْمَئِذٍ أَعْيُنُهُمْ لَوَظَافٍ
مَّا يَشْعُرُونَ ﴿١٠٣﴾
وَمَا كَانَ لَكُمْ فِيهِ مِنْ آلِافَةٍ مِّنْ سَافِرِينَ
فَعَبَّ عَنَّهُمْ يَوْمَئِذٍ أَعْيُنُهُمْ لَوَظَافٍ
مَّا يَشْعُرُونَ ﴿١٠٤﴾
وَمَا كَانَ لَكُمْ فِيهِ مِنْ آلِافَةٍ مِّنْ سَافِرِينَ
فَعَبَّ عَنَّهُمْ يَوْمَئِذٍ أَعْيُنُهُمْ لَوَظَافٍ
مَّا يَشْعُرُونَ ﴿١٠٥﴾
وَمَا كَانَ لَكُمْ فِيهِ مِنْ آلِافَةٍ مِّنْ سَافِرِينَ
فَعَبَّ عَنَّهُمْ يَوْمَئِذٍ أَعْيُنُهُمْ لَوَظَافٍ
مَّا يَشْعُرُونَ ﴿١٠٦﴾
وَمَا كَانَ لَكُمْ فِيهِ مِنْ آلِافَةٍ مِّنْ سَافِرِينَ
فَعَبَّ عَنَّهُمْ يَوْمَئِذٍ أَعْيُنُهُمْ لَوَظَافٍ
مَّا يَشْعُرُونَ ﴿١٠٧﴾
وَمَا كَانَ لَكُمْ فِيهِ مِنْ آلِافَةٍ مِّنْ سَافِرِينَ
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وَمَا كَانَ لَكُمْ فِيهِ مِنْ آلِافَةٍ مِّنْ سَافِرِينَ
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مَّا يَشْعُرُونَ ﴿١١٠﴾

SURA : YĀ SIN

In the Name of Allāh the *Rahmān* the *Rahīm*

1 *** 174

YA! SIN!

(O MUHAMMAD!)

2 The wisdom of the Qur'an
is itself evidence :

3 Thou art among the Apostles.

4 On the right road!

5 (And this is) Revelation conveyed
from Him
who is Mighty and Benevolent,

6 That thou mayest warn
a people
whose forefathers
had ne'er been warned,
and who are,
therefore, heedless!

2 *** 175

7 Retributive justice
has o'ertaken most of them
(that is why)
they cannot now believe :

8 We have put rings round their necks
upto their very chins;
they cannot, therefore, bend!

9 We have set curtains in front of them,
curtains behind them
and We have covered them
from above :
so that they nothing see!

10 It is all the same for them :
thou warn them or not warn them—
they will not believe!

11 Thou canst only influence
him who needs advice
and fears the *Rahman*
within his heart;
convey to such as these
the tidings of forgiveness
and magnanimous reward!

12 It is We
who shall wake these dead!
We note their antecedents
and their influences :
all things We record
on a clear seal!

3 *** 176

13 Face them with the example
of the peoples of the town
to which came messengers :

14 When We sent two of them
they spurned them outright.
Then We enhanced them
with a third.
They said :
"We have been sent to you
as Messengers."

15 They said :
"But ye are naught
but men like us;
and the *Rahman*
sends down no such thing—
ye are naught, but liars!"

16 They said : "Our Lord is witness,
we have been sent as Messengers.

17 "But 'tis for us to do no more
than warn you plainly."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 18 They said : "We augur ill of you!
If ye desist not,
we shall certainly stone you
and ye shall meet from us
grievous punishment!

- 19 They said :
"The evil you forebode
is with you now!
Will ye not, even so, take heed?
What a recalcitrant
group you are!"

- 20 Then came
from the outskirts of the town
a man laboriously.
He said, "O people,
pay ye heed to these envoys.

- 21 "Pay ye heed to these
who ask of you no fee
and are themselves enlightened.

- 22 "Why should I not serve Him
who me created
and the One to whom
all must return?

- 23 "Shall I take beside Him
other deities?
If the *Rahman* were Himself
to inflict evil on me
they could neither intercede
nor intercept.

- 24 "I would then, indeed,
be in groping error!

- 25 "(Messengers!),
I accept your Lord.
(O my people!)
Heed ye them!"

- 26 (At his demise) it was said :
"Enter thou the glades of peace!"
He said :
"O would that my people knew

- 27 "How my Lord had favoured me
and put me 'mong the blest!"

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ
لَمُرْسَلُونَ ﴿١٨﴾

وَأَعْيَبُوا إِلَّا بَعْضَ الْمُسْلِمِينَ ﴿١٩﴾

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَكِن لَمْ نَمْنَعْكُمْ

لَكُمْ جُنُودَكُمْ أَهَيْتُمْ عَلَيْكُمْ رَبًّا

قَالُوا طَائِفَةٌ مِّنْكُمْ كَذِبَتْ

بِلِأَنفُسِهِمْ قَوْمٌ مِّنْكُمْ

وَجَاء مِنْ أَصْحَابِ الْمَدِينَةِ رَجُلٌ

قَالَ يَقُومُوا لِرَبِّكُمْ الْمُرْسَلِينَ ﴿٢٠﴾

أَتَجْعَلُونَ لِمَن لَّا يَسْأَلُكُمْ أَجْرًا وَهُمْ

مُتَنَبِّهُونَ ﴿٢١﴾

وَمَا لِيَ أَعْبُدَ الَّذِينَ فَطَرَنِي وَاللَّهِ

أَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّ يَوْمَ

الْعُرْشِ هُمْ يُقَالُونَ ﴿٢٢﴾

لِيُخْشِيَ الرَّحْمَنَ الرَّحِيمَ الَّذِي لَهُ

الْغَوْثُ الْأُولَىٰ وَلَئِنَّكُمْ لَتَآخِرُونَ

إِلَيْهِ إِذْ يَأْتِي صَالٍ مُّبِينٌ ﴿٢٣﴾

إِلَىٰ أَمْرٍ يَرْجَعُ كُلُّ مَأْمُورٍ

إِلَيْهِ لِيُبْلِغَ فَالَ الْيَقِينِ ﴿٢٤﴾

يَسْأَلُونَكَ عَنِ الْغَوَاةِ قُلْ

يَسْأَلُونَكَ عَنِ الْغَوَاةِ قُلْ

يَسْأَلُونَكَ عَنِ الْغَوَاةِ قُلْ

يَسْأَلُونَكَ عَنِ الْغَوَاةِ قُلْ

يَسْأَلُونَكَ عَنِ الْغَوَاةِ قُلْ

يَسْأَلُونَكَ عَنِ الْغَوَاةِ قُلْ

يَسْأَلُونَكَ عَنِ الْغَوَاةِ قُلْ

يَسْأَلُونَكَ عَنِ الْغَوَاةِ قُلْ

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يَسْأَلُونَكَ عَنِ الْغَوَاةِ قُلْ

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يَسْأَلُونَكَ عَنِ الْغَوَاةِ قُلْ

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يَسْأَلُونَكَ عَنِ الْغَوَاةِ قُلْ

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يَسْأَلُونَكَ عَنِ الْغَوَاةِ قُلْ

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يَسْأَلُونَكَ عَنِ الْغَوَاةِ قُلْ

يَسْأَلُونَكَ عَنِ الْغَوَاةِ قُلْ

31 Do they not see
how We annihilated
preceding generations
(because) they would not turn?

32 But each and every one
shall be arraigned before Us!

4 *** 177

33 A sign for them
is the soil that was dead :
We rejuvenated it
and drew therefrom
the grain
which they do eat.

34 We raise thereon
groves of date and vineyards;
and from it bubble springs.

35 They eat its fruits
with little manual toil :
why then are they not grateful?

36 Glory be to Allah
who creates in pairs
all that comes forth
from the earth
and of themselves
and what they do not know.

37 A sign for them is the night :
We take away the light,
and lo! they are in darkness!

38 The sun revolves
conforming to a schedule
fixed for it
such is (its function
as) decreed
by One who rules,
the One who knows!

39 The moon :
We have decreed for it
stages (for its journey)
till it returns
bent like a withered twig!

40 The sun is not allowed
to overtake the moon
nor does the night
outpace the day;
each glides along
obediently in space.

41 Another sign for them :
for ages We have carried
their predecessors
in laden barks.

42 And for them
We have evolved
new types on which
they ride (the seas)!

43 If We will, We drown them;
then there cometh from them
not a sound
nor is there one to help!

44 Except through mercy from Us
and unless We wish
to spare them for a while;

45 In that case
they are given timely warning :
"Pay heed to that
which faces you and that
which lies behind you
if you would be
among the saved!"

46 But to them no warning comes
from the warnings of their Lord
but they evade the issue!

47 When it is hinted to them :
"Spend ye on others
from that which
Allah hath provided you;"
the unbelievers say
to those of faith :
"Shall we feed those
whom Allah too could feed
if He but wished?
Ye are, surely, quite misled!"

48 And they ask :

"When is all this due
if what you say is true?"

49 They wait for naught

but one single blast
which can envelop them
while they are still
engaged in quibbling!

50 They will not be spared
the time to make request
nor even to return
to their own kind!

5 *** 178

51 A trumpet as of doom
doth sound
and lo, as if long dead,
they waken
to their Lord :

52 They'll wail and cry :

"Woe unto us!
Who hath startled us
from our beds of rest!
Ah, this is what
the *Rahman* had himself
warned us of!
His Messengers
were true indeed!"

53 Nothing but a single blast
and lo, they're gathered
in Our presence.54 On that day
no wrong shall be done to you
nor punished shall ye be
but for your actual deeds.55 The aspirants of heaven
on that day
engage in quiet pursuits.56 They and their kindred
resting peacefully
in shaded glades.

وَأَخْلَفُوا لَكُمْ لَعْنَةً فَمُرُجُومُونَ ⑤
وَمَا تَلْبِسُونَ ثَوْبَ آيَةٍ قَبْلَ أَنْ يُرْسِلَ إِلَيْكُمْ
إِلَّا كَالْوَهْدِ عَلَيْهِمْ مُسْرِيهِمْ ⑥
وَلَا تَنْفَعُ الْإِنْسَانَ إِلَّا ذِكْرُ اللَّهِ ⑦
وَالَّذِينَ كَفَرُوا بِالذِّكْرِ لَكُمُ الْعَذَابُ أَلِيمٌ ⑧
أَمْ نَجْعَلُ الْأَرْضَ لِلَّذِينَ كَفَرُوا خَالِدِينَ
إِنْ أَرَادْتُمْ إِلَّا بُحْثًا وَلَسْنَا بِمُطْمَئِنِّينَ ⑨
إِنْ أَرَادْتُمْ إِلَّا بُحْثًا وَلَسْنَا بِمُطْمَئِنِّينَ ⑩
وَقُلُوا مَنْ مَنَىٰ هَذَا الْوَعْدَ إِنْ كُنْتُمْ
صَادِقِينَ ⑪
مَا يَنْظُرُونَ إِلَّا صَاحَةً وَاحِدَةً تَأْخُذُهُمْ
وَهُمْ مُحْضُونَ ⑫
فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ
يَرْجِعُونَ ⑬
وَيُفَوِّرُ فِي الْغُورِ فَإِذَا هُمْ مِنَ الْجُنُودِ
إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ⑭
قَالُوا الْيَوْمَ لَكُنَّا عَنْ تَعَالَىٰ رَبِّنَا أَهْلَ
هَذَا الْأَوْدَةِ وَمَنْ مِّنْكُمْ لَمُنْكَرٌ ⑮
إِنْ كُنْتُمْ إِلَّا صَاحَةً وَاحِدَةً فَإِذَا هُمْ
جَحِيمٌ لَّدُنَّا مَحْضُونَ ⑯
وَالْيَوْمَ لَا تُطْرَقُ فِيهِمْ بَابٌ إِلَّا كَالْأَبْوَابِ
الَّتِي كَانَتْ تَكُونُ لِمَنْ يَكُونُ فِيهَا
إِنْ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ
ذَلِيلٍ ⑰
هُمُ الَّذِينَ كَانُوا فِي ظُلُمٍ عَلَىٰ الْأَرْكَانِ
مُتَوَكِّلِينَ ⑱
لَهُمْ فِيهَا نَضُوبٌ فَالْأُنْثَىٰ وَلَهُمْ فِيهَا الْكَافُورُ ⑲
سَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ⑳
وَأَمَّا تِلْكَ الْأَمْثَلُ الْيَوْمَ لَكُمُ الْمُجْرَمُونَ ㉑

أَلَمْ تَرَ ذَا كُرْهًا كُنَّا قَائِمِينَ مِنْ الْفُرْقَيْنِ
أَلَمْ تَرَ أَنَّهُمْ لَمْ يَرْجِعُوا ㉒
وَلَنْ نَّجْعَلَ لَكُمُ الْيَوْمَ جَهَنَّمَ خَالِدِينَ ㉓
وَالَّذِينَ كَفَرُوا بِالْآيَةِ كُنَّا نَسْتَنْصِفُكُمْ
وَأَخْرَجْنَا مِنْهَا كَذِبًا كُنْتُمْ بِهَا كَاذِبُونَ ㉔
وَجَعَلْنَا فِيهَا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَلَقَدْ جَعَلْنَا فِيهَا رِجًّا وَعَنْكَبًا ㉕
لِيَأْكُلُوا مِنْ ثَمَرِهِمْ وَمَا عَنِتُّوا بِهِمْ ㉖
أَفَلَا يَتَذَكَّرُونَ ㉗
سُجُنَ الَّذِينَ فِيهَا الْأَرْوَاحُ كُلُّهَا
وَمَا تَكُنْتُمْ إِلَّا رُحُصًا مِنْ أَفْهِهِمْ ㉘
وَمِمَّا لَا يَعْلَمُونَ ㉙
وَالَّذِينَ كَفَرُوا بِالْآيَةِ كُنَّا نَسْتَنْصِفُكُمْ
وَأَخْرَجْنَا مِنْهَا كَذِبًا كُنْتُمْ بِهَا كَاذِبُونَ ㉚
وَجَعَلْنَا فِيهَا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَلَقَدْ جَعَلْنَا فِيهَا رِجًّا وَعَنْكَبًا ㉛
لِيَأْكُلُوا مِنْ ثَمَرِهِمْ وَمَا عَنِتُّوا بِهِمْ ㉜
أَفَلَا يَتَذَكَّرُونَ ㉝
سُجُنَ الَّذِينَ فِيهَا الْأَرْوَاحُ كُلُّهَا
وَمَا تَكُنْتُمْ إِلَّا رُحُصًا مِنْ أَفْهِهِمْ ㉞
وَمِمَّا لَا يَعْلَمُونَ ㉟
وَالَّذِينَ كَفَرُوا بِالْآيَةِ كُنَّا نَسْتَنْصِفُكُمْ
وَأَخْرَجْنَا مِنْهَا كَذِبًا كُنْتُمْ بِهَا كَاذِبُونَ ㊱
وَجَعَلْنَا فِيهَا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَلَقَدْ جَعَلْنَا فِيهَا رِجًّا وَعَنْكَبًا ㊲
لِيَأْكُلُوا مِنْ ثَمَرِهِمْ وَمَا عَنِتُّوا بِهِمْ ㊳
أَفَلَا يَتَذَكَّرُونَ ㊴
سُجُنَ الَّذِينَ فِيهَا الْأَرْوَاحُ كُلُّهَا
وَمَا تَكُنْتُمْ إِلَّا رُحُصًا مِنْ أَفْهِهِمْ ㊵
وَمِمَّا لَا يَعْلَمُونَ ㊶
وَالَّذِينَ كَفَرُوا بِالْآيَةِ كُنَّا نَسْتَنْصِفُكُمْ
وَأَخْرَجْنَا مِنْهَا كَذِبًا كُنْتُمْ بِهَا كَاذِبُونَ ㊷
وَجَعَلْنَا فِيهَا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَلَقَدْ جَعَلْنَا فِيهَا رِجًّا وَعَنْكَبًا ㊸
لِيَأْكُلُوا مِنْ ثَمَرِهِمْ وَمَا عَنِتُّوا بِهِمْ ㊹
أَفَلَا يَتَذَكَّرُونَ ㊺
سُجُنَ الَّذِينَ فِيهَا الْأَرْوَاحُ كُلُّهَا
وَمَا تَكُنْتُمْ إِلَّا رُحُصًا مِنْ أَفْهِهِمْ ㊻
وَمِمَّا لَا يَعْلَمُونَ ㊼
وَالَّذِينَ كَفَرُوا بِالْآيَةِ كُنَّا نَسْتَنْصِفُكُمْ
وَأَخْرَجْنَا مِنْهَا كَذِبًا كُنْتُمْ بِهَا كَاذِبُونَ ㊽
وَجَعَلْنَا فِيهَا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَلَقَدْ جَعَلْنَا فِيهَا رِجًّا وَعَنْكَبًا ㊾
لِيَأْكُلُوا مِنْ ثَمَرِهِمْ وَمَا عَنِتُّوا بِهِمْ ㊿

57 For them are fruits
and whatsoever else
they need.58 "Peace! Peace!"
And blessedness
from their benevolent Lord!

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59 "From these,
stand ye apart!
Ye sinners!

60 "Did I not warn you,
O ye Adam's progeny :
obey not *Shaitan*
who is your inveterate enemy?

61 "Instead, serve Me!
for therein lies your true
and correct destiny!

62 "But he has led astray
a greater part of you :
could you not exercise
your own intelligence?

63 "This is the hell
of which
you had been warned!

64 "Wallow ye now
in what ye had denied!"

65 Upon their faces on that day
We shall make the brands appear.
Their hands will speak
before Us!
Their feet shall witness bear
to what they had been engaged in!

66 Had it been Our will
We could have (even now)
blotted out their eyes—
headlong they would rush
towards the path (of doom)!
But, then, how would they
see (their error)?

67 Had it been Our will
We could deprive them
of their power to move!
But, how would they
then retrace their steps?

68 Those whose life-span
We prolong,
We shrivel up their powers :
will they not then foresee?

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69 We have not taught him minstrelsy;
nor is it worthy of him;
this is nothing but
a thought-provoking discourse
on things manifest,

70 Provoking thought
in those who are alive
and proving truth
to unbelievers.

71 Do they not see
that midst Our handiwork
it is We who have created
the cattle owned by them?

72 We have subjected
them to their will :
some carry for them,
on others they do feed.

73 They bring them profits
and provide them
(milk to) drink.
Will they not be grateful?

74 And still they continue to invoke
deities apart from Allah
hoping for their help!

75 They do not have the power
to help them :
abjectly they are
all arrayed before Us.

76 So, let not what they say
depress thee :
We are all-aware of what they hide
and what they openly declare!

77 Doth Man not realize
that We have made him
out of mere sperm?
And yet, he stands forth
as Our adversary!

- 78 And sets for Us conundrums
forgetting his own origin!
He asks:
"Who can bring back life
to bones that are decayed?"

- 79 Tell them :
"He will bring back life to them
who gave them first their origin!
He knoweth all the arts
of creation!

- 80 He who makes
a (once) green plant
yield sparks for you
from which you
kindle your own fires.

- 81 Is not He
who did originally create
the heavens and the earth
capable
of making their facsimilies?
O certainly!
He is the great Creator
who knoweth every thing!

- 82 When He intends a thing to be :
He willeth;
"BE!" and, so, it IS!

يَا كُفُّونَ ①
وَأَنَّهُمْ فِيهَا مُنَافِقُونَ ②
وَأَنَّهُمْ فِيهَا مُنَافِقُونَ ③
يُنصَرُونَ ④
لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ ⑤
جُنُودٌ مُّحْضَرُونَ ⑥
فَلَا يُخْزِيكَ قَوْلُهُمْ إِنَّا نَعْلَمُهُمْ مُّخْرَجُونَ ⑦
وَمَا يُغْنِيُونَ ⑧
أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نَطْفَةٍ ⑨
فَإِذَا هُوَ حَتِيمٌ ⑩
وَضَرَبَ لَنَا مَثَلًا وَشَقِي خَلْقُهُ ⑪
مَنْ لِي فِي الْوُطَامِ مِنْ رَبِّهِمْ ⑫
قُلْ يَتَذَكَّرُ الَّذِينَ نَسَّاهُمْ أَوَّلَ مَرَّةٍ ⑬
وَهُوَ يَكْلِي خَلْقَ عَلَيْهِمْ ⑭
الَّذِي جَعَلَ لَكَ مِنَ الشَّجَرِ الْأَخْضَرِ ⑮
نَارًا فَإِذَا أَنْتُمْ مُنْتَجِدُونَ ⑯
أَوَلَيْسَ الْكَرْبَى خَلْقَ السَّمَكِ وَالرَّكْبِ ⑰
يَفْقِدُ عَلَى أَنْ يَخْلُقَ وَشَلْهُمُ قَبْلَ ⑱
وَهُوَ الْخَلْقُ الْعَلِيمُ ⑲
إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ ⑳
كُنْ فَيَكُونُ ㉑
فَسُبْحَنَ الَّذِي يَبْدَأُ الْمَكُونُ كُلِّ ㉒
شَيْءٍ وَالْيَوْمِ يُرْجَعُونَ ㉓

- 83 Glory be to Him
in whose hands
lies all the cosmic power—
towards Him
will all of ye proceed...

أَلَمْ يَعْلَمِ الْيَوْمَ الَّذِي يَدْعُوهُمْ أَنَّهُ لَا ①
تَعْبُدُونَ إِلَّا اللَّهَ لَكُمُ عَذَابٌ مُّهِينٌ ②
وَأَن يَعْبُدُونِي فِي هَذِهِ الْأَرْضِ الَّتِي كُفِّرْتُمْ ③
وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ ④
تَكُونُوا تَعْقِلُونَ ⑤
هَذِهِ بَهْمٌ الَّتِي كُنْتُمْ تُوعَدُونَ ⑥
إِصْلَاحُهَا الْيَوْمَ بِمَا كُنْتُمْ تُكْفِرُونَ ⑦
الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكْفِمُ ⑧
أَيْدِيهِمْ وَنَشَدُّ أَرْجُلَهُمْ بِمَا كَانُوا يَكْسِبُونَ ⑨
وَلَوْ نَشَاءُ لَمَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا ⑩
الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ⑪
وَلَوْ نَشَاءُ لَمَمَسْنَا عَلَى مَكَانَتِهِمْ فَمَا ⑫
اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ⑬
وَمَنْ يَتَعَذَّرْ لَكُمْ فِيهِ لَبَدْلٌ لَكُمْ مِنْ ⑭
الْعَذَابِ أَلَمٌ ⑮
وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ ⑯
إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ ⑰
لِيُنْذِرَ مَنِ كَانَ حَيًّا وَيُحْيِيَ الْقَوْلَ عَلَى ⑱
الْكَافِرِينَ ㉑
أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنْ مِثْلِ مَا ㉒
عَمِلُوا أُنثَىٰ فَهُمْ مُّسَمًّى ㉓
أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنْ مِثْلِ مَا ㉔
عَمِلُوا ذَكَرًا فَهُمْ مُّسَمًّى ㉕
وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا ㉖
أَنفُسُهُمْ فَهُمْ وَآلُهُمْ ㉗

*



SURA : ŞAFFĀT

In the Name of Allāh the Rahīmān the Rahīm

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See ye:

those who worship ranged in ranks;

2 Those who calmly preach restraint;

3 Those who chant admonition :

4 Verily, O verily,
the Deity of all of you
is One!

5 The Lord of the heavens
and the earth
and all that is between—
the Lord (accepted)
of all the East!

6 We have, indeed, adorned
the nearer heaven
with some planets,

7 But safe are they
from these soothsaying devils!

8 No message from celestial spheres
doth reach their straining ears :
futility doth face them
on all sides.

9 Rejected thus, they are
perpetually perplexed.

10 Except a few, who by chance,
steal a piece of truth
and are pursued
by flaming darts!

11 Ask them :
Are they more difficult to create
than (what they've watched of)
Our creation?
From sticky soil
We have evolved them!

12 Well might thou wonder
at their stubbornness :

13 When warned, they pay no heed;

14 When examples
are placed before their eyes
they cover them with ridicule,

15 And say, "These are
nothing but
palpable illusions!

16 "What! when we're dead
and turned to dust and bones
shall we still
become a living people?

17 "And what about
our forefathers of old?"

18 Say thou :
"Yes, to your disgrace!"

18 This is but one
call of caution
but they are scared!

20 They say :
"O, woe to us,
this is the day
of reckoning!"

21 (No!) This is
the day of sentence,
which ye denied!

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22 Round up those transgressors,
their mates,
and those they worshipped

23 Beside Allah; lead them
to the path of hell!

سَافَات

24 Halt them!

They are to be questioned :

25 "What is the matter with you
that ye now abet not
one another?"

26 Ah! today they are
submissive!

27 Some face others
questioningly.

28 They ask :
"Was it not you
who influenced us?"

29 They answer :
"Ye were by yourselves
incapable of faith;

30 "We had no authority
o'er you;
ye were yourselves
rebellious!

31 "So, just is the sentence
of Our Lord;
We ourselves now realize.

32 "We misled you
only because
we were ourselves astray!"

33 And thus they share
their days of woe.

34 And thus We deal
with those who transgress.

35 When they were told :
"No deity is there
but the Deity,"
they had disdained!

36 They had said :
"Shall we forsake our deities
because a balladmonger mad
(has told us to)?"

وَقَالُوا لَوْلَا إِلَهُكُم هَذَا يَوْمَ الْيَوْمِينَ ①
هَذَا يَوْمَ الْقَضَاءِ الَّذِي كُنتُمْ بِهِ
تَكْفُرُونَ ②
أَحْسَرُوا الَّذِينَ يَكْفُرُونَ ③
كَانُوا يَعْبُدُونَ ④
وَمَنْ دُونِ اللَّهِ فَأَهْمُوهُمْ إِلَىٰ عَرْشِ الْعَلِيِّ ⑤
وَيَقُولُ هُمْ إِلَهُهُمْ فَهُمْ يَكْفُرُونَ ⑥
مَا لَكُمْ لَا تَنَاصَرُونَ ⑦
بَلْ هُمْ يَلْمِزُوكُمْ مُّؤْمِنُونَ ⑧
وَأَقْبَلْ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ⑨
قَالُوا إِنَّا كُنَّا نُكْفِرُكُمْ تَأْتُونَنَا فِي الْبُيُوتِ ⑩
قَالُوا بَلْ لَمْ تَكُونُوا أَتْمُومِينَ ⑪
وَمَا كَانُوا لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ
كُنتُمْ قَوْمًا طَافِينَ ⑫
فَقَالُوا إِنَّا كُنَّا نَقُولُ إِنَّا كُنَّا نَقُولُونَ ⑬
فَلَقَدْ كَذَّبْنَا كَذِبًا كَذِبًا ⑭
وَاللَّهُ يَدْعُوهُمْ فِي الْعَذَابِ مُتَسَاءِلُونَ ⑮
إِنَّا كُنَّا نَعْمَلُ بِالْمَجْرَجِينَ ⑯
إِلَهُهُمْ كَانُوا إِذْ أُنْزِلَ إِلَهُكُمْ إِلَهُ إِلَهُكُمْ
اللَّهُ يَسْتَعْلُونَ ⑰
وَنَقُولُونَ إِنَّا كُنَّا نَقُولُ الْإِلَهُتَانِ لَا شَاعِرَ
مَعَهُمَا ⑱
بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلُونَ ⑲
إِنَّا كُنَّا نَقُولُ الْعَذَابُ الْبَلِغُ ⑳
وَمَا تَجْزُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ㉑
[إِلَهُكُمْ دَالِ اللَّهِ الْمُخْلِصِينَ ㉒]

وَالصَّفَاتِ صَفًا ①
فَالْجَوَارِثِ زَجْرًا ②
فَالْجَوَارِثِ وَكْرًا ③
إِنَّا إِلَهُكُمْ لَوَاحِدٌ ④
رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَ
رَبُّ الْمَسَاكِينِ ⑤
إِنَّا أَنْزَلْنَا إِلَهُكُمُ الَّذِي بِرِئَاسَةِ الْكَوَاكِبِ ⑥
وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ⑦
لَا تَتَّبِعُونَ إِلَى الْمَلِكِ الْأَعْلَىٰ وَيَقْدِرُونَ
مِنْ كُلِّ جَانِبٍ ⑧
دُخُورًا لَكُمْ عَذَابٌ وَأَصِيبٌ ⑨
إِنَّا مَنْ خَلَقْنَا الْخَلْقَ فَاتَّبَعَهُ
نِيهَاكُم بِتَأْوِيلٍ ⑩
فَأَسْتَفْهِمُوا أَلَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ
خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَّزِيظٍ ⑪
بَلْ عَجِبْتَ وَيَسْخَرُونَ ⑫
وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ⑬
وَإِذَا ذُكِّرُوا لَا يَسْتَنْصِرُونَ ⑭
وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ⑮
أَوَلَمْ نَكُنَّا نَعْلَمُ أَنَّكَ نَقْلُكَ مَا نَعْلَمُ
لَمَسْعُورُونَ ⑯
أَوَلَمْ نَكُنَّا نَعْلَمُ أَنَّكَ نَقْلُكَ مَا نَعْلَمُ
لَمَسْعُورُونَ ⑰
فَلْيَعْمُرُوا أَمْشَرَهُمْ وَاجْعَلُوا لَهُمْ مَثَلًا ⑱
وَلْيَكْفُرُوا زَجْرًا وَاجْعَلُوا لَهُمْ مَثَلًا ⑲

37 Nay! He had come with truth;
he but confirmed
the Messengers
(preceding him).

38 Taste ye then
the dire punishment.

39 Your deserts
are no more
than ye deserve
for what ye did.

40 But those who served
Allah with sincerity—

- 41 For them awaits
a bountiful repast :
- 42 Fruits (of their labours) :
favours, dignity,
- 43 Abodes of comfort;
- 44 Communion,
'midst the honoured.
- 45 Passed around among them
crystal glasses
- 46 Holding limpid drinks
that clarify the minds
of those who drink.
- 47 No headiness therein,
nor does it put them
out of their senses.
- 48 Beside them
large eyed women,
modest, chaste,
- 49 Like pearls inset
in jewelry...

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- 50 Some face others
conversationally :
- 51 One of them asks another :
"I had a neighbour
- 52 "Who was wont to ask,
'Art thou amongst the ones
who do believe
- 53 "That howsoever
dead and dust and bones
we may be now,
we shall be, nonetheless,
reunified?"
- 54 The other says :
"Wouldst thou search?"

- 55 He searches :
lo! he sees him
in utter misery!
- 56 And he says,
"By Allah!
Thou hadst well-nigh
made me also outcaste!
- 57 "If it had not been
for Allah's grace,
I too would have been
among the punished!
- 58 "Dost thou still contend
that we die not
- 59 "Except once
and that there is
no further punishment?
- 60 "(Didst thou not say :)
'Life offers pleasures great
- 61 "'And that it is for them
that strivers strive?"
- 62 "(Now tell me)
Which is better :
those pleasures
or this bitter desert fare?"
- 63 For We have made
the *zaqqum* tree
for those who stray...
- 64 It is a plant that springs
from desert heat—
- 65 Its fruits
like devil's skulls;
- 66 Therefrom they eat
to quench their hunger,
- 67 And assuage their thirst
with its sour sap;
- 68 Returning once again
to their hot abode—

69 They had found their fathers
straying :

70 Hence they had headlong
followed them...

71 Many had thus gone astray
before them :

72 We had sent them Warners :

73 See thou the fate of those
who were warned in vain!

74 And (in contrast
with that of) those
who strove for Allah
in sincerity—

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75 *Nuh* called to Us,
who best respond to prayers.

76 We rescued him
from dire distress

77 And We gave him descendants
that still survive

78 We leave them to posterity

79 *Honoured be Nuh
among all communities.*

80 *Thus, indeed, do We reward
those who do good deeds!*

81 *He was, verily,
among Our faithful servants!*

82 The rest We drowned
(in due oblivion).

83 Of his ilk was *Ibrahim*

84 Who served his Lord
with simple earnestness

طَلَعُوا كَانَهُ زُهَيْسُ الشَّاطِرِينَ ⑤
فَأَتَوْهُمْ لِاحْكَوْنِ مِنْهَا فَمَا لَوْ كُنْ مِنْهَا
الْبَطُولُونَ ⑥
ثُمَّ إِنَّ اللَّهَ عَلَّمَ الْقَوَائِمَ حَوِيمَ ⑦
ثُمَّ إِنَّ مَرْيَمَ لَكُنْ لَأَمَلِ الْجَحِيمِ ⑧
إِنَّهَا لَقَدْ آتَتْهُمُ الْهَاءُ هُمْ صَالِحِينَ ⑨
فَهُمْ عَلَى أَنْبِهِمْ هُمْ عَوْنُ ⑩
وَلَقَدْ كُنْ كَيْلَهُمْ كَثْرًا لَوْلَا ⑪
وَلَقَدْ أَرْسَلْنَا قَوْمَ مُنْذِرِينَ ⑫
فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُتَدْرِكِينَ ⑬
إِلَّا جَاءَ اللَّهُ الْمَخْلُوعِينَ ⑭
وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ ⑮
وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ⑯
وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ⑰
وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ⑱
سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ⑲
إِنَّا كُنَّا إِلَيْكَ بِحُجْرَى الْمُحْسِنِينَ ⑳
إِنَّا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ㉑
ثُمَّ آخَرْنَا الْآخَرِينَ ㉒
وَلَنْ مِنْ شُرَيْعَتِهِ لَإِبْرَاهِيمَ ㉓
إِذْ جَاءَهُ رَبُّهُ بِقَلْبٍ سَلِيمٍ ㉔
إِذْ قَالَ لِرَبِّهِ وَقَوَاهُ مَاذَا تَعْبُدُونَ ㉕
أَقُولُ الْهَيْهَاتَ هَذِهِ دُونِ اللَّهِ تَرْيَدُونَ ㉖
فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ㉗
فَنَظَرَ نَظْرَةً فِي النُّجُومِ ㉘
فَقَالَ إِنِّي سَقِيمٌ ㉙

85 Harangued he
his father and his people :
"What is this ye worship?"

86 "This monstrosity!
Would ye set up this
as deity
beside the Deity?"

87 "What a conception have ye
of the Lord of all peoples?!"

88 He looked up
to the heavens (helplessly),

89 And muttered :
"O, I am sick!"

أُولَئِكَ لَهُمْ رَبٌّ مَعْلُومٌ ①
فَوَالِهَ هُمْ يَكْفُرُونَ ②
فِي حَسْبِ التَّجْوِينِ ③
عَلَى سُرُرٍ مُتَقَابِلِينَ ④
يُطَافُ عَلَيْهِمْ بِكُلِّ فِرْنٍ مَوْجِدٍ ⑤
بَيْضَاءَ لَدُنْكَ الْكُثْرِبِينَ ⑥
لَيْسَ بِهَا عَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَلُونَ ⑦
وَعِنْدَهُمْ فُجُورَاتٌ الْكَرْبِ عَمِينَ ⑧
كَأَنَّهُمْ بَعْضٌ مِّنْكَوْنٍ ⑨
فَأَجْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ⑩
قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي فَرَسٌ ⑪
يَقُولُ أَهْلًا لَّيْسَ الْمَصْدُوقِينَ ⑫
إِذَا أَمْنَا وَكُنَّا تُرَابًا وَغُطَاءً إِنْكَ ⑬
سَمِيدُونَ ⑭
قَالَ هَلْ أَنْتُمْ مُطْلَعُونَ ⑮
فَأَطْلَعَهُمْ قَرَاهُ فِي سَوَاءِ الْجَحِيمِ ⑯
قَالَ تَاللَّهِ إِنْ كُنْ لَكُمْ دِينٌ ⑰
وَلَوْلَا رِجْسُهُ رَبِّي لَكُنْتُمْ مِنَ ⑱
الْمُحْقَرِينَ ㉑
أَفَمَا تَحْنُ بِمُتَّبِعِينَ ㉒
إِلَّا مَوْتَنَا الْأَوَّلَى وَمَا تَحْنُ مُعَذِّبِينَ ㉓
إِنَّ هَذَا الْقَوْمُ الْقَوِيُّ الْعَظِيمُ ㉔
يُرْسِلُ هَذَا أَفْلَحُ الْعَمَلُونَ ㉕
أَذَلِكَ خَيْرٌ مُّزْنًا أَمْ شَجَرَةُ الزَّائِرِينَ ㉖
إِنَّا جَعَلْنَا نُفُوسَهُ لِلظَّالِمِينَ ㉗
إِنَّمَا شَجَرَةُ غَرْجَرٍ فِي أَصْلِ الْحَيِّينَ ㉘

90 So they turned their backs
on him.

91 But he
approached their idols :
(Coaxingly) he whispered :
"Will ye not eat
the offerings before you?"

92 "What is the matter with you
that ye do not speak?"

93 He smote them
with a blow
right earnest...

94 They turned towards him
and approached in anger...

95 He asked :
"Would ye worship
that which ye (yourselves)
have shaped

96 "Instead of Allah
who created you
and what ye shape?"

97 They shouted :
"Bind him stiff!
Fling him
to the (desert) heat!"

98 Despite what they wished
We made them all
discomfited!

99 He mused :
"I am a seeker
of my Lord :
He will guide me..."

100 "O my Lord!
Grant me Thou
a wholesome one..."

101 In time, We gladdened him
with a thoughtful son...

102 And when,
brought up in his care,
he reached manhood—
he said, "O my son,
I have been dreaming
that I'm sacrificing thee :
what dost thou think of it?"
He answered, "O my father!
Do as thou art bid!
Thou shalt find me,
by Allah's will,
among the resolute!"

103 When they had mutually
resigned themselves
(to Allah's will)
and he (in gratitude)
threw himself
upon his forehead...

104 We called to him,
"O Ibrahim!"

105 "Well hast thou now
fulfilled thy dream!
This is how, indeed,
We do reward the gracious.

106 This was naught
but open trial..."

107 We compensated him
with the Mighty Sacrifice
(which annually
commemorates his deed).

108 And made of him
a heritage
for posterity!

109 *Honoured be Ibrahim'.*

110 *This is how
We do reward
the gracious.*

111 *Verily he was
among Our faithful servants.*

112 We blessed him
with *Ishaq*,
a seer among the righteous

113 And exalted We
him and *Ishaq* :
but, among their progeny
there are, apparently,
some who're gracious,
others who
do wrong themselves. . .

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114 Likewise, We showered blessings
on *Musa* and *Harun*

115 And rescued them
and their people
from dire affliction.

116 We helped them till
they were victorious.

117 We gave them the Law
which makes things clear,

118 And guided them
to the path secure,

119 And made of them
a heritage
for posterity.

120 *Honoured be Musa
and Harun*

121 *This is how
We do reward
the gracious.*

122 *Verily they were
among Our faithful servants*

123 So also was *Ilyas*
among Our envoys.

124 When he said
to his people,
"Will ye pay no heed?"

قَتَلُوا عَنْهُمْ مُذْرِبِينَ ﴿٥٠﴾
قَرَأَ إِلَى آلِهِتُم مُّطَفًّٔا لَّا تَكُونُ
مَالِكُمْ لَا تَنْصِفُونَ ﴿٥١﴾
قَرَأَ عَلَيْهِمْ صُورًا لِّلْبَشَرِ ﴿٥٢﴾
فَاقْبَلُوا إِلَيْهِ يَزْعُونَ ﴿٥٣﴾
قَالَ الْقَبِيلُ ذُنُوبَنَا كَثِيرَةٌ
وَاللَّهِ خَلَقَكُمْ وَمَا تَحْمِلُونُ ﴿٥٤﴾
قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْفَوْهُ فِي الْجَهَنَّمَ
فَإِذَا دُوبَاهُ كَيْدًا لِّجَعَلَهُمُ الرُّسُلَ بَشَرًا
وَقَالَ لِي دَاهِبْ إِلَى رَبِّي سَيَهْدِينِ ﴿٥٥﴾
رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿٥٦﴾
فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿٥٧﴾
فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَسَّىٰ لِي
أَرَىٰ فِي الْمَنَازِلِ أَنَّكَ ذَهَبْتَ فَأَنْظِرْ
مَاؤِثْرِي قَالَ يَا بَتِ افْعَلْ مَا تَأْمُرُ
سَجْدَ لِي إِنَّ شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿٥٨﴾
فَلَمَّا أَسْلَمَا وَتَلَّىٰ لِلْجَحِينِ ﴿٥٩﴾
وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿٦٠﴾
قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كُنَّا نَكْذِبُ
الْمُحْسِيُونَ ﴿٦١﴾
إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿٦٢﴾
وَقَدْ يَنْبَغُ بِذُنُوبِهِمْ عَظِيمٌ ﴿٦٣﴾
وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٦٤﴾
سَلَامٌ عَلَىٰ آلِ يَأْقِينِ ﴿٦٥﴾

125 "Ye invoke *Ba'l*
and forsake
the best of all Creators,

126 "Allah is your Lord,
the Lord of your forefathers
of old."

127 They repudiated him
and, therefore, were arraigned :

128 Except Allah's
servants true.

129 We made of him a heritage
for posterity.

130 *Honoured be Ilyas*

- 131 *This is how
We do reward
the gracious.*
- 132 *Verily, he was
among Our faithful servants*
-
- 133 *Lut too
was among the Envoys:*
- 134 We rescued him
and all his kin
- 135 Except a woman elderly
who was reluctant.
- 136 Then We destroyed
the lingerers.
- 137 Ye still pass by
their ruins, morn
- 138 And evening—
will ye not understand?
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- 139 So also was *Yunus*
among the Envoys:
- 140 Lo! he stowed himself
within an overloaded bark:
- 141 Lots were cast
and he was doomed.
- 142 So the sea
did swallow him,
and, condemned was he,
- 143 Had it not been
that he was 'mong
the best of swimmers,
- 144 He would have
tarried in its bosom
till the day of rising!
- 145 We cast him on a lonely shore
and he was sick—
- 146 We grew for him
a plant among the gourds.
- 147 We sent him to a people
hundred thousand strong
or more.
- 148 When they believed,
We made them flourish
for a time.
-
- 149 Cross-question them:
Why should thy Lord
choose daughters
while sons they choose?
- 150 Have We made
our agents females,
have they seen them?
- 151 And, do they not themselves
invent the term,
- 152 'The son of Allah'
and, thereby, lie?
- 153 But did he not
(as ye just said)
prefer daughters
over sons?
- 154 What is the matter with you:
how ye contradict yourselves!
- 155 Will ye never stop and think?
- 156 If ye have
any solid grounds
for your beliefs
- 157 Then bring ye forth
your evidence
if ye are honest!

158 Descent from Him
they do ascribe
to genii
although the genii themselves,
if they but knew,
would plead their innocence!

159 Glory be to Allah!
How they mislead (all)

160 Except Allah's servants true—

161 For neither you nor those ye serve

162 Can be seducers to them!

163 Except, (perhaps),
for those already prone
to go to hell!

164 There is none amongst us
but he knows his place.

165 Indeed, we work in groups

166 To render him obeisance.

167 And some (among these infidels)
there are who say :

168 "If only these ideas
had come to us
from our own forefathers

169 "We too would now have been
among the sincere servants."

170 And (on such flimsy
self deception)
they themselves reject
what comes to them!
But soon, they too
shall come to realize!

*

إِنَّا كُنَّا لَمِنْ الْمُحْذَرِينَ ﴿١٥٨﴾
لَهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٥٩﴾
وَأَنَّ لَوْطًا لَمِنَ الْمُرْسَلِينَ ﴿١٦٠﴾
إِذْ يَخْذِيهِ وَأَهْلَآهُ أَجْمَعِينَ ﴿١٦١﴾
إِلَّا عَجُوزًا فِي الْغَدِيرِ ﴿١٦٢﴾
ثُمَّ دَمَرْنَا الْاَعْرَابَ ﴿١٦٣﴾
وَأَنَّهُمْ لَمَّا كَانُوا عَلَىٰ مَنَاصِبٍ خَلِيلِينَ ﴿١٦٤﴾
وَبِالْبَيْتِ أَفْلَحُوا كَمَا هُمْ عَلَىٰ مَنَاصِبِهِمْ ﴿١٦٥﴾
وَأَنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٦٦﴾
إِذْ اتَّخَذَ إِلَىٰ الظَّالِمِ السُّجُونِ ﴿١٦٧﴾
فَمَا هُوَ كَانَ مِنَ الْمَدْحُورِينَ ﴿١٦٨﴾
فَالْقَصَّةَ الْخُوفِ وَهُوَ مِنَ الْمَكِيدِينَ ﴿١٦٩﴾
فَأَنزَلْنَا إِلَهُكَ مِنَ الْمُسْتَجِيرِينَ ﴿١٧٠﴾
لَكَ فِي نَظْمِهِ إِلَىٰ يَوْمِ يُخْرَجُونَ ﴿١٧١﴾
فَنَبِّئْهُمْ بِالْعِزَّةِ وَهُوَ السَّقِيمُ ﴿١٧٢﴾
وَأَنبِئْهُمْ بِآيَاتِهِ بِحَجَرٍ يَمْشِي ﴿١٧٣﴾
وَأَرْسَلْنَا إِلَىٰ آلِ الْفَارُوقِ ﴿١٧٤﴾
فَأَمَّا نُونًا فَتَحْنَاهُمْ إِلَىٰ جَنِّينَ ﴿١٧٥﴾
فَأَسْقِرْهُمْ أَزْوَاجَ الْبَنَاتِ وَلَهُمْ
الْبُسُورُ ﴿١٧٦﴾
أَمْ حَقَّقْنَا الْمَنَاسِكَةَ إِنَّا نَنَاقِشُ شَاوِلِينَ ﴿١٧٧﴾
أَلَّا أَتَاهُمْ مِنْ الْفَالِغِمْ يُكُونُونَ ﴿١٧٨﴾
وَلَكِنَّ اللَّهَ وَاللَّهُمَّ لَكُنْ يُكُونُونَ ﴿١٧٩﴾
أَصْطَفَىٰ الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٨٠﴾

171 There already stands
Our word
given to Our servants
the Envoys :

172 "We shall by all means
succour them,

173 "And those who strive
on Our behalf
will certainly succeed."

174 So bear thou with them
for a while,

175 And watch them
even as
they do watch thee.

176 How they hasten
retribution from Us!

177 But when calamity descends
while they are still asleep,
sad will be the plight
of those who had been warned!

178 So bear thou with them
for a while

179 And watch them
even as
they do watch thee.

180 Glorify thou
only thine own Lord,
the Lord deserving of esteem,
by far beyond whatever
they might attribute to Him.

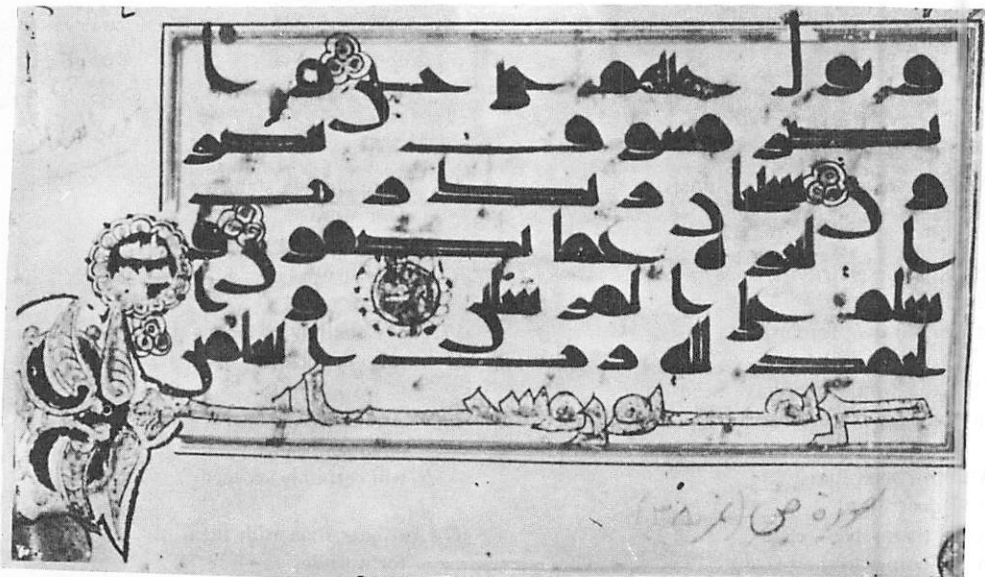
وَأَجْرُهُمْ يُسَوِّفُ يُجِيرُونَ ﴿١٧٦﴾
مُجْرِنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٧٧﴾
وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٧٨﴾
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٧٩﴾

أَقْبَعَنَا إِنَّا كُنَّا نَسْتَعْجِلُونَ ﴿١٧٦﴾
فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ
الْمُنْذَرِينَ ﴿١٧٧﴾
وَقَوْلَ عَنْهُمْ لَحْنًا يَحِينُ ﴿١٧٨﴾

181 (Remember thou)
the former Envoys
with salutations kind

182 And render thou obeisance
only to the Lord
of all mankind.

*



SURA : *ṢĀD*

In the Name of Allāh the Rahīmān the Rahīm

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SAD!

(O MUHAMMAD!)

Witness is the *Qur'an*,
full of instances :

2 But these faithless ones
are in a rift
with their own dignity!

3 How many generations
have We swept away—
who wailed
when there was left
no time for refuge!

•

4 They wonder
that a Warner should arise
from 'mong themselves!
These unbelievers say :
"This is a cunning liar!

5 "Has he fused all deities
into one Deity?
This is a strange idea!"

6 The great among them
go their ways
(as if to say)
"Tread ye old paths
and be content
with your own deities;
this is only a design!

7 "No such thing
have we ever heard
from former faiths :
this is nothing but concoction!

مَا سَمِعْنَا بِهَذَا فِي الْمَلِكَةِ الْاُخْرَىٰ وَكَانَ
هَذَا اِلَّا خَيْالًا ۝
اَوْ نُنزِّلُ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا مَا يَلِ
هُم فِي شَايِئٍ مِّنْ ذِكْرٍ يَّذَكَّرُ ۝
يَلٰٓءَا اَعْدَابًا ۝
اَمْ عِندَهُمْ خَزَايِرٌ رَّحِمَتْهُمْ سَرِيٰتُكَ
الْعَوْنِ اَوْ هَآٓءِ اِذَا
اَمْرُهُمْ تَقَالَفُ ۚ اُولٰٓئِكَ السَّمٰوٰتُ وَالْاَرْضُ وَمَا
بَيْنَهُمَا قَلِيْلٌ مِّنْ اِلٰهٍ اِلَّا اِسْبَاطُ ۝
جُنُودٌ تَاْمُرُ اِيَّاكَ هُمْ وَفَرَسٌ اَخْرَاجُ ۝

سَاد

ص وَالْقُرْآنِ ذِي الذِّكْرِ ۝
بَلِ الْكَافِرِيْنَ كُفْرًاۤ اِنۡ اِنۡ اِنۡ عَزَّ وَجَلَّ ۝
كَمۡ اَهْلَكْنَاۤ اُمَمًاۙ مِّنۡ قَبْلِهِمْۚ مِّنۡ قَبۡلِ
فَتَاۡدَاۤ اُولٰٓئِكَ جِئِنۡ مِّنَّاۤ اٰیٰتٍ ۝
وَيَحۡجِبُوۡا۟ اَنۡ يَّجۡلَهُۥ هُمۡ مِّنۡذَرٍۭ وَمَنۡ يَّحۡجِبْ
وَقَالَ الْكٰفِرُوۡنَ هٰذَا سِحْرٌۭ مَُّكَرَّۤا۟ ۝
اَجَعَلَ الْاِلٰهَةَ الْاِلٰهَآۤ اٰحَدًاۙ اِنۡ اَرٰۤى
هٰذَا النَّارُ فَجَحَابٍ ۝
وَالنَّارُ الْمَلَآٓئِكَةُ اِنۡ اَمۡسُوۡا۟ وَاَضۡرَبُوۡا
عَلَى الْاَعۡیُنِۙ فَجَرَبَ هٰذَا النَّارُ فَجَرَبَ ۝

8 "Has the message come
to him alone
among us all. . ."
Yes, they are all in doubt
about My message;
they have not tasted yet
My punishment.

9 Is all the treasured grace
of thy Lord—
the Sovereign
and the Bounteous,
reserved for them?

10 Is heaven and earth
and all that is between,
their property?
Then let them rise
and take possession!

11 This group
is no more important
than hordes
already put to flight.

12 Thus vilified,
before them,
the 'Ad
the compatriots of *Nuh*,
the people of *Fir'aun*,
so firmly ensconced!

13 The *Thamud*,
the companions of *Lut*,
the 'Dwellers of the Woods'—
all these were hordes:

14 Not one among all these
but called its Messenger
a liar!
Just was their punishment..

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15 Do they not see
that a single blast
they shall not stand?

16 And yet they (dare to) mock:
"Our Lord, hasten thou
our sentence
without (our waiting for)
the day of judgment!"

17 Endure thou
what they say
and keep in mind
Our servant, *Dawud*—
he of mighty arms—
who humbly turned to Us.

18 It was We
who subjected the mountain-sides
to him
resounding to Our bounties
at eventide and dawn!

19 His swarming (human) flocks
looked humbly to him.

20 We made his kingdom strong
and endowed him with wisdom
and the power
to finally decide!

21 Hast not the story reached thee
of how the disputants
had found access
to the inner chamber
(of his mind)?

22 When they faced *Dawud*
he was frightened of them,
but they said:
"Fear not, we are only
two who've fallen out—
one thinks that the other
has wronged him;
so judge thou
rightly betwixt us
and be not partial;
lead us thou towards
the right solution.

23 "This man here
is my brother:
he has ninety and nine ewes
but I have only one.
And yet he says,
'Trust her to my care'
And he is even harsh
in his demand!"

24 *Dawud* said:
"Truly he doth wrong thee
in seeking to increase
his large flock
with thy single ewe!"
(And then he mused :)
How many partners there be
who seek to wrong each other!

And those who feel and act
only righteously,
how few they be!

Then did *Dawud* suddenly realize
that he himself had been tested!

He asked forgiveness of his Lord
and bent his head
in shame and penitence.

25 So we forgave him
for the past;
he drew near Us
achieving an exalted rank.

26 "O Dawud!

We have, indeed, made thee
Vicegerent in this land;
so judge thou justly between men!
Obey not thou
thine own desires;
for, they will lead thee
far astray
from the path of Allah:
and those who go astray
from the path of Allah,
for them is grievous
chastisement,
because they overlook
the consequences.

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27 Not without a purpose

have We created
the heavens and the earth
and all that is between!
That is only what
the cynics think!
But, Oh the fire
(of unbelief)
in which they burn!

28 Shall We mete out
equally (of happiness)

to those of faith
and righteous deeds,
and those
who tend to spread
evil in the land?!

Shall We treat as equals
the mindful and the dissolute?

29 This code We have

revealed to thee
so that it may usher joy
to those who ponder
on its message;
and be a source of thought
to those who understand

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ أَعْجِبِكَ
إِلَى بَعْضِهِ وَلَئِنْ كُنْتَ مِنْكُمْ لَمَّا
لَيْسَ بَعْضُهُمْ عَلَى بَعْضٍ مِنَ الَّذِينَ
أَمَرْنَا وَعَمَلُوا الصَّالِحِينَ وَقُلْ لِّ
مَنْ هُمْ وَطَنُ دَاوُدَ إِنَّمَا قَسَمْتُ
فَأَسْخَرُوا رَجُلًا وَخَوَّزَا عِثْرًا
أَنَابَ ⑤

فَقَسَمْتُ لَّهَ ذَلِكَ قَوْلًا لِّهَ عِنْدَنَا
لَزُلْزِلَ وَحَسَنَ مَا ⑥

يَا أَيُّهَا الَّذِينَ آمَنُوا خَلَقْنَا فِي الْأَرْضِ
فَالْحَكِيمِينَ النَّاسِ وَالْحَقَّ وَلَا تَكُونُوا
الْقَوْمَ الَّذِينَ يَخْلُقُونَ عَنْ سَبِيلِ اللَّهِ إِنَّ
الَّذِينَ يَخْلُقُونَ عَنْ سَبِيلِ اللَّهِ لَأَنَّهُمْ
عَذَابٌ شَدِيدٌ يَوْمَ تُنْفَخُ الْأَشْيَارُ ⑦

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا
بِاطِلٍ ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا
قَوْلُ الَّذِينَ كَفَرُوا مِنَ النَّارِ ⑧

أَمَّا جَعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحِينَ
كَالْمُعْتَبَرِينَ فِي الْأَرْضِ أَمَّا جَعَلُ
الْمُتَّقِينَ كَالْفُجَّارِ ⑨

كَرِهَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكًا لِّذِي قُرْآنٍ
أُنِيبَ وَلْيَسَدَّ كُرْهُهُمُ الْآلِ الْآلِ ⑩
وَهُمْ يَلْبِثُونَ دَاوُدَ سَلِيمًا يَوْمَ يُعْمَلُ الْعِبَادُ
إِنَّهُ آوَابُ ⑪

إِذْ عَرَضَ عَلَيْهِمُ الْعِشَى الضُّوْفُ
الْجِيَادُ ⑫

كَذَبَتْ قُلُوبُهُمْ قَوْمٌ يَوْمٌ وَعَادُوا
فَزَعُونَ ذُو الْوَيْلِ ⑬

وَتَمُودُ وَخَوَّزُوا لَوْحًا وَأَخْطَبُ لَقِيْلَهُ
أُولَئِكَ الْخَوَّابُ ⑭

إِنَّ كُلَّ الْإِنْسَانِ لِرَبِّهِ الْكَافِرُ ⑮
وَمَا يَنْظُرُهُمْ إِلَّا صِغَةً وَاحِدَةً
نَّالَهُمْ مِنْ نَوَابِي ⑯

وَقَالُوا رَبَّنَا اجْعَلْ لَنَا قَسَمًا قَبْلَ يَوْمِ
الْحِسَابِ ⑰

إِصْبِرْ عَلَى مَا يَقُولُونَ وَلَا تُنْكِرْ نَا
دَاوُدَ ذَا الْإِلْبَاءِ إِنَّهُ آوَابُ ⑱

إِنَّا نَعْتَرُكَ بِجِبَالٍ مَعَهُ لِيَسْتَحْجِرَ بِالْعِشَى
وَالْإِشْرَاقِ ⑲

وَالْكَفَرُ حَسْرَةٌ كُلُّ ذَلِكَ آوَابُ ⑳

وَسَدَّ ذَا لَمَلِكَةٍ وَأَيْنَهُ الْجَنَّةُ وَفَضْلُ
الْجَنَابِ ㉑

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسُوْرُوا
الْيَوْمَ ㉒

إِذْ دَعَا عَلَى دَاوُدَ قَوْمٌ مِنْهُمْ قَالُوا
لَا تَحْتَفِظْهُمْ بَعْضُهُمْ عَلَى بَعْضٍ
فَأَحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا تَكْشُطْ وَهَدَا
إِلَى سَوَاءٍ الْقَوَائِدِ ㉓

إِنَّ هَذَا أَرْبَى لَمْ يَسْعَوْا وَلَمْ يَمْنَحُوا
وَلِي تَجْعَلْ وَاحِدَةً كَقَوْلِهِمَا
وَعَرَفْنَا فِي الْجَنَابِ ㉔

30 We bestowed on Dawud

Sulaiman :

excelled he in Our service
and he too
humbly turned (to Us).

31 When, after dusk,

he was, respectfully, reminded
of the tired steeds
waiting patiently

- 32 He said, "Truly,
I have been engrossed
in the love of lovely things
beyond the precepts of my Lord,
until these had been veiled
from my memory!
- 33 "Bring them to me!"
Patted he their necks
and stroked their knees.
- 34 Then We tested *Sulaiman*
making him fall
dead-tired, fainting,
on his throne:
when he revived,
- 35 He said, "My Lord,
forgive me (my absorption
in the lovely things)
and grant to me a kingdom
without a parallel
even after me!
Verily, Thou art
the Granter of all boons!"
- 36 We made the winds
(of commerce)
serve his will—
his sails glided
slow or fast
to places he decreed.
- 37 And giants diverse
all served him
as divers (in the depths)
and builders (on the heights).
- 38 And also others
bound in fetters—
- 39 "These are Our gifts
preserve them or expend them
(as thou wilt)
without having to account."
- 40 Truly, he drew near Us
achieving an exalted rank.
- 41 And tell them
of Our servant *Ayyub*
when he cried
to his Lord:
"Oh this desert-devil
(this awful thirst)
has (well-nigh)
crippled me!"
- 42 "Dig in thy heels!
(Spur thou on!)
There! There!!
So near!!!
You'll wash and drink
and rest in comfort!"
- 43 We reunited him
to his wife,
his kith and kin
by Our grace
and, as an example
to those who understand!
- 44 "Content thyself with little;
let it last thee long;
do not thou succumb!"
Verily, We found him
persevering:
Devotee par excellence.
How he put his trust in Us!!
- 45 And speak
of Our servants
Ibrahim and *Ishaq*
and *Ya'qub*
men of action
and foresight!
- 46 We have chosen them
with care
and have decreed for them
among the exemplars
a special place.
- 47 They are
Our chosen ones
among the virtuous.

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62 They wonder :
 "What is this?
 We do not see among us
 the man whom we regarded
 as the evil one

63 "At whom we laughed!
 (Were we then deceived?)
 Or, do our eyes
 deceive us now?"

64 That is how, in truth,
 the damned
 go on quarrelling. . .

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65 Say thou : I warn you truly :
 There is no deity
 but Allah
 the Only and the Irresistible.

66 Lord of the heavens
 and the earth
 and all that is between,
 the Sovereign, the Benign!

67 Say thou :
 "That is the fact supreme.

68 "And that itself
 ye do deny!

69 "I have no knowledge
 of the higher spheres
 o'er which they wrangle.

70 "Nought is entrusted to me
 but that I emphasize
 a plain and simple fact!"

*

71 When thy Lord
 said to the angels :
 "I shall raise a man
 from clay."

72 "And when I have
 instilled in him
 My power
 ye shall be subject to him
 and render him obeisance."

73 All angels bowed,
 in unison
 and did obeisance—

74 Except *Iblis*!
 He haughtily disdained
 and openly rebelled!

75 He said, "*O Iblis*,
 what doth prevent thee
 from submitting
 to what I have created
 with Mine own hands?!
 Art thou presumptuous?
 Dost thou claim
 to be the highest
 among My creatures?"

76 He said,

"I am better than he!
Thou hast raised me
from the fire
and raised him from
(mere) clay!"

الْكُفْرَيْنِ ⑤
قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ
لِمَا خَلَقْتُ بِيدَيَّ ۖ اسْتَكْبَرْتَ أَفَرَأَى
كُنْتَ مِنَ الْعَالِينَ ⑥

77 He said, "Get thee hence :
thou art expelled !

قَالَ إِنَّمَا أَخْرَجْتَهُ طَخَفْتَنِي مِنْ نَارٍ
وَخَلَقْتَهُ مِنْ طِينٍ ⑦

78 "My curse upon thee
till the day of reckoning!"

قَالَ فَاحْرَبِهُ مِنْهَا فَاتَكَ رَجِيمٌ ⑧
وَرَأَى عَلَيْهِ لَعْنَتِي إِلَى يَوْمِ الدَّيْنِ ⑨
قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ
يُجْعَلُونَ ⑩

79 He pleaded, "Lord!
Let me watch them
till the day
that they are raised!"

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ⑪
إِلَى يَوْمِ الْوَلَدِ الْمَعْلُومِ ⑫
قَالَ فَوَيْلٌ لَكَ لَعْنَتِي يَوْمَ الْجَمْعِ ⑬

80 He said, "So be it :
be thou among the watchers

إِلَّا عِبَادَكَ ۚ لَهُمْ الْمُخْلَصِينَ ⑭
قَالَ فَاصْبِرْ ۖ وَاصْبِرْ أَقْوَلُ ⑮
لَا مَلَأْتُ جَهَنَّمَ مِنْكَ وَمَنْ تَتَّبِعُ ⑯

81 "Till the day
and time appointed!"

وَنُفُوحُ الْجَمْعِ ⑰
قَالَ مَا أَسْأَلُكَ عَلَيْهِ مِنْ أَجْرٍ ۖ وَمَا
أَنَا مِنَ الْمُسْتَغْنِينَ ⑱

82 He said, "By Thy Power
I swear!
I shall lead them all astray,

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ⑲
وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ⑳

83 "Except the ones
who serve Thee solely!"

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ⑲
وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ⑳

84 He said, "Right then!
And I say this,
in all earnestness :

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ⑲
وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ⑳

85 "I shall fill all hell
with thee and those
who follow thee!"

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ⑲
وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ⑳

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا
نَعُدُّهُمْ مِنَ الْأَشْرَارِ ㉑

أَفَلَمْ نَكُنْ مِنْهُمْ يَوْمَ أَنْزَلْنَاهُمْ
الْأَبْصَارَ ㉒

إِنَّ ذَلِكَ لَحَقٌّ تَخَافُوا أَهْلَ النَّارِ ㉓
قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ وَأُمَمٌ أَلِيتُ
إِلَّا اللَّهَ الْوَاحِدَ الْقَهَّارَ ㉔

رَبِّ السَّمُوتِ وَالْأَرْضِينَ وَمَا بَيْنَهُمَا
الْعَزِيزُ الْعَلِيمُ ㉕

قُلْ هُوَ يَوْمَ يُعْظِمُهُ ㉖
أَنْتُمْ عَنْهُ مُعْرِضُونَ ㉗

مَا كَانَ لِي مِنْ عِلْمٍ بِالسَّاعَةِ إِلَّا غَلْ
إِذْ يُخَوِّصُونَ ㉘

إِنْ يُؤْتَى إِلًا إِلَّا أَنَا نَذِيرٌ ㉙
مُذِيرٌ ㉚

إِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي خَالِقٌ
بَشَرًا مِنْ طِينٍ ㉛

فَاذْكُرِّيهِ ذِكْرًا وَمَنْ قَدْ عَلِمَ مِنْ رُبِّي
فَقْعُولًا لِيُحْدِثِينَ ㉜

فَتَجِدَ الْمَلِكَةَ كَاهِنًا مُتَمَعِّنًا ㉝
إِلَّا إِلِيلَيْسَ اسْتَكْبَرُوا كَانُوا مِنْ

86 Say thou, "I ask for this
no recompense;
nor am I one who claims
to toil :

87 "This is naught
but a simple lesson
to all peoples.

88 "Ye shall realize the truth
of what I preach
after a while..."

*

SURA : ZUMAR

In the Name of Allah the Most Gracious the Most Merciful

1 *** 193

This (exposition of the Law)
cometh from Allah
the Sovereign, the Wise!

2 We have, verily, revealed
the Law to thee in truth :
serve thou therefore,
Allah only
and count on none but Him!

3 Is not Allah alone
the One to reckon with?
Those who adopt
other patrons
(indulge in casuistry) :

"We worship them
only as a means
to reach Allah
still more closely."

Verily, Allah doth judge
their inner selves :
how they equivocate!
Allah guideth not
those who
prevaricate...

4 Had Allah wished
He could adopt as son
any one
from 'mong His creatures :
but glory be to Him!
He is the One and Only,
He is All-Mighty!

5 Created He
the heavens and the earth
in harmony :
He maketh the night
give place to dawn;
at His command
the day gives place to night.

He harnesseth the sun, the moon,
each running on appointed time :
is He not the Sovereign,
the Benign?

6 He has made you all
a unity,
then introduced diversity
vouchsafed for you
animals of numerous kinds;
He doth evolve you
in your mothers' wombs—
in darkness thrice intensified.
That is Allah, your Lord!
For Him is all dominion,
there is none but He!
Why then would ye
evade?

7 If ye blaspheme—
Allah is far above
(your blasphemy) :
but He liketh not
His servants to be callous :
your recognition
(of His gifts) doth please Him—

• • • • •

No burdened one
shall bear the burden
of another burdened soul!

• • • • •

Only when all of ye
return to Him
will He inform you
(of the value) of your deeds!
Indeed, He is the Knower
of the hearts of men!

8 When adversity doth touch
(this) man,
he supplicates his Lord;
but when he is relieved,
through His blessing,
he doth forget
his former supplication
and soon begins to attribute
rivals unto Allah,
misleading others
from His path!
Say thou: "Indulge thyself
for a while
in this blasphemy:
thou shalt eventually,
be damned?"

9 And there is he who
offers prayers at night,
standing or prostrating,
mindful of the future
and hopeful of
the mercy of his Lord?
Ask thou :
“Shall they be equal—
he who knowledge hath
and he who hath not?”
Ah, but only those
will respond who
can understand!

2 *** 194

**10 Tell those of My servants
who believe:
“Fear your Lord!
For those who do good,
in this world there is good.
Allah’s earth is vast
and, for those
who persevere with patience
there is reward without count.”**

**11 Say thou, "Verily,
I have been bidden
that I should serve Allah
exclusively
and reckon Him alone.**

يُرِيدُهُ لَكُمْ وَلَا تَخْزُوا لِرَأْيِهِ وَلَا تَزَالُوا تَعْلَمُونَ
ثُمَّ إِلَى رَبِّكُمْ تَرْجِعُونَ فَيُنْصِتُ يَوْمَئِذٍ
لِلْعَامِلِينَ إِنَّ اللَّهَ عَلِيمٌ بِأَعْيُنِ السُّدُورِ ⑤
إِذَا دُاعِيَ الْإِنْسَانَ فَتَدْعَاكَ أَمْ يَكُنْ
مِنْهَا الْيَقِينُ ثُمَّ إِذَا أُخْلِفَ لَكَ نِعْمَةً مِنْهُ
نَسِىَ مَا كَانَ يَدْعُو إِلَيْهِمْ مِنْ قَبْلُ وَ
جَعَلَ لِنَفْسِهِ إِذَا الْبُحْلِ عَنْ مُيْسِرِهِ
فُلٌ مَشْهُورٌ يُفْرِكُ وَلَكِنْ لَا تُؤْثِرُكَ مِنَ
أَخْطَابِ الْكَارِ ⑥
أَمْ مَنْ هُوَ كَأَنَّكَ إِذَا الْبُحْلِ سَجْدًا
أَوْ قَالِمًا يَحْتَدُّ عَلَى الْخُرْقَةِ وَتَرَى عَوَازِمَ رِيثٍ
فُلٌ هَلْ يَنْصَوِي الَّذِينَ يَتَّبِعُونَ الَّذِينَ
لَا يَعْلَمُونَ أَلَمْ يَكُنْ لَكُمْ الْآيَاتُ ⑦
فَلْيَبْصُرُوا الَّذِينَ آمَنُوا أَتَشْكُرُونَ
لِلَّذِينَ أَحْسَنُوا فِي ذُنُوبِهِمْ أَنِ لَوْلَا
أَرْسَلْنَا وَابِلًا مِنْ ثَمَارِهِمْ لَمْ يَكُنْ
أَعْرَضَ عَنْهُ فَبِغَيْرِ حِسَابٍ ⑧
فُلٌ لِي أَعْرَضَ عَنْ أَغْبَدَ اللَّهُ خَلِصًا
لَهُ الْيَقِينُ ⑨
وَأَمْرٌ لِي أَنْ أَقُولَ الْكَلِمَ الْبَرَّ ⑩
فُلٌ لِي أَكْشَرُ أَنْ حَصَيْتُ رِجْمًا
يَوْمَ عَظِيمٍ ⑪
فُلٌ لِي أَغْبَدَ اللَّهُ خَلِصًا لَهُ الْيَقِينُ ⑫

豐樂

تَنْزِيلَ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ
 وَإِنَّا لَنَآئِلُكَ الْكِتَابِ بِالْحَقِّ مُخْبِرُونَ
 اللَّهُ لِمَا لَدَيْهِ الْغَوِيينَ ﴿٦﴾
 أَكَلُوا الْيَوْمَ الْفَاكِصَ وَالْثَوَاتِينَ
 الْمَخْتُومَاتِ مِنْ ذُرِّيَّتِهِ عَلَىٰ آبَائِهِمْ
 عَلَىٰ الْأَيْدِ وَالْأَنفَالِ ۚ إِنَّ اللَّهَ عَلَىٰ شَيْءٍ
 عَاطِلٌ ۖ يَوْمَ يَوْمَ يَكُونُ لِلنَّاسِ عَذَابٌ
 إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرَ ۚ
 وَلَئِن رَأَوْا آيَةً أَنْ يَنْجِيَهُمْ مِنْ
 مَذَلَّتِهِمْ أَنَّىٰ كَانُوا فَالْيَوْمَ لَأُولَئِكَ
 عَذَابٌ مُبِينٌ ﴿٧﴾
 خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَالْحَيَّ وَيُؤْتِي
 الْحَيَاتِ عَلَى الْغَبَرِ وَيُؤَيِّدُ التَّمَارَ عَلَى
 الْأَيْدِ وَيَحْمِلُ الْحُمْصَ وَالْفُومَ ۚ لَيَكُونَنَّ
 لِرَجُلٍ مِثْقَلُ ذَرَّةٍ مِنْ ذُرِّيَّتِهِ عِلَالٌ
 خَالِدَةٌ فِي عَذَابٍ مُبِينٍ ۚ لَكُمْ فِي الْأَنْعَامِ
 مُبِينٌ ۚ إِنَّ رَبَّكُمْ يُخْفِي فِي بُطُونِهِمْ
 خَلْقًا مِمَّنْ يَبْدُو خَالِيًا فِي ظُلُمَاتٍ
 وَلَكِنَّ اللَّهَ رَكُودٌ ۚ فَذَلِكُمُ الْفَخْخُ الْإِسْلَامُ
 هُوَ قَاتِلُ ذُرِّيَّتِهِمْ ۚ ﴿٨﴾
 إِن تَكْفُرْ أَزِيدَنَّ اللَّهُ تَعْدِيَةً عَلَيْكُمْ
 وَلا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۚ وَإِن تَتُوبَا
 إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۚ وَإِن تَظَاهَرَا

**12 "I have been bidden
to be the foremost
among those who submit."**

**13 Say: "If I (dare to) question
my Lord, I fear
the chastisement
of the fateful day."**

**14 Say : "Allah alone I serve,
His Law alone I reckon.**

15 "Serve ye others if ye will."

Say: "They are real losers
who lose themselves
and their kith
upon the final day:
is not that a loss indeed?"

16 For them are flames above
and flames below:
That is how Allah putteth fear
in his servants' hearts;
so, My servants, fear ye Me!

17 Those who eschew idols
and their worship
and turn to Allah—
for them are tidings glad:
"Rejoice ye then My servants!"

18 Those who listen
to the discourse
and heed the most thereof:
they are the ones
whom Allah guides,
they are the ones
with understanding!

19 Are these alike
to him who is
deservedly in hell?
Wouldst thou then
rescue him
from his punishment?

20 But those who fear their Lord
for them are terraces
built on terraces—
below them streamlets flow.
This Allah promiseth:
He never does go back
from His promises!

21 Dost thou not see how Allah
sends water from the heavens;
makes it bubble forth
from springs within the earth?
Then from it He brings forth
crops of various hues;
then they yellow
and ye see them

with and then crumble.
These, indeed, are lessons
for those of unspoiled hearts.

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22 Is (he) not one
whose heart Allah
hath opened to *Islam*
so that it serveth him
as a guiding light?

Woe to those who
lock their hearts
against the teaching
of their Lord:
they grope, indeed,
in darkness deep.

23 Allah hath now revealed
a Scripture excellent
resembling and repeating
(former scriptures).
On hearing it
the skins of those
who fear their Lord
thrill with ecstasy,
their bodies relax,
their hearts respond
to Allah's message.
That is how Allah guides
those who would be guided.
But he who strays from Allah,
for him there is
no other guidance.

24 Is he not one
who has to fear
facing the fire
on the day of judgment?
To such as these that stray
be it said:
"Taste ye the wages
ye have earned!"

25 Repudiated even thus
those who were before them
and there came upon them
calamities
from whence they did not know!

26 Allah made them taste
humiliation
in the immediate present
and still more waits for them
in the future :
but they are
unaware!

27 We, for men,
have struck,
in this Qur'an
numerous analogies :
if they would only think!

28 A (plain) recital
in Arabic itself—
no ambiguousness therein—
so that they may heed.

29 Allah giveth an example :
a man who owes allegiance
to several partners
at variance 'mong themselves;
another who submits
to only one :
are their plights the same?

Praise be to Allah!
But most of them
do not perceive
(the difference)!

30 Indeed, thou art mortal
and they too have to die.

31 Then lo, at the time of judgment
in the presence of your Lord,
ye will settle
all your differences.

الَّذِينَ يَخْتَفُونَ بَيْنَ يَدَيْهِمْ
جُلُودَهُمْ وَهُمْ ذُلٌّ عَلَيْهِمْ فِي الْيَوْمِ
ذَلِكَ هَدَى اللَّهُ يَهْدِي بِمَنْ يَشَاءُ
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ①
أَكْمَنَ يَتَّبِعِي بِرُجُومِهِ سُوءَ الْعَذَابِ
يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا
مَا كُنتُمْ تَكْتُمُونَ ②

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَاذْكُرْهُمْ
الْعَذَابَ مِنْ حَيْثُ لَا يَشْعُرُونَ ③
فَاذْكُرْهُمْ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا
وَالْعَذَابَ الْخِزْيَ الْكَبِيرَ لَوْ كَانُوا يَعْلَمُونَ ④
وَلَقَدْ هَمَمْنَا بِالنَّاسِ فِي هَذِهِ الْقُرْآنِ
مِنْ مَكَلٍ مَكَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ⑤
فَوَارِثًا غَيْرَ فِي عِوَجِ لَعَلَّهُمْ
يَتَّقُونَ ⑥

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ
مُتَشَاكِمُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ
هَلْ يَنْصَرِفُ مِنْكَ أَتُحْمَدُ لِيُؤْتِيَنَا
أَكْثَرُ مِنْهُمْ يَعْلَمُونَ ⑦
إِنَّكَ نَبِيٌّ وَرَأَيْتُمْ بِرَبِّكُمْ
نِعْمَ رَأْفَةً يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ
تَخْتَفُونَ ⑧

فَمَنْ أَظْلَمُ مِنْ كَذَّبَ عَلَى
اللَّهِ وَكَذَّبَ بِالْحَقِّ فِي إِجَاءَةٍ
الَّذِينَ فِي جَهَنَّمَ مَمْنُونٌ لِلْكَافِرِينَ ⑨
وَالَّذِينَ جَاءُوا بِالْحَقِّ وَصَدَّقُوا بِهِ
أُولَئِكَ هُمُ الْمُتَّقُونَ ⑩
لَهُمْ رِيشَاءٌ وَأَنْشَاءُ وَنَازِلَةٌ
جَزَاءُ الْمُحْسِنِينَ ⑪

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ
إِنَّ الظَّالِمِينَ الَّذِينَ خَيْرُوا أَنْفُسَهُمْ
وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ أُولَئِكَ هُمُ
الْخَسِرَانِ ⑫
لَهُمْ قُرْبَنٌ قَوْمُهُمْ ظُلْمٌ مِنَ النَّارِ وَ
مِنْ عَذَابِهِمْ ظُلْمٌ ذَلِكَ يُخَوِّتُ اللَّهَ
بِهِ عِبَادَهُ يُعْبَدُونَ ⑬

وَالَّذِينَ اسْتَجَابُوا لِمَا كُفِّرُوا عَنْ
يَعْبُدُونَهَا وَانَابُوا إِلَى اللَّهِ لَهُمْ
الْجَزَاءُ فَتَبَرَّكَ ⑭

الَّذِينَ يَسْمَعُونَ الْقَوْلَ يَنْتَهُونَ
أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ
وَأُولَئِكَ هُمُ الْآلِفَاءُ ⑮
أَكْمَنَ حَقَّ عَلَيْهِ الْعَذَابُ أَتَأْتَتْ
تُفْقِدُ مَنْ فِي النَّارِ ⑯

لَكَرِ الْبُزْجِ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ غُرَفٌ
مِنْ قَوْمٍ غَارَى قَبِيلُهُمْ عَجَزٌ مِنْ قَبِيلِهِمَا
الْأَهْلُ وَوَعَدَ اللَّهُ لِيُخَلِّفَهُ اللَّهُ الْيَوْمَ ⑰
الْمُتَرَاتِنَ اللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَسَلَكَهُ يَنَابِيعُ فِي الْأَرْضِ ثُمَّ يُخْرِجُ
بِهِ زُرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ
فَتَرَاهُ مُصْفًّى ثُمَّ تَرَاهُ عَجَلَ حُمْلًا
إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ لَا يُلَاحِظُ ⑱
أَكْمَنَ نَارَ اللَّهِ صَدْرُهُ لِلْإِسْلَامِ
فَهُوَ عَلَى نَوْحٍ رَئِيٍّ قَوْلٍ لِنَفْسِهِ
فُلُوبُهُمْ قُرْنٌ وَلِلَّهِ أُولَئِكَ فِي
صَلْبٍ غَيْبٍ ⑲

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا
مُتَشَابِهًا مَتَابِعًا تَقْتَرُونَ مِنْهُ جُلُودٌ

4 *** 196

32 Who can do more wrong
than one who attributes
a lie to Allah
and rejects the truth
from Him?
Is not hell the only place
for such blasphemers?

33 Those who proclaim the truth
and those who accept it :
these are the ones
who fear the Lord.

34 For them is all they want
from their Lord!
Such is the recompense
for all the gracious.

- 35 Allah forgives the sins
they did commit
and doth reward them
for their virtuous deeds.
- 36 Is not Allah sufficient
to (guard) his servant?
But they would have thee fear
those beside Him!
Whom Allah leads astray
for them can be
no other guide.
- 37 And those whom Allah guides
none can lead astray!
Is not Allah, the Sovereign,
able to defend?
- 38 If thou wert to ask them,
"Who made
the heavens and the earth?"
They would surely say,
"Allah".
Say: "Do ye not then see?

These whom ye pray to
beside Allah,
if Allah wished to hurt me,
would these defend me?
Or, if He wished to confer
grace on me
could these withhold it?"

Say, "Allah is my all,
let those who trust,
trust in Him alone."
- 39 Say thou, "O my people,
do ye as ye wish,
I too go my way:
soon shall ye
be made aware
- 40 "On whom falls
(transient) suffering
and who do prove themselves
deserving of a punishment
that doth abide!"

- 41 We have revealed to thee,
in essence,
the lesson for all men:
he who accepts guidance
does it for his good;
and he who disregards it
does it at his cost:
thou art not their guardian.

5 *** 197

* * * * *

- 42 Allah holds in bond
the souls of men
in their unconscious state:
when they only sleep
or when they're dead:
He keepeth back the latter
and returns the former
for another term.
In these, indeed, are signs
for those who think!

* * * * *

- 43 Wouldst they seek
patrons beside Allah
'mong such as had
no power,
no intelligence?
- 44 Say: "All patronage
is from Allah only.
His Sovereignty extends
o'er heaven and earth:
you'll turn to Him
eventually!"
- 45 When the name of Allah,
the One and Only,
is mentioned,
the hearts of those
who have no faith
in the future
shudder in disgust;
but when (the names of)
those beside Him
are ever spoken of
their faces brighten!

6 *** 198

53 Say: "O My servants,
 who have wronged themselves
 through excess—
 despair not of the grace of Allah;
 for, verily, Allah
 doth forgive all sins.
 He is the great Forgiver,
 He the great *Rahim*."

54 Draw ye near to Allah
 and submit to Him
 before there comes on you
 the punishment—
 ye will not then be helped.

55 Accept the values
 which have come to you
 from your Lord
 before there swoops on you
 retribution
 while ye are unprepared!

56 Lest one has to say
 to one's self:
 "O, woe is me!
 I was hasty
 in abandoning
 the path of Allah!
 I was one who mocked!"

57 Or, lest one has to say:
 "If Allah had
 but guided me
 I would have been
 among the careful."

58 Or, when face to face
 with doom,
 one has to say,
 "If I were but to have
 another chance
 I would be
 among the gracious."

59 "But! there came to thee
 My warnings
 which thou didst challenge
 and, disdainfully,
 sided with the faithless."

60 When judgment falls on these
 who challenged Allah's truths
 they will see
 their faces blackened.
 Is not hell the only place
 for those who haughtily disdain?

61 Allah doth rescue
 those who're cautious
 and leads them
 to abodes of peace
 where no evil
 toucheth them
 where they never grieve!

62 Allah createth all
 and of all
 He is the Guardian.

63 Holdeth He the keys
 of heaven and earth;
 it is those
 who turn away from Him
 who are the losers!

7 *** 199

64 Say:
 "Others beside Allah
 do ye bid me worship
 O ye ignoramuses?"

65 But it has already
 been revealed to thee,
 and those before thee:
 'If thou dost ever
 join (others with Allah),
 all thy efforts
 will be nullified!'

66 So worship Allah only
and be among the grateful.

67 Of Allah's greatness
little do they know :
all Space He ruleth,
all Time,
all Cosmos is
(as if) within His hand.
Glory be to Him—
and yet, with this
Supremity,
they associate
their idols!

68 Just one burst
of sound and fury, and lo!
all forms
in heaven and earth
are stunned—
except such as Allah wills;
another burst, and lo!
they stand and wait!

69 The earth reflecteth
the Glory of its Lord.
The Law is unfurled.
Apostles come as witnesses,
and judge between men justly :
none are wronged.

70 And every one is paid
for his own deeds :
for He doth know
all that they have earned.

قُلْ لِّعِبَادِيَ الَّذِينَ آمَنُوا عَلَىٰ أَنفُسِهِمْ
لَا تَهِنُوا مِنْ تَعْمِيْرِ اللَّهِ إِنَّ لِلَّهِ يَغْفِرُ
الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلَبُوا إِلَهُ مِنْ قَبْلِ
أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ
وَالَّذِينَ أَحْسَنَ مَا أَنْزَلَ إِلَيْكُمُ الْقُرْآنَ
وَرَبُّكُمْ قَبْلَ أَنْ يَأْتِيَكُمُ الْعَذَابُ اب
بَشَرَةً وَأَنْتُمْ لَا تَشْعُرُونَ
أَنْ يَقُولَ نَفْسٌ لِحُضْرَتِي عَلَىٰ مَا فَرَّقْتُ
فِي حُجُبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ
السَّاجِدِينَ

وَيُفَصِّرُ فِي الظُّرُوفِ صَعِقَ مَنْ فِي السَّمَاوَاتِ
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ
ثُمَّ لَنُفَعِّرَنَّ بَيْنَهُمَا أُخْرَىٰ فَآذَاهُمْ قِيَامُهُ
يَنْظُرُونَ

وَأَنزَلْنَا فِي الْأَرْضِ بُيُوتًا لِّرَبِّهَا وَوَضَعُ
الْكِتَابَ رِجَالًا بِالْبَيِّنَاتِ وَالشُّبُهَاتِ
وَنُفِصِلُ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُفْقَهُونَ
وَوُضِّعَتْ كُلُّ شَيْءٍ مَّا عَمِلْتُمْ وَهُوَ
أَعْلَمُ بِمَا تَعْمَلُونَ

وَيُبَيِّنُ اللَّهُ لِلَّذِينَ آمَنُوا آيَاتِهِمْ وَمُرَافِقَهُمْ
حَتَّىٰ إِذَا جَاءَهُمْ أَتَانَهُمْ أَنْبَاءُهَا وَ
قَالَ لَهُمْ رَبُّهُمْ أَنِ ابْنُوا لِي مَذْبُوحًا
وَيَذْكُرُوا لِي عَذَابَ رَبِّكُمْ وَتَذْكُرُوا
يَوْمَ تَذْكُرُونَ لِقَاءَ رَبِّكُمْ هَذَا قَالُوا بَلَىٰ
وَلَكِنْ سَخِفْتُمْ حِكْمَةَ الْعَذَابِ عَلَى الْكَافِرِينَ

قُلْ لِّعِبَادِيَ الَّذِينَ آمَنُوا عَلَىٰ أَنفُسِهِمْ
لَا تَهِنُوا مِنْ تَعْمِيْرِ اللَّهِ إِنَّ لِلَّهِ يَغْفِرُ
الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلَبُوا إِلَهُ مِنْ قَبْلِ
أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ
وَالَّذِينَ أَحْسَنَ مَا أَنْزَلَ إِلَيْكُمُ الْقُرْآنَ
وَرَبُّكُمْ قَبْلَ أَنْ يَأْتِيَكُمُ الْعَذَابُ اب
بَشَرَةً وَأَنْتُمْ لَا تَشْعُرُونَ
أَنْ يَقُولَ نَفْسٌ لِحُضْرَتِي عَلَىٰ مَا فَرَّقْتُ
فِي حُجُبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ
السَّاجِدِينَ

أَوْ يَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ
مِنَ الْمُتَّقِينَ
أَوْ يَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ
فِي كَرَّةٍ فَأَكُونَ مِنَ الْمُحْسِنِينَ
بَلَىٰ كَذَّابَةٌ أَكْبَرَتْ يُبَيِّنُ اللَّهُ لَهَا
أَسْكَرَتْ وَكُنْتُ مِنَ الْكَافِرِينَ
وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَّبُوا عَلَى
اللَّهِ وَرُجُوعَهُمْ مَرْسُودًا أَلَيْسَ فِي
هَٰكُم مَتَوًى لِّلْمُتَكَبِّرِينَ

وَيُبَيِّنُ اللَّهُ لِلَّذِينَ آمَنُوا آيَاتِهِمْ وَأَرْجَاهُمْ
لَدَيْهِمْ الشُّعْرَاءَ وَلَا هُمْ يُعْزَرُونَ
اللَّهُ خَالِكُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ
شَيْءٍ وَكِيلٌ

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ
كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَاءِ يَوْمِ الْقِيَامَةِ

8 *** 200

71 Those who have no faith
are sent to hell
in companies
and when they reach
its gates,
the keepers say,
"Did not Prophets come to you
and tell you

of the signs of Allah
and warn you
of this plight of yours?"
They answer, "Yes,"
And this only doth confirm
the promises of punishment
given to those
who spurned belief.

- 72 "Enter ye the gates of hell
and dwell therein!"
Evil is the plight
of those who
haughtily disdain!

- 73 And those who fear the Lord
are sent to heaven
in companies
and when they reach
its gates
the keepers say,
"Peace be on you;
well have ye fared,
enter and abide!"

- 74 They say, "Glory be to Allah
He who hath fulfilled
His promises
and given us this land
as our (due) heritage.
We roam in gardens
as we will!"
Yes, well-rewarded
are the righteous!

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ
وَأَوْفَىٰ بِمَا نَعْبُدُهُ إِنَّهُمْ لَكَاثِبُونَ
سَحَابٌ مَّثْوًى فِيهِ سَحَابٌ مِّنَ الْجَبَلِ
وَنُزِّلَ الْمَلَائِكَةُ سَائِجِينَ وَنُزِّلَ
الْعَرْشُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَذَكَرُوا
نِعْمَتَ رَبِّهِمْ بِالْحَمْدِ وَقِيلَ الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿٧٤﴾

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا
فَإِنَّكُمْ مَعْنَاهَا الْمُنَكَّرِينَ ﴿٧٢﴾
وَسَيُفْقَرُ النَّاسُ أَتَقُولُ لَهُمْ إِلَى الْجَنَّةِ
رُحْمًا أَمْ لَا إِذَا جَاءَ ذُوهُمُ أُوتُوا مِنْهَا
وَقَالَ لَهُمْ خُذُوا مَا سَأَلْتُمْ عَلَيْهِمْ طِبْعَهُمْ
فَادْخُلُوا أَبْوَابَ الْجَنَّةِ خَالِدِينَ فِيهَا ﴿٧٣﴾

- 75 And thou seest
the powers of Allah
encircling the high
and striving to obey
their Lord
correctly and harmoniously
proclaiming thus
the Majesty
of the Lord of all creation.

*



SURA : MU'MIN

In the Name of Allah the Rahimān the Rahīm

1 *** 201

HA! MIM!

(O MUHAMMAD!)

2 (Here comes) a revelation
from Allah,
the Sovereign, the Omniscient.

3 Forgiver of sins,
Acceptor of repentance,
the Severe in punishment,
the Far-reaching—
no deity is there but He,
no recourse is there
but to Him.

4 None can dispute
His manifestations
except the wilfully blind—
let not, therefore, awe thee
their strutting in the towns.

5 Quibbled even thus
the tribe of *Nuh*
and many factions
after him—
Every tribe did heckle thus
their Messenger
to corner and defeat him
through false arguments,
and thereby to suppress
the truth.
But I cornered them
and O, their punishment.

6 So true did prove
the promise of thy Lord
against these self-deceivers
that they were self-consumed.

يَا أَيُّهَا النَّبِيُّ قَدْ أَنزَلْنَا إِلَيْكَ الْكِتَابَ
وَكَذَلِكَ نَحْنُ كَاشِفُونَ الْعَنَانِ
الَّذِينَ يُخَالِفُونَ الْأَرْشَادَ مِنْ حَوْلِهِ
لِيُخَالِفُوا بِحُكْمِ رَبِّهِمْ فَمَا يَتَّبِعُونَ إِلَّا
أَمْرًا وَمِنْ بَيْنِهِمْ سَخِرْنَا مِنْ قَبْلُ
فَلَمْ يَتَّقُوا أَفْعَالَهُمُ الْبَاطِلِ
تَأْتُوا وَابْتَغُوا سُبُلَكُمْ وَفَرِحْتُمْ بِهَا
وَأَنْتُمْ كَاذِبُونَ
وَعَدَّيْنَاهُمْ مِنْ قَبْلُ مِنْ أَلْفِ لَافٍ
وَدَرَيْتُمْ رِبَّكُمُ أَنْتَ الْعَزِيزُ الْحَكِيمُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ تَبَارَكَ الَّذِي مِنَ اللَّهِ
الْعَزِيزُ الْعَلِيمُ
عَافِي الدُّنْيَا وَالْآخِرَةِ وَالْكَافِلُ الْغُيُوبِ
الْحَقَّابِ ذِي الْقَوْلِ الْأَعْلَى هُوَ
إِلَهُ الْمَوْتِ
مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ
كَفَرُوا فَلَا يَغْزِرُ لَهُ تَقَابُلُهُمْ فِي
الْإِلَادِ
كَذَّبَتْ قَبْلَهُمْ قَوْمُ لُوطٍ وَالْأَنْزَابُ
مِنْ بَعْدِهِمْ وَهَدَيْتُمْ كُلَّ الْغَوَّارِ
لِيَأْخُذُوا وَجَادُوا الْبَاطِلَ لِيَنْجُتُوا

7 Those who uphold
and manifest
His power and panoply
function
at the bidding of their Lord;
replete with faith themselves,
they pray for those of faith:
"Our Lord! Thou encompasseth
all matter, knowledge, grace!
Forgive Thou those
who turn, in penitence,
to Thy path.
Thou rescue them
from their scorching shame.

8 "Our Lord!
grant Thou entrance to them
in the shades of peace
which Thou hast promised
them and all of those
who mend their ways—
elders, mates and progeny.
Thou art the Sovereign,
Thou the Wise...

9 "Absolve them Thou from evil,
and if Thou dost absolve them
it would be
only through Thy grace :
and for them
a favour great."

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10 To those who did persist
in their error they say :
"Allah is even more
disgusted at you
than you are
disgusted with yourselves;
when ye were called to Him
you did resist."

11 They themselves do plead :
"Our Lord!
Twice hast Thou taken life from us,
twice hast Thou given us life :
we do admit our sins.
Is there now
no way out for us?"

12 That is because
when you are called
to Allah as the only One
you do resist :
but when you're called
(to Him) along with others
you accept.
But sovereignty
is Allah's only,
He alone is High
He alone is Great.

13 He it is who manifests
to you His signs :
sends you from the heavens
your sustenance...
but none can heed
except the penitent.

14 Call ye then to Allah only,
O ye steadfast ones,
however irksome
that may be
to the unbelievers.

15 He is above all comparisons—
the absolutely High.
Enlightenment
comes, at His bidding,
to His servants, as He wills,
to warn against
the time when men will face
(the consequences of their deeds).

16 The time when
nothing covers them
and naught is hid
(of their deeds)
from Allah.
Whose judgment shall pervade
at such a time?
Only that of Allah,
the One, the Mighteous!

17 Then will every individual
be paid
exactly what he has earned—
no excess then,
for He is swift in reckoning.

18 Warn them thou
of the time
that is ever drawing near,
when hearts
leap up to their throats
and choke them.
Transgressors, at such times,
have neither ardent friends
nor intercessors who can plead.

19 He seeth through
the furtive glance,
the secret thought.

20 And Allah doth decree
with justice;
while they on whom they call
beside Him,
do not decide at all.
In truth, Allah alone is He
who hears, who sees!

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28 A man from *Fir'aun's* kin,
 who secretly believed.
 spoke out :
 "Will you kill a man
 because he says,
 'My Lord is Allah';
 and comes to you
 with witness from your Lord?
 If he lies

the lie is on him;
 but, if he's right,
 a part (at least) of what
 he cautions you against
 will fall on you.
 Allah guideth not
 those who transgress
 and lie.

29 "O my people! Today, no doubt,
 you do hold sway o'er the land;
 but, who will help us
 from Allah's vengeance
 if it comes?"

Fir'aun said,
 "I show you only what I see
 I guide you not
 but to the correct path."

30 Then said he
 who did believe :
 "O, my people, I fear for you
 a fate like that
 of (many) other hordes—

31 "Like that which came upon
 the tribes of *Nuh*,
 the '*Ad* and the *Thamud*
 and others after them—
 Allah never does
 injustice to His servants.

32 "O, my people I fear for you
 a day of wailing anguish.

33 "A day when you
 will turn your backs and flee—
 none to succour you from Allah,
 and those whom Allah
 doth confound
 there is none to guide.

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34 "*Yusuf* had come to you before
 with witness manifest—
 but ye did not cease
 to doubt what he had brought,
 until he died,
 and then you said,
 'Allah will never send
 another Messenger again!'
 That is how Allah doth delude
 those who transgress
 and who doubt!

35 "Those who contend against
 the signs of Allah
 with no authority to back them
 are very irritating
 to Allah
 and to those of faith.
 Thus doth Allah seal
 the hearts of all
 arrogant oppressors."

36 *Fir'aun* said, "O *Haman*,
 build me an observation tower
 so that I may reach
 the vantage-point—

37 "The vantage-point
 of heaven itself—
 and look for *Musa's* deity;
 for, verily, I think he lies!"
 Thus was made fair-seeming
 to *Fir'aun*
 the evil of his ways
 and thus was he diverted
 from the path (of truth).
 But *Fir'aun's* wiles
 led only to destruction!

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38 But he who did believe
 (once more) intervened,
 "O, my people,
 listen ye to me
 I shall lead you
 to the correct path!



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39 "O my people!

The living moment
(being transient)
needs but little care;
the future holdeth promise
of a lasting state
(to strive for).

40 "One who evil does

meets naught but evil,
and one who does good,
—be it man or woman—
and is imbued with faith,
it is such who meet felicity
and have abundance
without measure.

41 "O, my people!

I invite you only
to salvation, and ye
invite me to perdition!

42 "Ye would have me
blaspheme against Allah
and join with Him
those I do not recognize.
And I invite you all
to the One, Supreme,
the All-forgiving!

43 "Ye would have me worship
one who, by no means,
can be invoked
in matters of the moment
nor for guidance
in the time beyond.
I take recourse to Allah:
those who transgress
shall be damned.

44 "But ye will
(in the near future)
bring to mind
what I (now) tell you
and I entrust myself
to Allah, for, verily,
Allah doth keep watch
o'er His servants."

أَسْبَابَ السَّمَوَاتِ فَكُلَّمَا رَأَى إِلَهُ
مُؤْمِنٌ رَأَى لَظْفُهُ كَأَوْفَى وَكَذَلِكَ
رُئِيَ الْفِرْعَوْنُ سُوءَ عَمَلِهِ وَصَدَّ
عَنِ السَّبِيلِ وَمَا كَيْدُ الْفِرْعَوْنَ إِلَّا
فِي تَبَابٍ ۝

وَقَالَ الَّذِي آمَنَ يَوْمَ الْقَوْمِ الْفِرْعَوْنُ
أَهْدَىٰكُمْ سَبِيلَ الرَّشَادِ ۝
يَقُولُ إِنَّمَا هَذِهِ الْفِتْنَةُ الَّتِي دُفِنْتُ فِيهَا
مِنَ الْمَاءِ وَإِنَّ الْأَخْرَافَ دَارُ
الْقَارِ ۝

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا يَوْمَهُ
وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ لَمْ يَلِدْ
وَهُوَ مُؤْمِنٌ فَلَا يَكُونُ بِشَيْءٍ مِنَ
الْجَنَّةِ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ۝
وَلَقَوْمٌ مَّا لِيَ أَدْعُوهُمْ إِلَى الْجَبَوَّةِ
وَلَقَوْمٌ مَّا لِيَ أَدْعُوهُمْ إِلَى الْبَارِ ۝

تَذَعُونَ لِيَ لَوْ كُنْتُ مُنَادٍ لِّمَن ثَمَرَةٍ
مَّا لِيَ لِيَ بِهِمْ عِلْمٌ وَأَنَا أَدْعُوهُمْ
إِلَى الْغَيْرِ الْعَلَا ۝
لَوْ كُنْتُ مُنَادٍ لِّمَن ثَمَرَةٍ لِّمَن ثَمَرَةٍ
دَعْوَتِي فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَ
أَن مَّرَوْنَا إِلَى اللَّهِ وَإِنَّ الْمُسْلِمِينَ
هُمُ الْغَالِبُونَ ۝

فَتَسْتَبْشِرُونَ مَا أَقُولُ لَكُمْ وَمَا
أَقُولُ إِلَّا مَنَافِعُ إِلَى اللَّهِ إِنَّ اللَّهَ
بِعَمَلِهِ لَآتٍ ۝
قُوَّةَ اللَّهِ سَيِّبَاتٍ مَا تَكُونُوا عِزَّ
بِالْزُّعُونَ سُوءَ الْعَذَابِ ۝
أَلْقَا يَوْمَ الْقَوْمِ عَلَى الْعَمَلِ وَأَوْعَدْنَا
وَيَوْمَ نَقُومُ السَّاعَةَ مَا أَجْزَلُ أَلْ
فِرْعَوْنَ أَشَدَّ الْعَذَابِ ۝

وَقَالَ رَجُلٌ مُُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ
يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ
يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ
مِنْ رَبِّكُمْ ۚ وَإِنَّكَ كَافٍ بَعْدَ الْبَيِّنَاتِ
وَلَا تَكْفُرُ ۚ وَمَا دُعَاؤُكُمْ لِبَعْضِ الْأَشْيَاءِ
إِنَّ اللَّهَ أَكْبَرُ مِنْ هَؤُلَاءِ فَكَذَّبُوا
يَقُولُونَ لَكُمْ الْمَلَائِكَةُ الْيَوْمَ ظَاهِرِينَ
فِي الزَّمَانِ فَتَنْصَرُّوا مِنْ بَنِي
إِسْرَءِيلَ جَاءَتْهُمْ قَالَ فِرْعَوْنُ مَا أُرِيكُمْ
إِلَّا مَا أُرَىٰ وَمَا أَهْدَىٰكُمْ إِلَّا
سَبِيلَ الرَّشَادِ ۝

وَقَالَ الَّذِي آمَنَ يَوْمَ الْقَوْمِ الْفِرْعَوْنُ
عَلَيْكُمْ قَسِيشَ الْيَوْمِ الْآخِرِ ۝
وَمِنَ الْأَوَّلِ دَابِ قَوْمُ نُوحٍ وَعَادُ وَهُوَ
وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ
ظُلْمَ الْأَعْيَادِ ۝

وَيَقُولُ الَّذِي آمَنَ يَوْمَ الْقَوْمِ
الْقِتَادِ ۝
يَوْمَ تَكُونُ مَدِينُ مَدِينُ مَا لَكُمْ فِرْعَوْنَ
الْمُؤْمِنُونَ عَادُوا وَمَنْ يُضِلُّ اللَّهُ
فَمَا لَهُ مِنْ هَادٍ ۝

وَلَقَدْ جَاءَكُمْ نُوحٌ مِّنْ قَبْلِ الْإِسْمِ
فَتَنَّاكُمْ فِي الْمَاءِ وَجَاءَكُمْ كَرِيمٌ
حَتَّىٰ إِذَا هَلَكَ قُلُوبُكُمْ لَمْ تَبْعُوا اللَّهَ
مِنْ قَبْلُ فَسُوءَ مَا كُنْتُمْ تَكُونُونَ
مَنْ هُوَ مُشْرِكٌ مُّرْتَابٌ ۝
الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ
سُلْطَانٍ أَتَاهُمْ كِبَرُ مَقَالَةٍ عِنْدَ اللَّهِ
عِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَضَعُ اللَّهُ
عَلَىٰ كُلِّ مَشْجَرٍ مِّثْقَالَ ذَرَّةٍ ۝

وَقَالَ فِرْعَوْنُ يَهْدَىٰ آمَنَ ابْنِ
صَوْحَا الْعَرَبِيِّ أَبْلَغَ الْأَسْبَابِ ۝

45 So Allah saved him
from the evils that they planned
and Fir'aun's folk
were encompassed
by the evil scourge.

46 The (brink of) fire they face
morning and evening
and daily doth arise the knell:
"Cast the folk of Fir'aun
in the deepest maze!"

- 47 In this dire predicament
they wrangle: the humble say
to the erstwhile great:
"We had only followed you—
can you not save us
from at least a part
of this affliction?"
- 48 The (erstwhile) great, they say,
"We are all together,
Allah hath, indeed,
passed judgment on His servants."
- 49 These inmates of the fire
plead to the guards of hell,
"Beseech your Lord to rescue us
for a while
from this constant pain!"
- 50 The keepers ask,
"Had there not come to you
Apostles with clear signs?"
They answer, "Yes".
The keepers say,
"Pray ye then (yourselves)!"
But no, the prayers of those
who have no faith
can lead nowhere!
- 6 *** 206
- 51 In truth, We shall help
Our Messengers
and the men of faith
in their immediate present
and also when
the witnesses arise;
- 52 When no excuse doth profit
the evil doers
and upon them lies a curse—
a miserable abode!
- *
- 53 We certainly did guide
Musa,
and made the *Bani Isra'il*
inheritors of the Law—
- 54 A source of guidance,
a reminder
to those who possess hearts!
- 55 Be thou patient then,
Allah's promise is in truth.
Apologize thou
for thy weaknesses
and keep on striving
at the bidding of thy Lord
night and day.
- 56 Those who cavil
at the signs of Allah
with no evidence
to support them—
naught is there in their hearts
but self-assertion
which is never satisfied.
So, seek thou refuge in Allah,
for He doth hear, He doth see!
- 57 Surely, the creation
of the heavens and the earth
is more (resplendent)
than the creation of man!
And yet, most men,
are not aware!
- 58 Equal are not the blind
to those who see!
Nor are the evil-doers equal
to the men of faith
and righteousness!
Seldom do ye weigh and think!
- 59 The (promised) hour will come;
there is no doubt of it:
but the majority of men
do not believe!
- 60 Your Lord has said,
"Call ye on Me!
I shall hearken unto you.
But those who would disdain
to serve Me,
they shall enter hell,
humiliated!"

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61 It is Allah

who hath made the night
for you to rest in
and the day to let you see.
Verily, Allah is Gracious
unto man—but most men
are not grateful!

62 Everywhere is Allah,

your Lord;
He hath made all things:
there is no deity but He!
Where else would ye turn?

63 It is, therefore, (all in vain)

that they who would evade
the signs of Allah,
seek to turn elsewhere!

64 It is Allah

who hath made the earth
for you to rest on
and the firmament as canopy.
He hath given you shape
—and well hath He shaped you—
and feedeth you
with wholesome food.
That, that is Allah, your Lord!
All glory be to Allah,
the Lord of all peoples.

65 He is the Ever-living!

No deity is there but He!
So, call on Him,
reckon ye on Him exclusively.
To command is for Allah only
the Lord of all mankind!

66 Say, "I am utterly dissuaded

from worshipping
those whom you worship
beside Allah,
because to me has been revealed
the glory of my Lord
and I am (thus) compelled
to worship only
the Lord of all communities!

إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنْ
أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ ⑤
وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ
إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَحْمِلُونَ حَقَّهُمْ ذَاتِ يَمِينٍ ⑥
أَلَلَّهُ الَّذِي يَجْعَلُ لَكُمْ الْيَلَّ يَسْتَغْنُونَ
وَاللَّهُ أَرْحَمُ مُبْدِيْنَ إِنَّ اللَّهَ لَكُلِّ شَيْءٍ
عَلِيمٌ ⑦ وَلَكِنْ أَكْثَرُ النَّاسِ لَا

يَشْكُرُونَ ⑧
ذِكْرُ اللَّهِ يُخَالِقُ كُلَّ شَيْءٍ إِنَّ اللَّهَ
إِلَهُهُ ⑨ فَاتَّقُوا اللَّهَ الَّذِي تَدْعُونَ

كُنْزَ الْإِيمَانِ إِنَّ اللَّهَ يُدْعَى الْإِيمَانُ
أَلَلَّهُ يَسْجُدُونَ ⑩

أَلَلَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا
وَالسَّمَاءَ بَنَاءً وَصَوَّرَكُمْ فَأَنْتُمْ
تَحْمِلُونَ ⑪ وَرَبُّكُمْ يَرْفَعُ دَرَجَاتٍ

وَمَا تَدْرِي لَهَا إِلَهُ يَرْفَعُ دَرَجَاتٍ
رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ⑫

هُوَ الَّذِي أَنْزَلَ إِلَهُ الْأَلْهَامِ
مُخْلِصِينَ لَهُ الدِّينَ ⑬ وَالْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ ⑭

قُلْ إِنِّي نُهُيْتُ أَنْ أَعْبُدَ الَّذِينَ مِنْ
دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي

وَأُوتِيتُ الْإِيمَانَ أَنْ أُسَلِّمَ
لِرَبِّ الْعَالَمِينَ ⑮

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ
وَسَّطَكُمْ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ

طِفْلًا ثُمَّ لِيَسْلُبَكُمْ أَشَدَّهُ ثُمَّ لِيَخْتَلِفَ
أُفُقًا ⑯ وَوَعَدَكُمْ مَنْ يَتُوبُ لِي مِنْ قَبْلِ
وَلِيَبْلُوَكُمْ أَجَلَ مَعْدٍ وَلِلَّهِ تَعَالَى ⑰

وَلِيَبْلُوَكُمْ أَجَلَ مَعْدٍ وَلِلَّهِ تَعَالَى
وَلِيَبْلُوَكُمْ أَجَلَ مَعْدٍ وَلِلَّهِ تَعَالَى
وَلِيَبْلُوَكُمْ أَجَلَ مَعْدٍ وَلِلَّهِ تَعَالَى
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67 "He it is

who makes you out of dust,
then sperm, then embryo,
then brings you out as infant,
then nourishes you to manhood
and maturity,
then makes you old, respectable
—though some of you
die ere that stage—
so that in the appointed time
ye may understand.

68 He it is
 who gives you life
 who gives you death
 and when He has
 conceived a thing
 He willeth,
 "BE!" and, so, it IS!

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69 Dost thou not see
 how those who cavil
 at the evidence of Allah
 exceed their limitations?

70 These are the ones
 who spurned the Law
 and the Messengers
 whom We had sent!
 O would that they did know!

71 Collars round their necks,
 and chains they drag along.

72 In waters scalding,
 and in misery
 they burn.

73 Then they're asked,
 "Where are the ones
 whom you deified

74 Apart from Allah?"
 They answer,
 "They have forsaken us
 as if there was none at all
 whom we had worshipped!"
 That is how Allah
 doth delude the faithless.

75 That is because
 you took your current life
 so lightly
 and cherished values false;
 because you,
 superciliously, disdained,

76 So enter ye the gates of hell
 to dwell therein for long:
 such is the punishment
 for those who would be proud!

77 So persevere in patience,
 Allah's promise will come true.
 Whether We let thee see
 a part of what
 We have promised them,
 or We let thy life-term end
 (before that)—
 to Us they shall
 (assuredly) turn.

78 We did, indeed,
 send Messengers before thee;
 of some among them,
 We have told thee;
 of others midst them
 We have not told thee.
 No Envoy can convey
 credentials from Us
 unless ordained by Allah.
 But whosoever comes
 as Allah's advocate,
 he upholds the truth,
 and does frustrate
 those who uphold
 untruth!

9 *** 209

- 79 It is Allah
who provideth you
with animals—
ye harness some
and some ye eat.
- 80 For you they have
advantages besides:
through them attain ye
what ye wish
within your hearts;
and (on the desert)
ye are carried
(as) in ships.
- 81 Witness ye His evidence
(all around you):
why then do ye deny
Allah's signs?
- 82 Do they not look around them
in their journeys
o'er the land?
Do they not see
what was the end
of those before them?
They were more numerous
than these, and more capable
of leaving traces on the earth:
yet, what they did achieve
was, to them, of no avail.
- 83 For when their Envoys
came to them
with signs (of Allah)
they proudly boasted
of the knowledge
they themselves possessed—
but soon encompassed them
that which they had ridiculed!
- 84 Then, when they saw
the working of Our power
they confessed:

أَمَرَ اللَّهُ نَحْنُ بِالْحَقِّ وَخَيْرُ هَٰؤُلَاءِ
الْمُجْلُونَ ﴿٧٩﴾
اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَكُونُوا
مِنْهَا وَأَكُونَا تَكْلُونَ ﴿٨٠﴾
وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبَٰلِغُوا عَلَيْهَا
حَاجَتَكُمْ فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى
الْفُلَاحِ تُحْمَلُونَ ﴿٨١﴾
وَمِنْكُمْ أَتَمَنَّا بِمَا عَمِيَتْ أَيْتُ اللَّهِ
تُكْمَلُونَ ﴿٨٢﴾
أَفَلَمْ يَتَفَكَّرُوا فِي الْأَرْضِ فَخِظُوا
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ
كَانُوا أَكْثَرُ عَدَدًا وَآشَدَّ قُوَّةً
وَكَانُوا فِي الْأَرْضِ خَمَلًا فَهُمْ مِمَّا
كَانُوا يَكْفُرُونَ ﴿٨٣﴾
فَلَمَّا جَاءَهُمْ رَسُولُهُمْ بِالسِّبْتِ وَبُرْجَانِ
وَمَاعِزَةٍ هَمَزُوا مِنَ الْجَحْدِ وَحَاقَ بِهِمْ
كَانُوا يَكْفُرُونَ ﴿٨٤﴾
فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ
وَلَمْ نَكُنْ مِنْكُمْ مُشْرِكِينَ ﴿٨٥﴾
فَأَنذَرْتُكُمْ نَارًا تَلَظَّى وَلَمَّا أَهْمَمُّوا
بِالْخُرُوجِ أَصْبَحُوا بِأَنفُسِهِمُ اسْمَارًا
فَأَسْنَأُ مُنْتِ اللَّهِ الَّذِي قَدْ خَلَقْتُ
فِي عِبَادِي وَخَيْرُ هَٰؤُلَاءِ الْكَافِرُونَ ﴿٨٦﴾

هُوَ الَّذِي يُخَيِّرُ وَيُنَازِلُ فَلَا تَقْصِرْ أَمْرًا
وَلَا تَكُنْ مِنَ الْقَافِلِينَ ﴿٨٧﴾
أَلَمْ تَرَ إِلَى الَّذِينَ يَخْلَعُونَ بَيْنَ يَدَيْ
اللَّهِ أَنْ يُخَيَّرُوا وَيَكُونُوا
الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمِمَّا أَرْسَلْنَاهُ
مُزْمَلِينَ فَسُوفَ يَعْلَمُونَ ﴿٨٨﴾
لَوْ أَهْلُ الْغُلَى فِي أَنْعَامِهِمْ سَلْسِلُ
يُحْمَلُونَ ﴿٨٩﴾
فِي السَّيْرِ وَهُمْ فِي الْكَلْبِ يُجْرُونَ ﴿٩٠﴾
فَتَحْمِلُ الْوِثْرَ مِنْهُمْ مَثَلًا لِّمَنْ يُشْرِكُونَ ﴿٩١﴾
مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا جَلِ
لَوْ كُنْ كُنْ تَنْزِيلًا مِنْ رَبِّكَ فَتَكُنْ لَكُنْ
يُجِبُ اللَّهُ الْكَافِرِينَ ﴿٩٢﴾
ذَلِكَ بِمَا كَانْتُمْ تَقْرَوْنَ فِي الْأَرْضِ فَخِظُوا
إِلَٰهِي وَمِمَّا كُنْتُمْ تَشْرِكُونَ ﴿٩٣﴾
أَدْخَلُوا الْأَنْبَاءَ فِيهِمْ خِلَافًا مِنْهُمْ
فَيَسْأَلُونَ الْمُنَافِقِينَ ﴿٩٤﴾
فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ يَا أَيُّهَا الَّذِينَ
بَعْضُ الَّذِي تَدْعُوا لَهُمْ وَأَنْتُمْ قَوْمٌ كَاذِبُونَ
فَالَّذِينَ يَزِيدُونَ ﴿٩٥﴾
وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَمِنْهُمْ
مَنْ فَضَّلْنَا عَلَيْكَ وَفِيهِمْ مَنْ لَمْ
تَقْصُصْ عَلَيْهِ وَمَا كَانَ لِرُسُلِكَ
أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَادْعُ الْإِنَّمَاءَ

"We do believe in
Allah as the only One,
and abjure those
whom we had joined with Him."

- 85 But, of no avail
is such confession
when they see face to face
Our prowess:
that has been the way of Allah
with His servants
and (that is how),
end in futility
all unbelievers..

*

SURA : FUṢṢILAT

In the Name of Allāh the Raḥmān the Raḥīm

1 *** 210

HA! MIM!

(O MUHAMMAD!)

2 Revelation from the *Raḥman*,
the *Raḥīm* :

3 Memorandum
with clear articles—
an announcement
in Arabic (itself)
for the people
to clearly comprehend.

4 Forerunner of hope,
forewarner of danger..
but most of them
(deliberately) evade—
that is why
they do not perceive!

5 They say,
“Our hearts are insulated
from that to which
you call us;
our ears are blocked;
a curtain hides thee from us,
so do thou what thou wilt
and we, we shall go our way!”

6 Say thou,
“Indeed, I am
a man like you; (but) to me
has been revealed
that the Deity of all of you
is one, (the same) :
so stand ye all for Him.
Ask His forgiveness.

“Woe to those
who would others deify—

7 “Those who will not
carry out their obligations
and are oblivious
of their future,

8 Those who have faith,
and righteously endeavour
for them are wages,
unbeholden.”

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9 Say thou :
“Would ye be oblivious
of Him who made
the earth in two (short) days?
And would ye give Him equals?
Him who is the Lord of all mankind!

10 “He raised on it mountains high
and blessed it,
endowing it with power
(of sustenance and growth)
all in four days,
enough to meet the needs
of those who seek.

11 “He then attended
to the firmament
that was primeval dust
and said to it
as to the earth,
‘Combine ye! if ye will
or will not!’
They said, ‘We come,
and all too willingly.’

12 “So He decreed them
into seven firmaments,
(all) in two days,
and set for them
their respective roles.

Adorned He then
the nearest firmament
with lanterns bright
to guard—
such is the structure
constituted by
(Him who is)
Supreme, All-knowing!"

- 13 If they are listless still,
say thou,
"I warn you of calamity—
calamity like that
of 'Ad and of Thamud!"
- 14 When there had come to them
Apostles, right before them,
and afore them (all saying):
"Serve (and worship) ye
none but Allah,"
they said,
"If our Lord had so desired,
He would have sent down angels:
we are sceptical
of the message which you bring!"
- 15 The 'Ad had terrorized the land
beyond limits.
"Who", they said,
"is mightier than ourselves
in strength?"
Did they not realize
that Allah, who had made them
was mightier in strength
than they?
But they continued to ignore
Our signs.
- 16 So We sent upon them
scorching winds
that blew and blew
over evil days,
so that We might
make them taste
humbling punishment
in the earthly life;
that in the realm beyond
is more humbling still
and they have no help.

كُتِبَ لَهُمْ أَن نَّأْتِيَنَّهُمْ بِالْبُرْجَانِ ①
فَقَضَّاهُمْ سَبْعَ سَعْمَاتٍ فِي يَوْمَيْنِ
وَأَوْحَى فِي كُلِّ صَافٍ أَمْرَهُمَا وَرَبَّنَا
الْأَسْمَاءُ الدُّنْيَا بِمَصَارِيحٍ وَحَفَظَ
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ②
وَإِنْ أَغْرَضْنَا فَقُلْ أَنْزَلْنَاكُمْ صَافَةً
وَسُئِلَ صَافَةً عَادٌ وَثَمُودٌ ③
لِذِجَاءِ تَهْمِ الرُّسُلِ مِنْ بَيْنِ أَيْدِيهِمْ
وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ
قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلْنَا مِنْ سَمَكَةٍ
فَوْكَالِيَسَاءَ أَرْسِلْنَاهُمْ بِأَفْوَاهِهِمْ
فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ
هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا
يَجْحَدُونَ ④
فَأَرْسَلْنَا عَلَيْهِمْ مِغَاصِرًا فِي أَيَّامٍ
مُجْتَمِعَةٍ لِيَنْصَرِفَ عَنْهَا الْخَوَافِي
فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ
أَخْزَى وَهُمْ لَا يُبْصِرُونَ ⑤
وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا
الْعَصَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَافَةٌ
الْعَذَابِ الْهَوْنِ بِمَا كَانُوا يَكْسِبُونَ ⑥
وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ⑦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ تَنْزِيلُ مِنَ الرَّحْمَنِ الرَّحِيمِ ①
كَيْفَ قُضِيَ إِلَيْهِ قَوْلُ الْغَايَةِ الْقَدِيمِ
يَعْلَمُونَ ②
يَذِيرُوا وَيَنْذِرُوا فَاعْرِضْ أَكْثَرَهُمْ
فَهُمْ لَا يَتَذَكَّرُونَ ③
وَقَالُوا أَأَتُونَا فِي أَسْبَابٍ وَمَنَاكِبِ عُرَا
الْيَوْمِ أَذْأَيْنَا وَكُرْ وَرَبَّنَا بَيْنَا
وَبَيْنَكَ حِجَابٌ فَانْفُلْ بَيْنَا وَبَيْنَكَ
قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى
إِلَيَّ أَسْمَاءُ الْإِلَهِاتِ فَادْعُهُمْ
فَأَسْتَجِبْ لَهُمُ الْيَوْمَ وَاسْتَغْفِرُهُمْ وَوَيْلٌ
لِلْمُصْرِفِينَ ④
الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ
هُمْ كَافِرُونَ ⑤
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ⑥
قُلْ إِنَّمَا أَدْعِيكُمْ بِالَّذِي فِي خَلْقِ
الْأَرْضِ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ
أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ⑦
وَجَعَلْنَا فِيهَا رِجَاسًا مِنْ قُوَّةِهَا وَ
بَرَكَةً فِيهَا وَكَأَنَّهَا آلُوهَا فِي الْوَعْدِ
آيَاتٍ وَسَوَاءٌ لِلنَّاسِ أَلْمِين ⑧
فَمَنْ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ
فَقَالَ لَهُمْ وَالْأَرْضِ فَيَسْأَلُونَ عَنْهُ

17 As for Thamud

We offered them Our guidance—
but they preferred
their blindness
to being shown the way:
so there gripped them
the humbling punishment
which they had earned.

18 But We rescued them

who did believe
and had taken heed.

3 *** 212

19 A day shall come
when the enemies of Allah
will be gathered and marched
towards the fire
(of judgment).

20 When they have reached it,
their hearing, their sight,
their very skins
will bear witness
to what they had done.

21 They will say
to their own skins,
"Why do you thus
give us away?"
The skins will answer,
"Allah has bestowed on us,
as on all things,
the power to communicate.
It was He who gave you life,
to Him you must return."

22 You cannot hide yourselves
from your own eyes,
your own ears,
your own skins—
and yet,
you fondly are convinced
that Allah does not know
much of what ye do!

23 It is this fond conviction
which ye do entertain
of Allah
which, when truth dawns,
will make you find yourselves
among the helpless:

24 If they accept
(their punishment)
the fire becomes
their perpetual home:
if they plead forgiveness,
forgiveness is denied!

25 We have provided them
with boon companions

who boost their future
and their past;
they truly now present the state
which their forbears
among the *jinn* and *ins*
had reached...
because they are
completely lost.

4 *** 213

26 These sycophants advise:
"Do not listen ye
to the Qur'an,
but babble 'mong yourselves,
so that ye may drown
(its recital)."

27 But We shall make
these heathens taste
dire punishment
and will penalize them
for the evil of their deeds.

28 The punishment
of Allah's enemies
is such that midst it
they shall linger long—
requital just
for spurning thus Our signs!

29 (They strongly disavow
that they are being prompted.)
These faithless ones
(with sarcasm,) protest:
"Our Lord, show us the ones
among both *jinn* and *ins*
(who mislead us).
We shall trample them
beneath our feet
and make them into filth."

30 Those who announce
"Our (only) Lord is Allah,"
and are then steadfast,
the angels comfort:
"Fear ye not nor fret
but joyously expect
the heaven which
ye have been promised.

39 And 'mong His signs
one sees the earth
tired and drooping
but when We send to it
the rain,
it stirs and swells!
Surely, He who thus enliveneth,
can bring to life these dead.
Indeed, He is Omnipotent.

40 Those who refuse to see
Our signs
are not hidden from Us.
Which is better—
to face the fire of hell
or come through peacefully
on the appointed day?
Do what ye will;
He is, indeed, aware
of what ye do.

41 They do reject
what comes to them
as a reminder?
(But, nonetheless,
it is a worthy proclamation.

42 No falsehood comes from it
about the future
or about the past;
it is revealed
by One who's Wise,
Worthy of Obeisance.

43 Nothing has been told to thee
but what was said
to Messengers before thee:
Thy Lord is Most-Forgiving
and yet,
He is Most-Strict.

44 Had We revealed the Qur'an
altogether in
an unfamiliar tongue,
they could have said,
"Why are not its verses
explained simultaneously?
But the language of the Qur'an
is both—
familiar, also unfamiliar.

Say thou, "For those
who once accept it,
it is guidance
and a cure
(of their deficiency).

But for those
who will not accept it,
their ears are blocked,
it is to them
incomprehensible;
they are the ones
who hear it
(only as a murmur faint)
from a distance.

6 *** 215

45 We had, indeed,
bestowed a Law through *Musa*
but they differed about it
and if a promise of thy Lord
had not preceded it
(to defer punishment)
judgement would be passed
to end their differences.
They are in helpless doubt.

46 He who doeth right
does it for his good
and he that doeth wrong
does it at his cost.
It is not thy Lord
who forces (good or evil)
upon His servants.

47 To Him is borne
all knowledge
of the hour:
no flower doth emerge
from its bud,
no woman doth conceive,
nor brings forth young
outside His knowledge.
He ever asketh them,
"Where are my partners?"
They say, "We do assure Thee,
none amongst us
doth bear witness to them!"

48 Those whom they were wont to call,
forsake them and they realize :
there is no escape for them.

**49 Man never wearies
of supplicating
for his good,
but the moment
evil touches him,
he is discouraged
and despairs
of the future.**

**50 And when We make him taste
blessings from Us
after evil hath touched him,
he boasts, "This is
mine (by right);
believe I not the end is near
and even if
I were to face my Lord,
there is awaiting me
much good!"**

But We draw attention,
of those who spurn,
to what they're doing
and We shall make them taste
dire punishment.

**51 When We shower blessings
upon man
he withdraweth from Us;
but when evil toucheth him
he comes with lengthy prayers.**

52 Say thou,
“You know this is
from Allah really,
and yet you reject it :
who is more lost
than one who doth,
(knowingly) persist?”

53 Anon!
We shall make them see
Our signs on all horizons
and amidst themselves,
until it becomes manifest
to them that this is Truth.

[illegible]

وَصَلَّ عَلَيْهِمْ يَا كَاهِنُ يَذَّكَّرُ عَنْ أَلَيْسَ خُذُونَ مِنْ
قَبْلِ دَعْوَاتِهِمْ يَا كَاهِنُ وَمِنْ تَحِيصِ ٥
لَا يَسْمَعُ الْإِنْسَانُ مِنْ دَعْوَاتِ الْغَيْرِ
وَأَنْ مَسَّ الشَّيْءُ مِنْ غَيْرِ فَذَلِكُمْ ٦
وَلَكِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ
عَذَابِهِ لَعَلَّهُمْ يَرْجِعُونَ هَذَا الَّذِي
أَطَاعَ السَّاعَةَ كَالْبَقَرَةِ وَالَّذِينَ رَجَعُوا
إِلَى رَبِّكَ إِنَّ فِي عَذَابٍ وَلَا تُحْسِنُ
فَلْيَحْذَرُوا الَّذِينَ كَفَرُوا وَإِنَّمَا أُعْلِمُوا
وَلَكِنْ يَتَّقُهُمْ فَزِنَ عَذَابُ عَالِيهِ ٧
وَإِذَا أُنْفِثَتْ عَلَى الْإِنْسَانِ مِنْ غَضَبِ
رَبِّكَ وَرَأَى مَنَّهُ الشَّيْءَ قَالَ
دُعَاءُ عَرِضٍ ٨

قَالَ ارْجِعْ اِلَيْكَ اِنْ كَانَ مِنْ عِنْدِ اللَّهِ شَيْءٌ
لَفَزَعْنَاهُ مِنْ اَصْلِهِ مَعَن هُوْرِي
شَقَا اِلَيْهِ ۝۵۱
سَلِّمْهُمَا اِنَّا بِنَايَ الْاَقَاوِ فِي الْاَنْفُسِ
حَتَّى يَسْتَبِينَ لَهُمْ اَمْرُ الْاَلْحَاۓ اَلْاَكْبَرِ
يَرْكَبُكَ اَنْتَ عَلَى كُلِّ شَيْءٍ قَوِيۡمٌ ۝۵۲
اَلَمْ اَلْهَمْزُ فَرَسَۃً بَيْنَ يَدَيْ هَٰذَا رُحُوۡمُ
اَلْاَلَاءِ يَكُلُ كُلُّ شَيْءٍ حَظًّا ۝۵۳

وَمِنْ آيَاتِهِ أَنَّا أَنْزَلْنَاكَ كَرِيهُم مَّا كَانَتْ تَرَى الْأَرْضَ خَالِيَةً
فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ
إِنَّ إِلَيْنَا أُمُومَاتُ الْمَوْتِ وَالْبُشَىٰ
عَلَىٰ كُلِّ نَفْسٍ قَدِيرٌ ﴿٢٥﴾

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا
يَخْفَوْنَ عَلَيْهَا فَمَنْ يُلْقِ فِي النَّارِ
خَبِيرًا مِّنْ بَنِي إِسْرَءِيلَ يَوْمَ الْقِيَمَةِ
إِعْمَلُوا مَا تُرِيدُوا إِنَّهُمْ سَاءَ لِّمَاعْمَلُونَ
بَصِيرَةٌ ﴿٥٥﴾

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا جَاءَهُمْ
وَلَاةٌ لِّكُتُبٍ عَزِيزَةٍ ۝

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا
مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٦٦﴾
مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ
مِنْ قَبْلِكَ إِنْ رُبِّكَ لَكُنْزٌ مُخْفَى
تَدْوَعُ قَابَ الْقَوْمِ ﴿٦٧﴾

وَلَوْ جِئْتَهُمْ قُرْآنًا مَعْجَمًا لَقَالُوا الْوَزْءُ
فَقُلْ لِلَّهِ الْإِشْرَاقُ عَرَبِيٌّ وَعَرَبِيٌّ ط
قُلْ هُوَ الَّذِي أَنْزَلَ هَٰذَا وَصَفًا
وَالَّذِينَ لَا يُؤْمِنُونَ فِي آلِهِمْ وَهُمْ
وَهُوَ عَلَيْهِمْ عَسَىٰ أَلْوَدَّ أَنْ يُدَاوَنَ
مِنْ مَكَانٍ يُعْبَدُ ﴿٦٦﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِّ بَيْنَهُمْ وَأَتَاهُمُ لَنُفَى شَاقُّهُنَّ مَرِيئًا ۝

**54 What if they are in doubt
about their facing Him?
Doth he not encompass all?**

✱

SURA : *SHŪRĀ*

In the Name of Allāh the Rahīmān the Rahīm

1 *** 216

HA! MIM!

(MUHAMMAD!)

AIN! SIN! QAF!

(O MUHAMMAD!)

- 3 Thus doth call thee,
and those before thee,
Allāh, the Sovereign,
the Wise!
- 4 To Him (subservient)
is all that is
in heaven or on earth:
He is the absolutely High
the absolutely Great.
- 5 The heavens are about
to cleave asunder
far above them—
the (winds and clouds,
like) angels, waft
at the bidding of their Lord
to bless
the dwellers on the earth!
Is not Allāh, indeed,
Bountiful and full of Mercy?
- 6 Those who seek
patrons beside Him,
Allāh is their watcher—
thou art not responsible
for them..
- 7 We bestow on thee the Qur'an
in familiar Arabic
so that thou mayest warn
the 'mother-city'
and those surrounding it—
those in comfort,
those in misery—
warn them (both) of the day
of which there is no doubt.

216

- 8 If Allāh had desired
We could have made
them as one group;
but He admits to His mercy
whom He likes
and those who wrong
(themselves) there are for them
no friends, no helpers.

- 9 Why must they seek
patrons beside Allāh?
He is the (real) Patron
who can bestow life
even on these dead—
for Him all things are possible!

2 *** 217

- 10 That in which ye differ
(from me):
arbitration on it
rests with Allāh—
Allāh your Lord and mine—
in Him I trust; to Him I turn..
- 11 Definer (of the roles)
of heaven and of earth,
He who establisheth relations
among yourselves
and among animals,
and thereby multiplies you:
Nothing is like unto Him
He is All-hearing, All-observing.
- 12 Holdeth He the keys
of heaven and earth;
enlargeth or restricteth He
life's sustenance
to whom He likes.
He knows all things.
- 13 Showeth He to you
the self-same reckoning
which He vouchsafed to Nuh—
the same which We revealed

216-217



17 Allah it is who doth reveal
the Law with truth and justice.
And what will make you understand
that the hour (of justice)
is, at hand?

18 Only they who have no faith in it
would have it hurry on them;
but those of faith do stand in awe
because they are aware
of its reality!
How utterly deluded are those
who think the hour is far!

19 Allah is benign to His servants
enricheth He whom He likes—
He is the Strong, the Sovereign!

3 *** 218

20 He who would till
for the (values) beyond
shall have his harvest;
and he that tilleth
for those at hand
he too shall have somewhat :
but little shall there be
his share in the beyond.

21 Have they partners (of Allah)
who guide them
to a reckoning
unjustified by Allah? !
Had there been the final word
the wrangling would have ceased
among them :
those who transgress
for them is dire punishment.

22 Thou wilt see
these transgressors
huddled anxiously
when that which they have earned
falls on them.
Then, those who did believe
and acted rightly
shall be in gardens of felicity—
for them, from their Lord,
all that they want—
such is His bounteous grace.

23 That is what Allah promises
to those among His servants
who do believe and do good works.

* * * * *

Say thou, "I ask of you
for this no wage
beyond the loyalty
(which is due)
to kith and kin."

* * * * *

He who doeth good
We heap more good on him;
for Allah, verily,
is both Forgiver
(of men's evil)
and Acknowledger
(of their good).

24 Do they say, "He has ascribed
an untruth unto Allah?"
If Allah had desired
He could have sealed thy heart.
But He blots out only falsehood
and confirmeth He the truth
by His words.
He knows full well
what lies within the hearts.

25 He it is who doth accept
repentance from His servants
and forgives their sins.
He is aware of all ye do.

26 Respondeth He to those
of faith and righteousness
and addeth of His grace.
But for unbelievers,
there is dire affliction.

27 If Allah
were to spread His bounty
(boundlessly, as He can)
for His servants,
they would turn truant
over all the earth.
So He provides in measures
He deems fit : indeed, He is,
of His servants' (needs),
Well-informed, Observant!

- 28 He it is who showers rain
—after hope is lost—
and spreads it
through His grace.
He is the real Friend
worthy of obeisance.

- 29 His miracles abound
in the creation
of the heavens and the earth
and in all the creatures
broadcast over them;
and as and when
He wants to garner them—
He has the power.

4 *** 219

- 30 No evil fortune visits you
but which you have yourselves
invited by your deeds,
(and even then)
much is forgiven.

- 31 For you there is
no escape from the earth
and you have, beside Allah,
no friend, no helper.

- 32 Among His miracles
are ships at sea—
like warning penants.

- 33 When He doth wish
the winds do cease to blow
and they ride motionless
on their keels.
In that are, truly, signs
for all the patient
and the grateful.

- 34 Or, He wrecketh them
for what they've earned—
and yet—He pardons many.

- 35 So that those
who would overlook Our signs
may know:
there is no way for them
(apart from Us).

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ
وَيَعْلَمُ أَسْمَاءَ السَّيِّئَاتِ وَيَعْلَمُ اللَّهُ الْفَاسِقِينَ
وَيَعْلَمُ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَيَعْلَمُ اللَّهُ مَنْ قَضَاهُ وَالْكَافِرُونَ لَهُمْ
عَذَابٌ شَدِيدٌ ⑤

وَلَوْ سَـَّطَا اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا
فِي الْأَرْضِ وَلَكِنْ يُؤْتِيهِمْ بِقَدَرٍ مَّا يَشَاءُونَ
لَا تَحْزَنْ لِمَا هُوَ بِفِعْلِهِ يُخَيِّرُ عِبَادَهُ
وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ سَمَاءٍ
مَّا يَكُونُ لَكُمْ بِهِ رَحْمَةٌ وَهُوَ الَّذِي
يُمِيتُ النَّاسَ ⑥

وَمَنْ يَلْبِسْ خَوَالِدًا أَوْ عَمَلًا فِي الْأَرْضِ
بَشَرًا مِمَّنْ دَانَتْهُ فَهُوَ عَلَىٰ عَمَلِهِمْ
إِذَا يَشَاءُ قَدِيرٌ ⑦

وَمَا أَصَابَكُمْ مِنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ
أَيْدِيكُمْ وَأَنْتُمْ مُّعْرِضُونَ ⑧
وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ
مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ⑨
وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ⑩
إِنْ يَشَاءْ يُجْعَلِ الْيَوْمَ كَالْغَدِ وَلَوْ
عَلَّ ظَهْرُكَ أَنْ يَنْزِلَ فِي ذَلِكَ لَذَرْتَهُ لِجَلِّ
صَلَاتِكَ وَتَذَكُّرٍ ⑪

أَوْ يُؤَفِّقَهُنَّ بِمَا يَسُوءُ وَيُفَعِّلُهُنَّ بِمَا
يَحْسَنُ إِنَّ اللَّهَ خَفِيفٌ ذِكْرُ ⑫
وَيَعْلَمُ الَّذِينَ يُبَادِلُونَ فِي الْبَيْتِ
مَالَ اللَّهِ مِنْ تَحِيصٍ ⑬
فَمَا أَزِيدُهُمْ تَبِينَ شَيْءٌ فَتَسَاءَلُوا الْحَبِيبَ
الَّذِينَ لَا يَأْمُرُونَ بِاللَّهِ وَرَسُولِهِ
أَمْتُوا عَلَىٰ رِزْقِهِمْ يَتَوَكَّلُونَ ⑭

اللَّهُ الَّذِي أَنْزَلَ الْحِكْمَ بِالْحَقِّ
وَالْيُسْرَىٰ وَمَا يُؤْتِيكَ لَحْلَ الْإِسْلَامِ
قَرِينٌ ⑮

يَسْجُدُ لِلَّهِ الَّذِينَ لَا يُؤْمِنُونَ بِهَا
وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَ
يَعْلَمُونَ أَنَّهَا الْحَقُّ ⑯
يُمَارُونَ فِي السَّاعَةِ لَقِيَ صَلَّى الْبُيُوتِ
اللَّهُ لِحَيْفٍ يُجَادِلُ بِرُؤْيَىٰ مِنْ قِبَلِهِ
وَهُوَ الْقَوِيُّ الْعَزِيزُ ⑰

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ
فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا
فَأُولَئِكَ هُمُ السَّاعُونَ فِي الْآخِرَةِ مِنْ أَجْلِهِ ⑱
أَمْ لَهُمْ شُرَكَاءُ أَفَرَكُوا الْإِسْلَامَ
الَّذِينَ مَالَهُمْ يَدْنُ اللَّهِ وَلَوْ لَا
كَلِمَةُ الْفَصْلِ لَفُتِحَ بَيْنَهُمْ وَإِنْ
الْقَالِبِينَ لَهُمْ عَذَابٌ أَلِيمٌ ⑲

تَمَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا
وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ آمَنُوا
عَمِلُوا الصَّالِحَاتِ فِي رَوْحٍ الْجَنَّةِ
لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ
هُوَ الْفَضْلُ الْكَبِيرُ ⑳

ذَلِكَ الَّذِي يُبَيِّنُ اللَّهُ عِبَادَةَ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَعَلَّكُمْ
عَلَيْهِمْ أَجْرًا إِلَّا السُّوءَ فِي الْقُرَىٰ
وَمَنْ يَفْرَفْ حَسَنَةً نَزِدْ لَهُ فِيهَا
حُسْنًا إِنَّ اللَّهَ غَفُورٌ ذِكْرُ ㉑

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
فَإِنْ يَشَاءِ اللَّهُ يُخَذِّبْهُ عَلَىٰ فُلْكَ وَنَهْمُ
اللَّهُ الْبَاطِلُ وَيُجِزِ الْحَقُّ بِكَلِمَاتِهِ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ㉒

- 36 What (little) has been given you
is only for the while;
but that which is with Allah
is greater and more lasting—

- (i) that is for those
who possess faith
and trust in Allah.

- 37 (ii) (And) those who refrain
from major sins
and indecencies;
- (iii) those who even when
aroused to anger,
would forgive.
- 38 (vi) (And) those who hearken
to their Lord,
(v) stand fast to their duties,
(vi) act as per counsel
'mong themselves
(vii) and freely give
of what We have
on them bestowed.
- 39 (viii) (And) those who,
when calamity befalls them,
protect themselves.
- 40 ('Tis true that)
evil deserves evil
in equal measure :
but he who would forgive
and thus be reconciled—
his deserts are with Allah.
He doth not love aggressors.
- 41 But they who would
defend themselves
against assault—
they are those for whom
there is no choice.
- 42 The choice doth lie with those
who would oppress their fellow men
and aggrandise the land
without cause.
They are the ones
for whom is dire punishment.
- 43 But, to endure with fortitude
and to forgive,
is to resolve affairs.
- 5 *** 220
- 44 Those whom Allah
hath allowed to stray
for them there is no friend
thenceforth—
thou wilt find
those who oppress,
when faced with punishment,
saying (to themselves),
"Is there now no way
to exercise our choice?"
- 45 Thou wilt find them brought forth
humbled and disgraced,
ashamed to meet men's eyes—
Those who believe will say,
"These are the ones
who have lost
their souls and their kindred
for all time.
These who did oppress are now
perpetually oppressed.
- 46 There is for them no friend
to help them beside Allah;
and they whom Allah doth forsake,
for them there is no guide-post!
- 47 Hearken ye to your Lord
before there comes the day
when there remains
no chance for escape
from Allah—
There will then remain for you
no place of refuge,
and, to deny, no means.
- 48 But if they still
go their way,
(remember thou)
We have not sent thee
as their guardian.
Thou art but to preach!

When man doth taste Our mercy,
he exults thereat;
but when some evil consequences
of his own deeds
overtake him, then, indeed,
man doth complain.

- 49 Allah's alone is sovereignty
o'er heaven and earth—
Creates He what He likes;
bestows He if He likes
(only) daughters
bestows He if He likes
(only) sons.

- 50 Or, He bestows in pairs
sons and daughters;
makes He, if He likes,
a person barren...
He, indeed, has
Knowledge, also Power.

- 51 It is vouchsafed not to mortals
that Allah speak to them
except as inspiration,
or from behind a veil,
or else He sends a Messenger
who doth suggest,
at His command,
what He wills.
He is the Great, the Wise.

- 52 And thus have We
communed to thee
the essence of Our will.
Thou knewest not
what was the law (of *Musa*)
nor what was faith—
(as taught by *'Isa*)
but We have made it (this Qur'an)
a guiding torch.
We guide by it
such among Our servants
as We will.
Thou wilt surely lead them
to the path secure...

مَنْ سَبَّحَ
إِسْتَجِبْنَا لَهُ يَوْمَ كُنْزٍ كَبِيرٍ أَنْ يَأْتِي
يَوْمَ لَا مَرْوَةَ لَهُ مِنَ اللَّهِ مَا لَكَ مِنْ
مَلَكٍ كَرِيمٍ وَمَا لَكَ مِنْ كَرِيمٍ
فَإِنْ أَحْرَضْنَا لَكَ أَنْزَلْنَاكَ عَلَيْهِمْ
حَيْثُ نَظَرْنَا إِنْ عَلَيْنَا إِلَّا الْبَلَاءُ وَإِنَّا
لَعَلَّكُمْ أَتَيْنَا الْإِنْسَانَ بِمَا رَحِمَهُ فَرِيسَ
بِهِ أَتَيْنَا نَحْبَهُمْ سَبَّحَهُ بِمَا كَذَّبَتْ
أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ
لَهُ مَالُكَ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ
مَا يَشَاءُ يُكَلِّمُ مَنْ يَشَاءُ إِنَّا كَاشِفُ
يَدَيْهِ لَنْ يَشَاءَ إِلَّا كُرْ
أَوْ كَرِهَ وَنَحْنُ قَوْلُكَ إِنَّا كَاشِفُ
مَنْ يَشَاءُ عَقِيمًا إِنْ شَاءَ عَلِيمٌ
قَدِيرٌ
وَمَا كَانَ لِيُخَاسِرَ أَنْ يُكَلِّمَهُ اللَّهُ
إِلَّا وَجْهًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ
يُرْسِلَ رَسُولَهُ فَيُوحِيَ بَرْدُوهَ مَا يَشَاءُ
إِنَّهُ عَلَى كُلِّ شَيْءٍ
وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحَنَا إِنْ تَوَلَّوْنَا
مَا أَكُنْتَ تَدْرِي أَكَانَ الْكِتَابَ وَلَا الْإِيمَانَ
وَلَكِنْ جَعَلْنَاهُ نُورًا تَهْتَدِي بِهِ مَنْ
نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى
صِرَاطٍ مُسْتَقِيمٍ
صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ أَلَمْ يَكُنْ اللَّهُ يَوْمَ الْأَمْزَجِ

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِسْحَارِ
الْفَوَاحِشَ وَإِذَا مَا حُجِبُوا لَمْ يُخْفُوا مِنْ
وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ
وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ
يَنْتَحِرُونَ
وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ
عَفَا وَأَمْلَلَ فَا جَزَاءُ عَلَى اللَّهِ إِنْ شَاءَ
يُجِبِ الظَّالِمِينَ
وَلَسَ النَّصْرُ يَعْدِلُ إِلَيْنَا فَمَا لَكَ
عَلَيْهِمْ مِنْ سَبِيلٍ
إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ
وَيَبْغُونَ فِي الْأَرْضِ يَعْبُدُوا الشَّيْءَ
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ
وَلَسَ صَبْرٌ وَعَقْرٌ لَكُمْ ذَلِكَ لِمَنْ
عَزَمَ الْأُمُورَ
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ قُدْرٍ
فَإِنَّ بَعْدَ كُلِّ قَوْمٍ لِنَا
رَأُو الْعَذَابَ يَقُولُونَ هَلْ لَنَا مَرَّةٌ
مِنْ سَبِيلٍ
وَكُرْدُهُمْ يُعْرَضُونَ عَلَيْهَا غُدُوًّا
مِنْ الدَّلِيلِ يَنْظُرُونَ مِنْ ظُلُمٍ أَمَّا
وَقَالِ الَّذِينَ آمَنُوا إِنَّ الْغَوَّيِينَ الَّذِينَ
خَرَّبُوا اللَّهَ فَمَا ظَنُّهُمْ بِذِي الْقُرْبَى
إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ
وَمَا كَانَ لَهُمْ مِنْ أُولِيَاءَ يَنْصَرُونَ
مَنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ

- 53 The path of Allah—
on which
treads all that is
in heaven and on earth!
Is not Allah (Himself)
the final goal
of all endeavour?

*

SURA : ZUKHRUF

In the Name of Allah the Rahmān the Rahīm

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HA! MIM!

(O MUHAMMAD!)

2 (Here is) Revelation clear.

3 We have indeed made it
a teaching in plain Arabic
so that they may understand.

4 It is from the very womb
of knowledge, from Us—
sublime and full of wisdom :

5 Shall We deprive you
of warning altogether
because you are
a people who transgress?

6 How many Warners We did send
to those before!

7 No Warner came to them
at whom they did not laugh!

8 So We destroyed
the worst among them
and made of them
examples of the past...

9 If thou shouldst ask them,
"Who hast made
the heaven and the earth?"
They will certainly reply,
"They were made
by the Sovereign and the Wise.

10 "He who made the earth
a cradle for your growth
and laid out paths in it
for your guidance...

11 "By Him who sends down rain
from the heavens
in due proportions
and doth revive
the deadened earth—
even as ye wake...

12 "By Him who made
all things complementary—
who made the ships and animals
for you to ride on...

13 "So that ye may rest
in comfort on them
and remember
the bounties of your Lord
when riding them,
and say,
'Glory be to Him
who has subjected these to us;
We could not have (ourselves)
accomplished this...

14 'We should heartily respond
(in gratitude) to our Lord!'"

15 (They say all this)
And yet they attribute
to some among His creatures
a part of His domain!
Indeed, man doth
glaringly blaspheme!!

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16 Hath Allah chosen to adopt
daughters among His creatures
while ye do prefer sons?

17 When news is brought
of one resembling
(in sex) the image which
they set forth for the *Rahman*,
his face doth darken
and he is aggrieved.

18 (To himself he says)

"A thing to be
reared in trinkets,
and, in fighting,
scarcely to be seen!"

19 The powers of Allah

that are at His command,
they (too) they represent
as females!

Have they in person seen them?

Their evidence
shall be scrutinized
and they shall be
cross-questioned!

20 They say,

"If *Rahman* had so willed
we would not have
worshipped these."
Of that they are not
really convinced :
they only prattle!

21 Had We given them

an edict before this
(telling them to worship these)
to which they cling?

22 No, they only claim,

"We found our forbears
conforming to a people
(preceding them)
and we do nothing, but
follow in their footsteps."

23 Even so—

no Warner did We
send before thee
to a town but that
the easy-going 'mong them said,
"We found our forbears
conforming to a people
(preceding them)
and we do nothing but
follow in their footsteps!"

أَوَلَمْ نَعْتَدْ وَمَا نَخْلُقْ بَيْنَ يَدَيْهِ وَأَضَلُّهُمُ

بِالْبَيِّنَاتِ ۝

وَلَوْ أَنَّا أَرْسَلْنَا مِنْهُمْ رِجَالًا مُّسَوِّدَاتٍ لَّكُنَّ لَهُمْ

مُتَّبِعِينَ ۝

أَوْ مَنْ يَنْشِؤُنَا فِي الْحَيَاةِ وَهُمْ فِي

الْخِصَاوَةِ غَيْرُ مُبِينٍ ۝

وَجَعَلُوا الْبَلْغَةَ الْيَتِيمَ هُمْ عِندَ

الرَّحْمَنِ إِنَّا كُنَّا أَشْهَدُ وَاعْتَلَفْتُمْ سُلَيْبًا

شَهِدًا لَهُمْ وَلَيْسَ كُنُ ۝

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ

مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا

يَخْرُصُونَ ۝

أَمْ أَنَبَّاهُمْ كَذِبًا مِنْ قَبْلِهِ قُلْ هُمْ بِهِ

مُسْتَمْسِكُونَ ۝

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ

وَإِنَّا عَلَىٰ أَعْقَابِهِمْ مُّتَّبِعُونَ ۝

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي

قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَكُومًا

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ

أَعْقَابِهِمْ مُّتَّبِعُونَ ۝

فَلَوْ أَنَّا جَعَلْنَا كُلَّ قَوْمٍ بِمَا

عَلَيْهِمْ آيَةً فَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بَيِّنَاتٍ لَظَلَمُوا لَئِنْ لَمْ نَنْزِلْ بِهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ لِلَّهِ وَالْكِتَابِ الْمُبِينِ ۝

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝

وَأَنبَغِي أَمْرًا كَرِيمًا لَدُنَّا الْعِلْمُ

حَكِيمٌ ۝

أَنصَرِبْ عَنْكُمْ إِلَيْنَا مَصْفَحًا أَنْ

لَكُمْ قَوْمًا مُّسْرِفِينَ ۝

وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ ۝

وَمَا يَنْبَغِي لَهُمْ أَنْ يُعَذِّبَهُمُ اللَّهُ بِالْأَفْثَاءِ

بِئْسَ بَرَاءَةٌ ۝

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَنَحْنُ

مَعْلَمُ الْأَوَّلِينَ ۝

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مِنْ تَحْتِ السَّمَوَاتِ وَ

الْأَرْضِ لِيُفَكَّرُوا فِي خَلْقِ الْعَرْشِ السَّعِيدِ ۝

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ

لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ۝

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً فَقَدْ بَرَءَ

فَالْتَرْتَابَ بِهِ لَنَا فَحْيًا كَذَلِكَ نُخْرِجُ

الَّذِي خَلَقَ الْأَرْضَ وَاسْمُهَا وَجَعَلَ

لَكُمْ فِيهَا أَنْهَابًا وَالْأَنْهَابُ مَاءٌ كَرِيمٌ ۝

لِيَسْتَوِيَ عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ

رَبِّكُمْ إِذْ اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا أَوْ مَا كُنَّا

لَهُ مُقْرِنِينَ ۝

وَلَا تَكُنْ إِلَى رَبِّكَ أَسْمَقِيُونَ ۝

وَجَعَلُوا آلَهُ مِنْ جِبَادِهِمْ جُزْءًا إِنْ

الْإِنْسَانُ لَكَفُورٌ مُبِينٌ ۝

24 He said, "What if I bring you

a guidance better than

the one your forbears followed?

They said, "We are sceptical

of the message which you bring!

25 So We made them pay

(for their unbelief).

And see ye for yourselves

the end of those who did deny. .

3 *** 223

- 26 *Ibrahim* to his father
and his people said,
"I withdraw my allegiance
to all ye worship—
- 27 "Except to Him who has made me
and He alone will guide me."
- 28 He left that saying
as a (sacred) heritage
to his posterity
so that they may
(likewise) free themselves.
- 29 Yes, I had given these
and their fathers
reprieve
until there come to them
the Truth
and a message clear.
- 30 And yet, when Truth
has come to them,
they say, "This is casuistry;
we are not convinced!"
- 31 They say, "Why was this Qur'an
not revealed to one
who was revered
by high and low?"
- 32 Would they apportion
Allah's grace?!
It is We who distribute
among them
their material wealth
and raise We some
in status over others
so that some
may employ others—
but thy Lord's grace
is more valuable
than what they garner.
- 33 If it had not been
that man would altogether
form a (blasphemous) community
We would provide
the ingrates of Our mercy

with houses lined with silver
and staircases adorned—

- 34 Gateways to their houses
and couches to recline—
- 35 And jewelled ornaments.
But all such things
are of a transient nature only :
the wealth that is in store
with thy Lord,
for those who heed
exceedeth far beyond.

4 *** 224

- 36 To him who is oblivious—
remembering not the *Rahman*—
We assign devilish sycophants
as close companions.
- 37 Away they lead him
from the correct path
while he believes
that he is being guided—
- 38 Until he comes to Us—
(To his false companion)
he says,
"O, would that we had been
two poles apart!
How false was thy
companionship!"
- 39 There shall be
no consolation then—
O ye, who transgressed—
that, in suffering too,
you are companions...
- 40 But wouldst thou make
the deaf to hear?
Wouldst thou guide the blind,
who are totally astray,
to see?
- 41 For even if We do
withdraw thee,
We shall, nonetheless,
pay them their dues.

- 42 Perhaps, We'll let thee see
that which We
have promised them :
namely that,
Our will prevails!
- 43 So hold thou firm
to what has been revealed
to thee—thou art, indeed,
on the highway safe.
- 44 It is, in truth, a memorandum
for thyself and thy people
and soon will ye be tested.
- 45 Ask thou,
"Has any one among
Our Heralds
whom We did send before thee,
(has any single one of them)
taught them to worship others
beside the *Rahman*?"
- 5 *** 225
- 46 *Musa* We sent
with credentials from Us
to *Fir'aun* and his hosts.
He said, "I am a herald
of the Lord of all mankind."
- 47 But when he put Our credentials
before them,
they made light of them.
- 48 We pointed out to them
the signs
(of Our Omnipresence),
one greater than another,
and (even) made them suffer
calamities
so that they may,
(perchance), reform.
- 49 They said, "O, thou beguiler,
pray thou to thy Lord for us—
to bestow what He has
promised through thee
(then) we would fain be guided."

بَيْنَكَ بَعْدَ الْغَمْرِ قَيْنَ قَيْسَ الْغُرَيْنِ ۝
وَمَنْ يَنْفَعُهُمُ الْيَوْمَ إِلَّا ظَلَمَهُمُ الْكَافِرُ ۝
فِي الْعَذَابِ مُشْتَرِكُونَ ۝
أَفَأَنْتُمْ تُشْرِكُونَ الظُّمُرَ أَوْ تُهْدَى الْغَنَى ۝
وَمَنْ كَانَ فِي ظُلُمٍ مِثْلِي ۝
فَأَنَّا أَتَيْنَاهُ مِنْ رَبِّكَ فَتَأْتَاهُمْ مُسْتَهْزِئُونَ ۝
أَوُفِّرُكَ الْيَوْمَ وَعَذَابُهُمْ فَتَأْتَاهُمْ مُسْتَهْزِئُونَ ۝
مُتَقَدِّدُونَ ۝
فَأَسْمِعْكَ بِالَّذِي أَرْسَلْنَا إِلَيْكَ آيَةً ۝
عَلَى رَأْسِ طَائِفَةٍ مِنْهُمْ ۝
وَلَنَأْتِيَنَّكَ بِكُلِّ كَلَامٍ وَلَقَدْ وَكَّلْنَا بِسُوءِ مَا أَفْتَدَى ۝
وَنُحْلِلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَنْ أَجْعَلْنَا مَنْ دُونِ الرَّحْمَنِ ۝
إِلَهًا يُعْبَدُونَ ۝
وَلَقَدْ أَرْسَلْنَا نُوحِيًّا إِلَى آلِهِ أَنْ يَذْهَبُوا ۝
مَلَائِكَةً فَقَالَ الْيَوْمَ رُبُّ الْعَالَمِينَ ۝
فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ إِذْ أَهْمَرْتُمْ مَقَرَهُمَا ۝
يَخْفَعُونَ ۝
وَمَا لِيُؤْمِرُ قَيْنَ آيَةَ الْيَوْمِ الْكَبِيرُ مِنْ ۝
الْحَقِّ وَأَنَّا لَنُفَعِّلُهُمْ بِالْعَذَابِ أَتَاهُمْ مُسْتَهْزِئُونَ ۝
وَقَالُوا يَا أَيُّهَا الشَّجَرُ دَعْنِي رُبُّكَ يَا مَعْزُودَ ۝
عِنْدَكَ إِنَّا لَنُفَعِّلُهُمْ ۝
فَلَمَّا كَفَّخْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ ۝
يَنْتَحِرُونَ ۝
وَمَا لِيُؤْمِرُ قَيْنَ آيَةَ الْيَوْمِ الْكَبِيرُ مِنْ ۝
الْحَقِّ وَأَنَّا لَنُفَعِّلُهُمْ بِالْعَذَابِ أَتَاهُمْ مُسْتَهْزِئُونَ ۝
وَقَالُوا يَا أَيُّهَا الشَّجَرُ دَعْنِي رُبُّكَ يَا مَعْزُودَ ۝
عِنْدَكَ إِنَّا لَنُفَعِّلُهُمْ ۝
فَلَمَّا كَفَّخْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ ۝
يَنْتَحِرُونَ ۝

وَرَأَى قَالِ بْنِ رُحْمٍ لِرَبِّهِ وَتَوْبَهُ الْيَوْمِ ۝
بَرَأَوْهُمْ مِمَّا تَعْبُدُونَ ۝
إِلَّا الَّذِي فِي ظُلْمٍ مِثْلِي فَأَنَّهُ سَيُجْزِي ۝
وَجَعَلْنَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ ۝
يَرْجِعُونَ ۝
بَلْ مَشَفَعْنَا لَهُمْ وَأَبَاءَهُمْ حَتَّى ۝
جَاءَهُمُ الْحَقُّ وَرَسُولُهُ مُبِينٌ ۝
وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا إِسْحَارٌ ۝
إِنَّا بِلَهُمْ مُنْجُونَ ۝
وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى ۝
رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ ۝
أَفَمَنْ يَضْحَكُ مِنْ رُسُلِنَا يَكُنْ مِنْكُمْ ۝
بَيْنَهُمْ مَعِيشَتُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَ ۝
رَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَفَكَّرُوا ۝
بَعْضُهُمْ بَعْضًا سَخِرَ بَيْنَهُمْ وَرُسُلُ رَبِّكَ ۝
خَيْرٌ مِمَّا يَجْتُمِعُونَ ۝
وَلَوْ أَنَّ يَكُونُ النَّاسُ أُمَّةً وَاحِدَةً ۝
لَنُفَعِّلَنَّ الْيَوْمَ بِالرَّحْمَنِ لِيُؤْمِرُوا ۝
مُسْقَاتِينَ فِتْنَةٍ وَمَعْلُومِينَ عَلَيْهِمْ لِيُؤْمِرُوا ۝
وَلِيُؤْمِرُوا أَبَوَاءَهُمْ وَسُرَرَاءَهُمْ لِيُؤْمِرُوا ۝
وَنُحْلِلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا ۝
إِلَهًا يُعْبَدُونَ ۝
وَمَنْ يَفْشَعْ عَنْ ذِكْرِ الرَّحْمَنِ نُفَعِّلْ ۝
لَهُ أَشْيَاءَ أَفْهَمَ لَهُ قُرَيْشٌ ۝
وَالْهَمْلُ يَصُدُّهُمْ عَنْ السَّبِيلِ وَ ۝
يَحْسَبُونَ أَنَّهُمْ مُفْعَلُونَ ۝
حَتَّىٰ إِذَا جَاءَهُمْ أَكَالُ يَلَيْتَ يَبُيِّنُ وَ

- 50 But when We cleansed them
of their scourge
they soon forgot their pledge!

- 51 *Fir'aun* addressed his people.
He said, "O, my people,
this land of *Misir*,
is it not mine?
This great river
flowing at my feet,
is it not subject to me?
Do ye not see

52 "That I am mightier than
this puny *Musa*
who can hardly make
his meaning clear?!

53 "Why has he no insignia
of golden bracelets?
Why has he no retainers
in his train?"

54 Thus did he beguile his people
and they bowed to him—
they were impious all...

55 When they had vexed Us so,
with a vengeance
We drowned them all...

56 And made of them
a people of the past,
an example
to all posterity...

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57 When the Son of *Maryam*
is held up as an example,
lo, thy people,
clamour joyously

58 And say,
"Are not our deities
on par with him?"
They do not cite to thee
(his presumed divinity)
except to wrangle.
They are a people quarrelsome.

59 He was no more
than a servant Ours,
whom We had blessed,
We made of him an example
(of Our Power)
to the *Bani Isra'il*.

60 If We so desire
We can, even among you,
raise angels
as your progeny on earth.

61 That is all the knowledge
needed for the present.
Do not, therefore,
raise ye doubts...
Obey ye only Me
that is the correct path.

62 Do not let the devil
bar your path;
He is avowedly, your enemy.

63 When *'Isa* came
with clear proofs,
he said,
"Verily, I come to you
with wisdom
and will resolve for you
some of the points
on which ye dispute—
Fear ye Allah,
hearken ye to me.

64 "Allah, indeed, is my Lord
and your Lord
so worship Him all of ye—
that is the correct path."

65 But differed groups
among themselves.
O, woe to those who
transgressed,
on the day of judgment.

66 Do they wait for aught
but the moment of
sudden calamity
to come on them
while they are unaware?

67 Friends will turn foes,
one to the other,
on the day—
except those who heeded.

7 *** 227

68 "O servants Mine,
ye need not fear today;
no harm shall come to you

69 "Who did perceive Our signs,
and humbly bowed :

70 "Enter ye in paradise
—ye and your spouses—
joyously."

71 Passing midst them
cups and bowls of gold—
all that their hearts desire
all that delights their eyes—
"Rest ye here for long :

72 "This is the paradise
which ye have earned
by your own deeds.

73 "Fruits (of righteousness)
abundant, and which satisfy."

74 The sinners
in the plight of hell
shall dwell...

75 From it no means
of escape
and in it,
they are crushed!

76 We have not been unjust
to them—
they have done injustice
to themselves.

77 They cry (in anguish)
"O, dispenser of justice!
Let thy Lord dispose of us!"
He only answers :
"Here you must remain!"

78 We brought the Truth to you
but most of you abhor the truth.

79 Have they finalized
(the outcome of)
their plan?
But it is We alone
who finalize
(the outcome)!

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٧٠﴾

أَلَمْ يَدْخُلُوا يَوْمَئِذٍ مَعَ الْبَاقِيْنَ
إِلَّا الْمُتَّقِينَ ﴿٧١﴾

يَعْبُدُونَ إِلَّا اللَّهَ لَوْ كَانُوا يَعْلَمُونَ
أَلَمْ يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٧٢﴾

أَلَمْ يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٧٣﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٧٤﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٧٥﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٧٦﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٧٧﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٧٨﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٧٩﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٨٠﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٨١﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٨٢﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٨٣﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٨٤﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٨٥﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٨٦﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٨٧﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٨٨﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٨٩﴾

يَكُنْ لَهُمْ آيَاتُ أَنْتُنَا أَلَمْ يُرَوِّدْكُمْ
فِي الْمَدَائِنِ لَنْ يَخْرُجُوا مِنْهَا لَنْ يَكُونُوا
أَعْمَى أَصْغَارَ ﴿٩٠﴾

أَمْ أَرَأَيْتُمْ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ
مَا نُنَزِّلُ مِنَ الْقُرْآنِ أَفَتَحْكُمُونَهُ
فِي الْيَوْمِ الْمَعْتَدِ ﴿٩١﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿٩٢﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿٩٣﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿٩٤﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿٩٥﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿٩٦﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿٩٧﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿٩٨﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿٩٩﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿١٠٠﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿١٠١﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿١٠٢﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿١٠٣﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿١٠٤﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿١٠٥﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿١٠٦﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿١٠٧﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿١٠٨﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿١٠٩﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿١١٠﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿١١١﴾

فَتَحْكُمُونَهُ فِي الْيَوْمِ الْمَعْتَدِ ﴿١١٢﴾

82 Glory be to the Lord
of heaven and earth
and Lord Supreme!
Far is He from that
which they impute
to Him!

83 Leave them then to prattle
and amuse themselves
until the menaced day
doth dawn on them...

84 He is the Deity of the heavens.
He is the Deity on earth,
He is the Wise,
He is the Omniscient!

85 So blessed be He
whose is the kingdom
of the heavens and the earth
and all that is between.
With Him lies knowledge
of the hour and to Him
shall ye return...

86 No power, apart from Him,
have these whom they invoke
for intercession—
except for those who
bear witness to the truth
and are aware.

مُسْتَحْسِنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ
الْعَرْشِ عَظِيمٍ ۝
فَنَرَاهُمْ صُفُوفًا يَلْعَنُونَ ۝
يَوْمَ هُمُ الَّذِينَ يُوعَدُونَ ۝
وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ
إِلَٰهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ ۝
وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ
لَهُمْ أَجْرًا عَظِيمًا ۝
وَمَا يَتَّبِعُهُمْ فِي الْبَأْسِ إِلَّا خَشْيَةُ اللَّهِ
وَالَّذِينَ هُمْ يُرْجَوْنَ ۝

87 If thou shouldst ask them
who created them,
they will surely answer,
"Allah."
Why then do they turn
(to others)?

88 So that he (My herald)
has to cry (in anguish)
"O, my Lord,
these are a people
who will NOT believe!"

89 But bear thou with them,
and say, "Peace."
They soon shall know!

*



SURA : *DUKHKHĀN*

In the Name of Allāh the Raḥīmān the Raḥīm

1 *** 228

HA! MIM!

(O MUHAMMAD!)

2 (Here is) revelation clear!

3 We reveal it
in the blessedness of night
for We would have them warned...

4 Therein are conveyed
precepts wise...

5 Precepts from Us
for We would have
(Our Laws) announced.

6 As a mercy from thy Lord
who is, indeed,
the One who Hears,
the One who Knows!

7 The Lord of the heavens
and the earth
and all that is between—
if ye would only be, convinced...

8 No deity is there but He.
He gives you life
He gives you death—
your Lord and the Lord
of all your ancestors of yore...

9 And yet they play with doubt!

*

10 Watch thou then
the day which clearly dawns
with skies smoke-laden.

11 Men cower with fear—
"This is affliction great

12 "Our Lord, save us
from this blight :
We do, indeed, believe
(in Thee)!"

13 But what has brought
belief to them?
For when a Herald manifest
had come to them

14 They had turned their backs on him
and scoffed :
"That parrot mad!"

15 We shall certainly remove
this puny blight anon :
but soon,
you will recant!

16 One day We shall
grasp you with a mighty grasp
and then you will be
duly recompensed!

2 *** 229

17 We had, indeed, before them
tried the people of *Fir'aun*
and sent to them
a gracious herald...

18 "Deliver unto me
Allāh's servants!
Lo! I come to you
as a trusted Envoy!

19 "Do not challenge Allāh,
lo, I come to you
with (His) manifest
authority...

20 "And lo, I seek protection
of my Lord and your Lord
if ye would injure me...

- 21 "So, even if ye do not
put your trust in me
keep yourselves aloof."

- 22 Then called he to his Lord :
"These are, indeed,
a callous lot!"

- 23 "Set thou forth at night
with My servants—
for you will be pursued.

- 24 "Cross o'er the sea
while it is still agape :
so that the lot of them
(who follow later)
are drowned!"

- 25 What gardens
and what springs
they left behind!

- 26 Luxuriant fields—
homesteads full of luxuries.

- 27 Abundance and prosperity
in which they took delight!

- 28 So it was...
We made a later people
their inheritors.

- 29 The heavens shed no tears
on them
nor the earth—
none turned on them
a glance...

3 *** 230

- 30 The *Bani Isra'il*
We rescued from
degrading servitude

- 31 To *Fir'aun*—
he was, indeed,
most prominent
among oppressors!

سورة القصص

حَمْدٌ لِلَّهِ الْمُبِينِ ①
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ إِنَّا كُنَّا
مُنذِرِينَ ②
فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ③
أَمْزَاجٍ عِنْدَ بَابِنَا إِنَّا كُنَّا مُنْزِلِينَ ④
رَحْمَةً مِن رَّبِّكَ إِنَّهُ هُوَ الْبَرُّ الْكَرِيمُ ⑤
رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ
كُنُوزَهُمْ خُوفِينَ ⑥
لَإِلَهِ الْإِلَهِ هُدًى مِّن رَّبِّكَ وَ
رَبُّكَ أَتَى عَلَى الْكَافِرِينَ ⑦
بَلْ هُم فِي شَكٍّ يَلْعَبُونَ ⑧
فَنَنْصِفُ لَهُمْ سَائِرَ النَّمْلِ وَلِيْلَافٍ عِزِّينَ ⑨
يَغْفِي النَّاسُ هَذَا عَذَابٌ أَلِيمٌ ⑩
رَبَّنَا آتِنَا الْعَذَابَ إِنَّا مُؤْمِنُونَ ⑪
أَلَيْسَ لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ
مِّن رَّبِّهِمْ ⑫
ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلِّمٌ لِّبَنَاتٍ
وَلَا يُلْقِي أَلِفًا نُّونًا ⑬
يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا
مُنْتَقِمُونَ ⑭
وَلَقَدْ كَتَبْنَا لَهُمْ تَوْرَةً وَنُوحُونًا وَجَاءَهُمْ
رَسُولٌكَرِيمٌ ⑮
أَن آذُوا إِلَىٰ عِبَادِ اللَّهِ إِنِّي لَنُفْصِّلَنَّ
أُمُورَهُمْ ⑯

وَإِن يَاجْتَلُوا عَلَى اللَّهِ لَا يُغْنِيهِمْ
إِسْلَامُهُمْ ①
وَلَا فِي عَذَابٍ مُّزِيدٍ ②
وَلَا تِلْكَ أَمْثَلُ مَا كُنَّا نَعْتَرُونَ ③
قَدْ عَارَفْتُمُ أَنَّ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ④
فَأَسْرِ بِعَبَادِي لَيْلَةَ الْكَافِرِينَ
مُتَّبِعُونَ ⑤
وَاجْزِلِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ
مُّخَرَّبُونَ ⑥
لَهُمْ دَرَارِسُ نَحْنُ بِمُتَّبِعِينَ ⑦
وَوَزَوْا لَهُمْ مَا وَكَّرَ رَبُّهُ ⑧
وَتَحْمِيْلُ مَا كَانُوا يَكْفُرُونَ ⑨
كُلُّ لَيْلَةٍ وَأَوْزَيْنَاهُمْ نَوَافِلَهُمْ ⑩
فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا
كَانُوا مُنْظَرِينَ ⑪
وَلَقَدْ تَجَنَّبْنَا فَانِي الْإِنسَانِ مِنَ الْعَذَابِ
الْمُؤْتَرِكِينَ ⑫
مِنْ دَرَجَاتٍ إِنَّهُ كَانُوا عَالِيَةً ⑬
الْمُؤْتَرِكِينَ ⑭
وَلَقَدْ أَخَذْنَاهُمْ عَلَىٰ عِلْوٍ عَلَى الْعِلْمِ
وَأَتَيْنَاهُم مِّنَ الذِّبَابِ مَا يَفِيءُونَ بِأَلْفٍ
مُّؤْمِنِينَ ⑮
إِنَّ هَؤُلَاءِ لَكَاظِمُونَ ⑯
إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ
بِمُعْزِرِينَ ⑰

- 32 And We distinguished them
for knowledge
among communities,

- 33 And We impressed on them
Our signs—
without ambiguity...

- 34 And yet, forsooth,
they say,

- 35 "Naught is there
beyond decadence—
nor can we again be raised.

- 36 "Bring us (evidence
from) our forefathers
if ye speak the truth."
37 Are they any better
than the people of *Tubba*
who were before them?
We annihilated them—
they too were recalcitrant.

*

- 38 Not in sport have We
created
the heavens and the earth
and all that is between.
39 We have not created them
except in seriousness—
but most of them
are unaware...
40 Truly it is only
on the final day
that they will all submit.
41 The day when no friend,
to friends,
can render help..

- 42 Except those to whom
Allah himself
showeth mercy :
He is, indeed,
the Sovereign
and the Merciful!

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- 43 Bitter—bitter as *zaqqum*
44 Is the taste of regret.
45 Like molten lead
it reaches
to the abdomen;
46 It seethes like boiling water.
47 "Seize him! Drag him
to the brink of hell!
48 "Then on his head
pour boiling liquid. .
49 "Taste thou this!
Thou who wast so mighty
and so noble!"

50 "This is what ye did deny
and scoff at!!"

51 But those
who did pay heed—
in realms of safety,

52 In gardens laid with springs...

53 Adorned in silks
and rich brocades—
conversing lightly.

54 So it is—
We have provided them
companions fair and large-eyed...

55 They have at their wish
all the fruits of peace.

56 Therein no taste of death
beyond the former death—
safe and secure
from punishment...

57 All this is bounty
from thy Lord—
this is the greatest
blessing...

قُلُودًا مَّاغِيُولًا إِلَى سَوَاءِ الْجَحِيمِ
ثُمَّ يُبَادِلُونَ رَبِّهِمْ عَذَابَ الْجَحِيمِ

ذُنُوبًا كَذَّبَتْ عَنْكَ الْعِزُّونَ الْكَرِيمُ

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تُكْفَرُونَ

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ

فِي جَنَّاتٍ وَعُيُونٍ

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ

مُتَغَابِلِينَ

كُنُوفًا وَزُجُجًا مُخْتَلِفًا رُحُورٍ

عَلَى

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ

الْأُولَىٰ وَهُمْ فِيهَا عَذَابُ الْجَحِيمِ

فَضَلَّ مِنْ رَبِّكَ ذَلِكَ هُوَ الْخَوْرُ

الْعَظِيمُ

وَمَا كُنْتُمْ بِأَعْيُنِكُمْ رَأَيْنَ أَتَدْرُكُونَ

مَا تُقْبِلُ لَهُمْ فَرَقًا هُمْ يُرْجَوْنَ

58 We have made it facile
on thy tongue
so that they may
be warned.

59 Wait thou...
even as, indeed,
they are waiting...

فَأَنذَرْنَا يَا نَارِثَ بَنِي آدَمَ أَنْ تَنْتَحِبَ صِلَافِينَ

أَهْمَ عَذَابُ آدَمَ قَوْمَهُ زَيْجَرٌ ذُو الْبَاسِ

وَمَنْ قَبْلَهُمْ أَهْلُ كُنُوفٍ بِهِمْ كَانُوا

مُجْرِمِينَ

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا

لِغَوِيٍّ

مَا خَلَقْنَاهُمَا إِلَّا الْحَقَّ وَلَكِنَّ أَكْثَرَهُمْ

لَا يَعْلَمُونَ

إِنَّ يَوْمَ الْفَصْلِ بَيْنَهُمْ أَجْمَعِينَ

يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَ

لَا هُمْ يُنصَرُونَ

إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ

الْعَلِيمُ

إِنَّ شَجَرَتَ الزُّكُورِ

طَعَامُ الْآثِمِينَ

كَأَمْهَلٍ يُطْلَقُ فِي الْبَطُونِ

لَقَلِي الْحَيَاةُ

*

SURA : JĀTHIA

In the name of Allāh the Rahīmān the Rahīm

1 *** 232

HA! MIM!

(O MUHAMMAD!)

2 (Here comes) the revelation
from Allāh,
the Sovereign Lord,
the Wise...

3 All that is in the heavens
and the earth
is evidence (of Him)
for those who realize!

4 And in your own creation,
as in all living creatures,
are marvels
for a people
who perceive!

5 In the changing patterns
of nights and days,
and in what Allāh
sends you from the skies
for sustenance—
reviving once again
the deadened earth—
the winds that waft :
all these are evidences
for those who have good sense.

6 All these are evidences
of Allāh;
to them, in truth,
We point through thee.
By what narrative
apart from Allāh's,
by what other signs
will they be (yet) convinced?

2 *** 233

7 Ah! Woe to every
callous, careless one

232-233

8 Who hears
the signs of Allāh
being pointed out to him—
yet struts
as if he had not heard...
Promise be to him
of retribution, pain;

9 And even when
he doth perceive
some aspect of Our marvels
he doth make a joke of it—
for such as he
is retribution mean.

10 Hell faces them,
goods they have garnered
will be of no avail;
nor those on whom
they do rely,
beside Allāh,
will (e'er) befriend them.
For them is retribution great.

11 Plain guidance this :
those who are insensitive
to the blessings of their Lord,
for them is retribution,
sorrow, pain.

3 *** 234

12 Allāh it is
who hath spread out for you
the seas; and barks
sail at His bidding
so that ye may
set forth to seek
His blessings
and be grateful—

13 He hath bestowed on you
all the wonders
of the heavens and the earth;
in all of them, in truth,
are marvels manifest
for those who think.

233-234



14 Say thou, to those of faith
that they forbear with those
who look not forward to
the days of Allah—
It is for Him to recompense
every people
for that which they have earned.

15 He who acteth right
serves his self,
and he who wrongs,
wrong himself :
then to your Lord
will ye all proceed.

16 Indeed, upon
the Bani Isra'il
We bestowed
freedom, law and leadership.
We blessed them with
good in abundance—
We distinguished them
amongst communities.

17 Bestowed We on them
clear proofs
of Our behests :
they differed not
until they became learned ;
and then, amongst themselves
they quibbled.
The Lord alone
upon the judgment day
will settle that
in which, among themselves,
they differ.

18 We then led thee
to the essence
of the matter.
Follow it, therefore,
and be not led astray
by the fantasies
of those who know not.

19 They shall avail thee not
with Allah.
It is transgressors
who are abettors
one to another
Allah alone
befriends the cautious.

وَسَخَّرَ لَكُم مَّا فِى السَّمَوَاتِ وَمَا فِى الْأَرْضِ
جَمِيعًا إِنَّ فِى ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿١٤﴾

قُلْ لِلَّذِينَ آمَنُوا يَفْعَلُونَ مَا يُؤْتُونَ
آيَاتُ اللَّهِ يُخَوِّرُ كَيْفَ يَخَالُفُوا وَلَئِنْ كُنْتُمْ
مِّنْ عَمِلٍ صَالِحِينَ لَنُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ
وَلَنُؤْتِيَنَّكُمْ أَجْرًا عَظِيمًا ﴿١٥﴾
وَلَقَدْ أَنشَأْنَا لَكَ إِسْرَآءِيلَ الْكُتُبَ وَ
الْحِكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ
وَكَمْضَلْنَاهُمْ عَلَى الْعُلَمَاءِ ﴿١٦﴾

وَأَنشَأْنَا لَكَ إِسْرَآءِيلَ الْكُتُبَ وَ
الْحِكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ
وَكَمْضَلْنَاهُمْ عَلَى الْعُلَمَاءِ ﴿١٦﴾
وَأَنشَأْنَا لَكَ إِسْرَآءِيلَ الْكُتُبَ وَ
الْحِكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ
وَكَمْضَلْنَاهُمْ عَلَى الْعُلَمَاءِ ﴿١٦﴾

يَعْلَمُونَ ﴿١٧﴾
إِنَّهُمْ لَكَايِلٌ يُفْسِدُونَ أَعْيُنَكَ مِنَ الْفِتَنِ
وَلَا يُفْقَهُونَ إِلَّا كَلِمَاتٍ وَلَئِنَّ أَعْيُنَ
كَ لَآتِيَةٌ بِمَا كَانُوا يَفْسُدُونَ ﴿١٨﴾
وَلَا تَتَّبِعِ الْهَوَىَٰ الْفَاسِقِ
يَقُولُونَ ﴿١٩﴾
أَفَرِحَ الَّذِينَ آمَنُوا
أَن يَكُنَّ لَهُمْ آيَاتُ اللَّهِ
فِي الْحَيَاةِ الدُّنْيَا
وَلَا يَتَذَكَّرُونَ ﴿٢٠﴾

20 Insights are these
and guidance
unto men in general ;
and grace to those
who implicitly believe.

21 Do they in whose account
evil has been recorded,
presume that they shall
in life and in death
be equal to
those who do believe
and righteously endeavour?
Falsely, indeed, do they presume!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَسْبُكَ مَا نَزَّلَ الْكِتَابُ مِنَ اللَّهِ
الْعَزِيزِ الْحَكِيمِ ﴿١﴾

إِنَّ فِى السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ
لِّمَن يَعْلَمُ ﴿٢﴾
وَفِى خَلْقِكُمْ وَمَا يَبْدُو مِنْ دَابَّةٍ
أَن يَكُنَّ لَكُمْ فِتْنَةٌ أَنتُمْ لَا تَأْتُونَ ﴿٣﴾
وَالْحَقُّ أَنَّا جَعَلْنَا لَكَ الْفِيلَ وَالنَّجَارَ وَآلَ الْأَنْزَلِ
اللَّهُ مِنْ النَّجَارِ مَنْ رَزَقَ نَاحِيَا يَهُ
الْأَرْضِ بَعْدَ مَوْتِهَا وَتَضَرُّعِ الْبَرِّ
أَن يَكُنَّ لَكُمْ فِتْنَةٌ أَنتُمْ لَا تَأْتُونَ ﴿٤﴾

بَلْكَ أَنَّا اللَّهُ نَسْأَلُكَ عِلْمَكَ بِالْحَقِّ
فَمَا يَحْدِثُ بَعْدَ اللَّهِ وَلَيْسَ بِهِ يَزِيدُ
وَنَزَّلَ لَكَ الْكِتَابَ الْغَيْبِ
يَسْمَعُ أَيْدِ اللَّهِ عَلَى عِلْمِهِ ثُمَّ يُصِرُّ
مُسْتَكْرًا كَانَ أَكْمَلُ سَمْعِهِ أَفْئِدَتُهُ
بِعَذَابِ السَّعِيرِ ﴿٥﴾

وَلَا تَعْلَمُونَ مِنْ آيَاتِنَا إِلَّا مَا آتَاكُمْ
هَذَا وَآيَاتُ اللَّهِ عَزَّ وَجَلَّ فِي الْغَيْبِ
مِنْ دُونِ مَا يَحْدِثُ عَنْهُمْ وَلَا يُغْنِي عَنْهُمْ
كَالْكُفْرِ الْإِسْمَاءُ وَلَا مَا آتَاكُمْ دُونِ
اللَّهُ أَوْلَىٰ أَعْيُنُهُمْ أَفْئِدَتُهُمْ
هَذَا هُدًى وَالَّذِينَ تَقَرَّوْا بِآيَاتِهِمْ
لَهُمْ عَذَابٌ رَّجِيمٌ ﴿٦﴾
اللَّهُ الَّذِى سَخَّرَ لَكُمُ الْبَحْرَ يَجْرِى الْفُلُكُ
فِيهِ وَأَمْشِجُوا مِنْ قَضَلِهِمْ
لَعَلَّكُمْ تُشْكُرُونَ ﴿٧﴾

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- 22 Allah has created
the heavens and the earth
in true adjustment—
so that all beings
receive what they have earned
and none are wronged.

•

- 23 Hast thou (not) seen
one who follows
only his own fancies?
Allah has, (therefore),
made him insensitive
to what he hears,
to what he feels
and He hath dimmed his eyes
(to what he sees) . .
Who then can guide
whom Allah has forsaken?
Will ye not heed?

- 24 They say,
“What else is there
beside our earthly life?
We (as individuals) die;
we, (as race) survive.
Nought but time
(eventually) destroys. . .”
Not on knowledge
is their thinking based :
they merely do surmise.

- 25 And when Our marvels manifest
are pointed out to them
they have no argument
except to say :
“Bring then evidence
from our forbears
if ye do speak the truth.”

- 26 Say thou,
“It is Allah
who gives you life,
who gives you death
who will gather you
on the day of judgement.
There is no doubt therein
but most men do not know.”

5 *** 236

- 27 Allah's sovereignty
alone pervades
the heavens and the earth
and when the hour dawns
vain their arguments.
- 28 Thou seest
peoples of all followings
kneeling in submission.
Each people with its records :
“Today ye shall be
compensated
for all that ye have done.”
- 29 This is Our record
which accurately tells
of all your deeds.
We did, indeed,
keep record of all ye did.
- 30 Then, as for those
who did have faith
and acted righteously,
their Lord will place them
'neath His grace—
that is, indeed, felicity!
- 31 But to those
who (erstwhile) scoffed :
“Were not my signs
pointed out to you?”

Were you not supercilious then?
Were ye not
a recalcitrant people?

- 32 "When it had been said,
'The pledge of Allah
is not false, the hour,
there is no doubt of it'
ye said,
'We know not what the hour is.
We think it is
nought but fancy..
We are not convinced.'"

- 33 Then will dawn upon them
the evil of their deeds
and will envelop them
that at which they laughed!

- 34 Then it will be said to them :
"Today We are oblivious
of you even as
ye yourselves were oblivious
of facing this your day!
Fire doth envelop you
and helpers you have none.

- 35 That is because you took
the pledge of Allah for a joke
and life's immediate good
deluded you.
So now there is no escape,
no means to make amends.'

- 36 So, to command is for Allah only :
Lord of the heavens,
Lord of the earth,
Lord of all communities.

هَذَا كَيْفَ تَنْجُو عَنْكُمْ بِالْحَقِّ إِذَا
لَمْ تَسْتَعِينُوا بِمَا كُنْتُمْ تَعْمَلُونَ ①
فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيَرْجُوا
رَوْحَهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْبَاقِي ②
وَأَمَّا الَّذِينَ لَمْ يَرْجُوا أَفْكَرَ تَكُنْ لَا يَحِثُّ
تُحْشَى عَلَيْهِمْ فَاَسْتَغْلِبُوا لَهُمْ وَلَهُمْ قَوْمًا
مُجْرِمِينَ ③

وَلَا ذَاقُوا رَائِدَ وَعْدِ اللَّهِ حَتَّى وَالسَّاعَةِ
لَا رَيْبَ فِيهَا فَكُلُّهُمْ نَاعِدٌ إِلَى مَا لَمْ يَكُنْ
إِنْ تَنْظُرُ إِلَّا خَلْقًا وَمَا تَحْنُ وَمُسْتَفْهِينَ ④
وَبَدَأَ لَهُمْ فِي آيَاتِ مَا عَمِلُوا وَحَاقَ بِهِمْ
مَا كَانُوا بِآيَاتِهِ يَكْفُرُونَ ⑤
فَوَيْلٌ لِلَّذِينَ كَفَرُوا لِمَا كَانُوا يَكْفُرُونَ
هَذَا أَوَّلُ مَا كَانُوا يَكْفُرُونَ ⑥
ذَلِكُمْ بِمَا كَانُوا يَكْفُرُونَ بِاللَّهِ فَكُلُّهُمْ
وَعَزَّ وَجْهٌ لَمْ يَكُنْ لَهَا قَائِلًا وَلَا
يُخْرِجُونَ مِنْهَا وَلَا يَكْفُرُونَ ⑦
فَلِلَّهِ الْحُكْمُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ
رَبُّ الْعَالَمِينَ ⑧
وَلَهُ الْكِبَرُ يَوْمَ فِي السَّمَوَاتِ وَالْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ⑨

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
وَلِيُخْرِجَ كُلَّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ
لَا يُظْلَمُونَ ①
أَفَرَأَيْتَ مِنْ اتَّخَذَ إِلَهَهُ هَوًى وَ
أَضَلَّهُ اللَّهُ عَلَى عَیْهِ وَخَتَمَ عَلَى سَمْعِهِ
وَكُلِّهِ وَجَعَلَ عَلَى بَصَرِهِ غِشًوَةً فَمَنْ
يَهْدِي اللَّهُ فَمَنْ يَهْدِي اللَّهُ فَمَا لَهُ مَكْرُونٌ ②
وَقَالُوا إِنَّمَا الْإِنْسَانُ أَلْفَاظٌ مَمْلُوكٌ وَ
نَحْنُ نُمَلِكُ لَكِنَّا لَا الْكُفْرُ وَالْمَالُ يَكْفُرُ
بِذَلِكَ مِنَ الْعِلْمِ إِنَّهُمْ إِذَا يُظْلَمُونَ ③
وَإِذَا تُنْشَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ تَأْكُلُ
حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اقْتُوا بِمَا بَدَأْنَا
إِنْ كُنْتُمْ مُصْدِقِينَ ④
قُلْ اللَّهُ يُخْرِجُكُمْ ثُمَّ يُرِيدُكُمْ ثُمَّ
يَرْجِعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ
وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ⑤
وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ
تَقُومُ السَّاعَةُ يُنْفِخُ بِنُفْثَةٍ مِمَّا يُلْمُونَ ⑥
وَنَرَى كُلَّ أُمَّةٍ جَائِئَةٍ تَحْتَ أَفْئَةٍ
تُذْخِرُ إِلَى كَيْفِيَّةِ الْيَوْمِ يُخْرِجُونَ مَا كُنْتُمْ
تَعْمَلُونَ ⑦

- 37 All majesty
over heaven and earth
belongs to Him
He is the Sovereign
He the Wise!

*

SURA : AHQAF

In the Name of Allāh the Raḥmān the Raḥīm

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HA! MIM!

(O MUHAMMAD !)

2 (Here comes) the announcement
from Allah
the Sovereign, the Wise :

3 Not have We created
the heavens and the earth
and all that is between
except as testimony
(to Ourselves the Creator)
and for an appointed term.
But those who deny
would fain be blind
and turn away
from that which
for them should be a lesson.

4 Say thou :
"Just see what ye invoke
beside Allah!
Show me
what they have created
on this earth!"
Have they a share
in the making of the heavens?
Say, thou :
"Bring to me an inspired Law
preceding this,
or even traces
of its knowledge—
if ye speak the truth."

5 Who is more astray
than he who doth invoke,
beside Allah,
one who responds not
till the day of judgement—
one who is oblivious
of their prayers?!

6 When men awaken
and arise,
they will eschew them
and deny them worship.

7 And when (abounding) signs of Ours
are pointed out to them,
those who would deny the truth
when it touches them
(evade and) say
"This is a simple spell
(of words)!"

8 Do they say,
"He has fabricated it?"
Say thou :
"If I have forged it,
ye can, in no degree,
affect the judgment
He will mete to me.
He knows what ye impute.
Enough is He as witness
between you and me.
He is the Forgiver
He the Merciful!"

9 Say thou :
"I add no innovation
to (the teaching of)
the (former) Apostles;
I know not what awaiteth me
or you;
obey I not but what
I am commanded;
I am no more
than a warner plain."

10 Ask thou :
"Consider ye :
if this be from Allah
and ye reject it;
even when a witness from
among the *Bani Isra'il*

doth witness its corroboration
(to the former Scriptures)
and doth believe in it
and ye still disdain..!
(Will ye not be then
transgressing?)”
Indeed, Allah guideth not
a people who transgress!

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- 11 The pagans say,
about the faithful:
“Had there been
some value in it,
they would not have been
before us in accepting it!”
What! Even when
they have paid no heed to it
and only said,
“These are antiquated tales!”

- 12 Before this there prevailed
the Law of *Musa*
as a guide and blessing;
and this confirms it
in the language of the Arabs
to warn those who transgress
and bring tidings glad
to those who work
in righteousness—

- 13 Indeed, (even) those who (only) say,
“Allah is our Lord,”
and stand firmly by their word:
no fear need haunt them,
nor shall they be grieved.

- 14 They are the ones
who will live
in bowers green for long
as compensation
for their deeds.

- 15 We have enjoined on man
kindness to his parents:
In pain his mother
had borne him,
in pain
she gave him birth!
His bearing and his weaning

قُلْ مَا كُنْتُ بِدُعَاةِ الرُّسُلِ وَمَا أَدْرِي
مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنِّي أَكْتُبُ إِلَّا مَا
يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ ①
قُلْ أَرَأَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ
كُفْرٌ بِهِ وَنَجْدٌ لَهُ أَهْدَى لِمَنْ يَشَاءُ
إِنَّمَا يُوَدَّى عَلَى وَجْهِ قَامِرٍ ②
إِنَّ اللَّهَ لَا يُغْنِي الْقَوْمَ الظَّالِمِينَ ③
وَقَالَ الَّذِينَ كَفَرُوا الَّذِينَ آمَنُوا لَوْ
كَانَ حَقُّنَا مَا سَبَقُوا بِالَّذِي ④
وَأَذَانُكَ هَدًى لِقَوْمٍ مُّسْلِمِينَ ⑤
وَمَنْ قَبْلِهِمْ يَتَّبِعُ مُوسَى إِمَامًا وَرَحْمَةً
وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّمَا نَاوَدُّ بِتَابِ الْإِنشَاءِ
الَّذِينَ ظَلَمُوا وَكَشُرُوا لِمُخْسِرِينَ ⑥
إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا
تَتَجَوَّعُ عَلَيْهِمْ وَأَلْهَمُوا يَخِرُّونَ ⑦
أُولَئِكَ أَهْبَابٌ لِّعَذَابِ اللَّهِ خَالِدِينَ فِيهَا
إِلَّا مَا يَشَاءُ اللَّهُ ⑧
وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا
حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا
وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا ⑨
إِذْ أَبْكَمَ أَشَدَّ أَبْكَمًا وَوَلَّهُهُ آدَمُ بْنُ سَافَةَ
قَالَ رَبِّ أَوْرِغْهُ أَنْ أَشْكُرَ نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ
أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلَحْهُ فِي
ذُرِّيَّتِي فَمِنْ غُلَامٍ كَذِبٍ لِّيَاكُ وَرَأَى مِنْ
الْمُسْلِمِينَ ⑩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خَيْرٌ ① تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ
الْعَزِيزِ الْحَكِيمِ ②
مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ③
وَالَّذِينَ كَفَرُوا عَمَّا أُتُوا
مُحْضُونَ ④
قُلْ أَرَأَيْتُمْ إِنْ دَعَا غُلَامٌ مِنْ دُونِ
إِسْمِ رَبِّي مَاذَا يُخَلِّقُ مِنَ الْأَرْضِ
أَمْ لَهُ خَلْقٌ فِي السَّمَوَاتِ ⑤
يَكْتُبُ مِنْ تَحْتِ هَذَا أَوْ تَحْتَ قَرْنٍ
عَلِمَ أَنْ كُنْتُمْ صَادِقِينَ ⑥
وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ
اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ
الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافُونَ ⑦
وَلِإِنْ جُنْحُ اللَّيْلِ كَانَ لُغُلُوهُمْ
كَأَنَّهُمْ يُبْعَدُونَ ⑧
وَإِذْ أَتَى عَلَى اللَّهِمْ لِيُنْزِلَ عَلَيْهِمْ
الَّذِينَ كَفَرُوا بِالْحَقِّ لِكَيْ جَاءَهُمْ هَذَا
سُخْرً ⑨
أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ لَوْلَا
تَعْلَمُونَ ⑩ مِنْ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا
تُقِيمُونَ وَيَوْمَ أَكْفَى بِهِمْ سِوَاهُ الْبَلَاءِ
يَسْأَلُونَ وَهُمْ أَلَمْ يَأْتُوا بِالْحَقِّ بَشِيرًا

cover thirty months!
And (only) when he has matured
and reached the age of forty,
He says “O, Lord!
Do thou guide me
to be forever grateful
for the gifts that Thou
hast given me
and my father,
so that I might keep
to the path of righteousness
which pleases Thee.
Improve me Thou
in my posterity.
To Thee I turn
and to Thy will,
submit!”

16 These are the ones from whom

We shall accept
their noblest deeds
and whose misdeeds
We shall overlook.
(They shall be)
among the happy blest :
a solemn promise
hereby given them.

17 But he who tells his parents,

"Off with you!
Would ye promise me a rising when
for aeons none has risen?!"
While they, beseeching Allah, cry,
"O! Woe to thee! Believe!
Allah's promise is in truth!"
And he, he says,
"Not are these
but folk-tales of the ancients!"

18 Such are the ones

on whom falls justly
the decree which fell
on those who did precede them—
Whether they were denizens
or citizens—
they were, indeed,
among the lost!

19 For all there are degrees

of compensation
according to their deeds,
so that they may be
justly compensated
and no one may be wronged.

20 The day when these evaders

are mustered at the fire :
"Ye didst pursue the good things
in your earthly life
and had your fill.
Therefore this day
shall ye be recompensed
with humbling punishment
for having been
unduly disdainful on earth;
and because ye were
transgressors!"

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21 Recall to them 'Ad's cousin,
when he warned his people,
on the (sand-dunes of) *Ahqaf*
—there have been warners
before him and after him—
"Serve ye not but Allah,
I fear for you the torments
of a lasting day."

22 They said,

"Hast thou come to us
to cozen us away
from our deities?
Bring thou down on us
what thou dost promise us
if thou art of the truthful."

23 He said,

"The knowledge (of the future)
is with Allah only;
I but proclaim to you
the message
I'm entrusted with.
But this I see :
ye are a people
steeped in ignorance."

24 Then when they saw

a cloud advancing
towards their vale,
they murmured,
"This cloud
will give us rain!"
Nay, that is what
ye would hasten on—
the hurricane
embodying great distress.

25 Burieth it all things

at the bidding of its Lord.
When light returned
there was nothing to be seen
except their entombed dwellings.
That is how We recompense
a people who transgress.

31 "O! Our people!

accept ye him

who doth summon you

to Allah.

Believe in Him

He will free you from your sins

and save you from distress.

32 "Those who respond not

to Allah's Summoner

hinder not His plan on earth;

nor, beside Him

have they (real) friends.

They are in error plain!"

•

33 Do they not see

that it is Allah

who has made

the heavens and the earth,

who tires not

in their making,

and who has the power

o'er life and death?

O! Truly, He hath power

o'er every thing!!

•

34 And when these, unbelievers,

are mustered at the fire :

"Is this not the truth?"

They will say,

"Yes! By our Lord!"

It will be said,

"Then taste ye punishment

for that which ye denied!"

كُلٌّ فِي أَفْئِدَةٍ

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ

أَلَيْسَ هَذَا الَّذِي قَالُوا أَسْلَمْنَا وَرَبَّنَا

قَالَ قَدْ وَقَعَا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ

فَأَصْحَابُ الْمَصِيرِ أُولَئِكَ الَّذِينَ كَفَرُوا

وَلَمْ يَسْتَجِئْ لَهُمُ كَاتِبَتُهُمْ يَوْمَ تَأْتِي سَأَلَ

يَوْمَئِذٍ أُولَئِكَ أَسْمَاءُ لَكُمْ سَاعَةَ تُنَادِي بِهَا

بِلَافِظٍ مِثْلُ هَذَا أَفَلَا تَعْقِلُونَ

يَقُولُونَ مَا أَجِيبُوا دَاعِيَ اللَّهِ وَآيَاتِهِ

يَعْبُورُ لَكُمْ مِنْ دُونِكُمْ وَيُجِزُّ لَكُمْ

عَذَابَ الْآلِئَةِ

وَمَنْ لَا يُجِيبْ دَاعِيَ اللَّهِ فَلَيْسَ مِنْكُمْ

فِي الْأَرْضِ وَلَيْسَ لَهُمْ دُونَهُمْ أَذِلَّةٌ

أُولَئِكَ فِي ضَلَالٍ مُبِينٍ

أُولَئِكَ يَوْمَئِذٍ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ

وَالْأَرْضَ وَلَمْ يَكُنْ يَخْلُقْ يَخْلُقْ يَخْلُقْ

عَلَى أَنْ يُنْفِخَ الْمَوْفِقُ بِبَلِّ الرَّاءِ عَلَى

35 Be thou patient then

and persevere

even as the inflexible ones

among the Apostles.

Be thou in no haste

concerning them.

On the day when they see

what had been promised them

it will be as if

there had lapsed

no more than a single hour

of a day.

Continue thou to warn.

Who else can come to grief

except the ones who would

(themselves) deceive?

*



SURA : YŪNUS

In the name of Allāh the Rahīmān the Rahīm

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ALIF! LAM! MIM! RA!

(O, MUHAMMAD!)

Here come flashes
from the book of wisdom :

2 How strange it seems to men
that We should,
from amidst them, inspire a man,
saying, "Warn thou men;
and, to those who do believe,
convey assurance :
They truly have a place
in the presence of their Lord!" "
The pagans only (pass by) saying,
"This man is obviously
a skilled enchanter!"

3 Truly, the Lord of all of ye
is Allāh who created
the heavens and the earth
in definite stages :
His reign He then
established over all;
ordained all things in wisdom.
No redeemer can there be
unless He doth permit.
Such is Allāh, your Lord.
Therefore, serve ye Him!
Will ye never heed?

4 To Him return all things.
Allāh promiseth in truth.
He doth initiate creation
He doth repeat—
so that He may reward,
incessantly
those who believe
and do good deeds.
But those who would deny—
their pleasures become luke-warm,
their sufferings are enhanced,
for lack of faith.

5 He it is who gave
the sun its light
and the moon its lustre.
Ordained He stages for them
so that ye may
learn to reckon (time)
and count the years.
Not has He created these
except in perfect order.
He maketh plain His signs
to those who know.

6 In the interchange
of night and day—
indeed, in all that
Allāh has created
in the heavens and the earth,
are signs for a people who
pay heed.

7 Those who never hope to face Us,
are pleased and satisfied
with the immediate present—
those who are oblivious
of Our signs (around them)—

8 It is these whose place
lieth in the fire
for that which they have earned.

9 But, those who do believe
and righteously endeavour,
their Lord will guide them
through their faith—
streams of felicity
flow at their feet,
they live
in verdured peace.

10 They wake with,
"Glory be to Allāh."
They while away in
"Peace! Peace!"
Their vespers are :
"Befitting is command
only to Allāh—
the Lord of all mankind!"

- 11 If Allah had hastened
their retribution
as much as they would hasten
their rewards,
their doom would be upon them!
So those who look not
to encounter Us,
We leave them
on the wave-crests
of their arrogance
blind (to what awaits them).
- 12 When adversity (so much as)
toucheth man,
he prays to Us
lying, sitting, standing!
But, the moment We relieve him
from his misery
he is again as if
he ne'er had prayed to Us
to save him from adversity.
Thus fair doth seem,
to those who would transgress,
the (evil of) their ways.
- 13 Repeatedly have We destroyed
peoples before your time
because, there came to them
Apostles pointing to Our signs
but they persisted
and would not realize,
Thus, always do We
deal with sinful peoples.
- 14 Then made We you their heirs
in (this) land
so that We may see
how you behaved.
- 15 But when Our clear evidence
is read out to them
they, who look not
to encounter Us, heckle:
"Recite to us some other theme,
or this one modify."

أَوَلَيْكَ مَا دُومَ النَّارِ مَا كَانُوا يَكْفُرُونَ
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَيُجْزَوْنَ
رَحْمَةً مِنَّا يَوْمَ تَكُونُ السَّاعَةُ
الَّذِينَ فِي حُجَّتِ الْيَوْمِ
دَعْوُهُمْ فِيهَا أَجْتَنَّا اللَّهُمَّ وَنَحْنُ
فِيهَا سَلَمٌ وَاجْتَرَدُوا غَوْهُمْ أَنِ لَمْ يَسْمَعُوا
لِقَوْلِ رَبِّ الْعَالَمِينَ
وَلَوْ يَسْمَعُونَ اللَّهَ لَكَاسِ الشُّرَكَائِهِمْ
بِالْقَوْلِ لَقَوْلِ الْيَوْمِ جَلَّ جَلْمُهُمْ فَتَدْرُ
الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ
يَصْهَوْنَ
وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لَنَجِّنَّهُ
أَوْ قَاتِلْنَا أَوْ قَاتِلْنَا كَفَّ عَنْهُ
مَنْ مَرَّكَانَ لَنَجِّنَّهُ إِلَى صُورٍ
مَنْ مَرَّكَانَ لَنَجِّنَّهُ إِلَى صُورٍ
كَانُوا يَعْمَلُونَ
وَلَقَدْ أَهْلَكْنَا الْقُرُونِ مِن قَبْلِكَ
لَعَلَّكُمْ تَعْلَمُونَ وَجَاءَهُمْ رَسُولٌ مِّنَّا
وَمَا كَانُوا لِيُؤْمِنُوا بِهِ كَذَلِكَ لَنُجْزِيَ
الْقَوْمَ الْعَاقِبِينَ
لَنُجْزِيَ لَكُمْ خَلْقًا فِي الْأَرْضِ مِن
بَعْدِهِمْ لَنَنْظُرَ إِلَيْكُمْ فَعْمَلُونَ
وَأَن تَمُوتَ عَلَيْهِمْ إِنَّا نَاسِيتُونَ قَالَ
الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَقَاءَنَا لَنَجِّنَّهُمْ
عَنِّي هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي
أَنْ أَمْلِكَ لَهُمْ مِنْ تِلْكَ قُوَّةٍ إِنْ أَنَادَتِ
عَصِيدٌ رَّبِّي عَذَابَ يَوْمٍ عَظِيمٍ

سورة يونس

الَّذِينَ يَكُونُ الْكَافِرِينَ
أَكَانِ لِلنَّاسِ نَجْيَانٌ أَوْ كَيْفَ إِلَى
رَجُلٍ يَوْمَئِذٍ أَنِ أُنذِرَ النَّاسَ وَتَكُنِ
الَّذِينَ آمَنُوا أَنِ لَّهُمْ قَدَمٌ صَدَقِي
عِندَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ
هَذَا لَشَيْءٌ يُرِيدُونَ
إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى
عَلَى الْعَرْشِ يَدُ الْوَهْدِ مَا مَرَّ
شَيْءٌ إِلَّا وَهُوَ يُعْجِلُ بِهِ ذَلِكَ اللَّهُ
رَبُّكُمُ الْعَزِيزُ الْكَافِرُونَ
إِنَّهُ مَرْجِعُهُمْ جَمِيعًا وَنَدَى اللَّهُ
إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيُجْزِيَ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْغَيْبِ
وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ جَبَرٍ
وَعَذَابٌ أَلِيمٌ كَمَا كَانُوا يَكْفُرُونَ
هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ
نُورًا وَقَدَرَهُ مَنَازِلَ لِيُعْلَمُوا عَدَدَ
النَّجْمِ وَالْحِسَابِ مَا خَلَقَ اللَّهُ ذَلِكَ
إِلَّا لِيُحْصِيَ الْيَوْمَ لِقَوْمٍ يَعْلَمُونَ
رَبِّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ
إِنَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَا يَبْ
يَقُومُ يَتَقَوَّنَ
إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا
بِالْحَيَاةِ الدُّنْيَا وَأَطْلَمَ كُنْهُمْ وَالَّذِينَ
هُمْ عَنْ آيَاتِنَا غُفْلُونَ

Say thou :

"It is not with me
to modify what is
imprinted on my soul.
Obey I not but what
has been commuted to me.
If I be false against my Lord
I fear the chastisement
of the final day."

16 Say thou :

“If Allah had so willed
I should not have
recited this to you—
nor would you even
come to know of it.
Did I not spend a (quiet) life-time
amidst yourselves?
Will ye not (try to) understand?

17 “Who can transgress more
than one who would
counterfeit for Allah
or forge His signs?
Never shall such
prosper!”

18 They worship beside Allah
idols who can neither
injure them nor do them good;
they say,
“These will plead for us
with Allah!”
Ask thou, “Would ye (presume to)
inform Allah
of something that He knoweth not
(be it) in the heavens
or on earth?”
Glory be to Him!
He is far above
those whom they deify.

19 Not are men but one community—
but they wrangle 'mong themselves!
Had not a promise of thy Lord
(to give respite)
gone forth ere this
there would long ago have ended
the differences among them.

20 They say, “Why doth not his Lord
reveal through him a prophecy?”
Say thou, “Verily, the future
is known to Allah only.
Wait ye, I too wait with you
(in expectancy).”

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21 No sooner We let men
taste of Allah's mercy,
after some adversity
hath touched them,
lo, they engage in stratagems
to nullify Our revelations!
Say thou,
“Allah is more swift
in strategy!”
Our envoys record all your
schemings.

22 He it is who doth enable you
to roam by land and sea—
and even glide in boats
enjoying in them breezes pure.
Lo, there stirs a gale
and waves surround them on all sides.
Dismayed are they
at being overwhelmed by them.
Pray they then to Allah
in all earnestness :
“If Thou wouldst only save us
(from this plight)
we would be ever grateful!”

23 But when He hath rescued them
lo, they strut on land
insolent, ungrateful—
O ye men!
Ye (only) wrong yourselves,
flushed with the immediate present—
Anon, ye will return to Us
and We shall make you realize
what you had done.

24 Material wealth is (evanescent
uncertain, unreliable)—
as when We shower rain
from heaven;
from its interaction
(with the soil)
there grow up plants
the food of men and beasts—

the land adorns its golden robe
and its inhabitants
are sure of harvest—
lo, there comes,
perhaps at night, perhaps at dawn,
Our decree
which makes it into waste
as if it had not flourished
just the day before!
Thus do We explain in detail
to those who ponder.

- 25 Allah inviteth you
to the state of peace
and guides He whom He wills,
along the path secure.
- 26 For those who would do good,
is good, beyond their desert;
their faces never grimed
with selfishness nor shame.
They are neighbours of felicity,
dwell they there for aye.
- 27 And, for those who would do evil
is evil, in exact measure.
Shame doth envelop them
and none can save them from
(the justice of) Allah.
Their countenance is over-cast
with shadows of the night.
They are proximates of fire
and dwell they there for aye.
- 28 One day We shall gather them
all at once.
To those who blasphemed :
"To your places!"
We shall make them stand aside
and those whom they
had deified will say.
"It was not us
(but your own lusts)
ye followed!
- 29 "Sufficeth Allah as a witness
between us and yourselves;
we were, with your blasphemy,
unconcerned."

فَمَا أَتَاهُمْ إِلَّا أَهْرَاسٌ يَبْعَثُونَ فِي الْأَرْضِ
يَبْعَثُ الرَّسُولَ طَائِفًا لِيُفَاتِحُوا بَابَ الَّذِينَ
كَفَرُوا عَلَى أَنْفُسِهِمْ فَتَمَارَّ الضُّلُوعُ مِنْهُمْ فَأَمْسَأَلَ
الرَّبُّ عُنْيَهُمْ فَذُكِّيْتُمْ بِالْمَقْدَمِ عَلَيْهِمْ
فَأَتَاهُمُ الْمَوْتُ مِنْ أَيْنَ لَا يَشْعُرُونَ ۝
وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ يَكْفُرُوا بِآيَاتِ
الرَّبِّ وَمَا آتَاهُمُ مِنْ بَاقٍ فَكُفْرُهُمْ
شَبَّانًا وَمَا يَشْعُرُونَ ۝ وَالَّذِينَ كَفَرُوا
مِنْ أَهْلِ الْكِتَابِ يَكْفُرُوا بِآيَاتِ اللَّهِ
وَمَا آتَاهُمُ مِنْ بَاقٍ فَكُفْرُهُمْ شَبَّانًا
وَمَا يَشْعُرُونَ ۝ وَالَّذِينَ كَفَرُوا مِنْ
أَهْلِ الْكِتَابِ يَكْفُرُوا بِآيَاتِ اللَّهِ
وَمَا آتَاهُمُ مِنْ بَاقٍ فَكُفْرُهُمْ شَبَّانًا
وَمَا يَشْعُرُونَ ۝ وَالَّذِينَ كَفَرُوا مِنْ
أَهْلِ الْكِتَابِ يَكْفُرُوا بِآيَاتِ اللَّهِ
وَمَا آتَاهُمُ مِنْ بَاقٍ فَكُفْرُهُمْ شَبَّانًا
وَمَا يَشْعُرُونَ ۝

[illegible]

- 30 Thus shall they all
realize the folly
they had prized—
returning to Allah,
their true Master,
and forsaken by
those whom they had fabricated.

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31 Ask thou;

"Who provideth for you
from the sky and earth?
Who empowers you
with hearing and with sight?
Who doth awaken you
from torpor
and puts the alive to sleep—
ordains all things in wisdom?"
They will answer—"Allah"!
Say thou,
"Why then will ye not
(in your actions) heed?"

32 If Allah is, in truth, your Lord—
what else are others—
if not misleading falsehoods?
Why then do ye o'er-step?

33 Thus (their imperviousness
to all thy reasoning)
proveth true
what thy Lord had said,
about these pertinacious ones—
"They will not (be persuaded
to) believe!"

34 Ask thou,
"Can those you deify
initiate creation?
Keep on renewing it?"
Say thou,
"It is for Allah only—
creation to initiate
creation to renew!
How long would ye evade?"

35 Ask thou,
"Can those you deify
give guidance towards truth?"
Say thou,
"That is for Allah only."
Only He can guide to truth!
Who then is more worthy
to be followed:
One who guides to truth
or those incapable

of finding their own way
unless they are guided?
How (thoughtlessly) ye judge!

36 But most of them
follow not but wishful thinking;
and wishful thinking
never, never leadeth
unto truth.
Allah is well aware
of what they do.

37 There is nothing in this Qur'an
which suggests fabrication
by others than Allah.
It doth corroborate
what lies before you
and explains
the Laws (of Allah).
Undoubtedly, it is
from the Lord of all peoples.

38 Do they say:
"He hast plagiarized?"
Say thou,
"Then bring to me
a Sura like it—
and call on whom ye can
to help you
beside Allah—
if what you say be truth."

39 Nay, reject they that
which knowledge such as theirs
doth not encompass—
the import of which
escapes them.
Even thus, rejected those
who did precede them.
But see, see,
what was the end of such
transgressors!

40 Among them some there are
who are believers;
among them, also,
some there are
who don't believe.
Thy Lord knoweth those
who would mischief make.

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- 41 If they regard thee false,
say thou,
"To me my work
to you your work.
Ye are not to blame
for what I do
nor am I to blame,
for what ye do."
- 42 Some of them give ear to thee :
but canst thou make
the deaf to hear
even if they have no sense?
- 43 And some would stare at thee :
but canst thou point the way
to those who're (mentally) blind
and do not want to see?
- 44 Indeed, Allah in no way
wrongeth men—
but men do wrong themselves!
- 45 One day He will gather them
as if they had not tarried
beyond a morning hour.
They shall greet each other :
"Lost indeed are those
who did deny
in the face of Allah
and would not be
among the guided!"
- 46 Whether We let thee see
a part of that
which We have promised them
or cause We thee to die
(ere then)—
to Us alone is their resort
and Allah is himself the witness
of all they do!
- 47 To every people
(comes) an Envoy;
and, when their Envoy comes
they're truly judged :
never are they wronged.

بَنَدُّوْا بِمَا كُنتُمْ تَعْبُدُوْنَ ۚ وَلَقَدْ
يَا يَهُودُهَا وَيَرْبُّكَ كَذَابٌ كَلْبٌ ۚ لَئِنْ
مِّن تَجْدِيهِمْ وَانْظُرْ كَيْفَ كَانَ
عَاقِبَةُ الظَّالِمِيْنَ ۝۱
وَمِنْهُمْ مَّن يُّؤْمِنُ بِهِ ۚ وَمِنْهُمْ مَّنْ لَا
يُؤْمِنُ بِهِ ۚ وَرَبُّكَ أَعْلَمُ
بِالْمُفْسِدِيْنَ ۝۲
وَلَنْ يُّدْرِيَّكَ فَعْلٌ لِّيَّ عَمَلٍ ۚ وَلَكِنَّ
عَمَلَكُمْ لَنَا لَمْ يُرَوِّدْ وَمَا نَحْنُ
بِهِ بِشَیْءٍ ۝۳
وَمِنْهُمْ مَّن يَّسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ
سَمِيعٌ ۚ نَحْمَدُكَ وَكَانُوا لَا يَتَذَكَّرُونَ ۝۴
وَمِنْهُمْ مَّن يَنْتَصِرِيكَ أَفَأَنْتَ تَكْفُرُ
لِلْحَقِّ وَتُكَذِّبُ الْوَاوَدَ يُبْعِدُونَ ۝۵
إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا شَيْئًا وَلَكِنَّ
الْبَاطِلَ يُظْلِمُونَ ۝۶
وَيَوْمَ يُنْفَخُ الرُّوحُ مِنْ كُلِّ نَفْسٍ وَنُفِثَ
سَائِدَةً مِنَ الْبَاطِلِ يُرَاوِدُونَ فِي مَقَامٍ
قَدْحٍ خَيْرٌ لِّدَيْنٍ كَذِبٍ لِّبِقَاءِ اللَّهِ وَدَا
كَانُوا مُفْتَرِيْنَ ۝۷
وَلَمَّا رَأَيْتَكَ بَعْضَ آيَاتِنَا يَجْعَلُهُمْ
أَوْ تَقُوْلُفِيْنَا كَذِبًا أَلَيْسَ أَمْرُهُمْ
عِنْدَ اللَّهِ شَيْئًا ۝۸
وَكُلُّ أُمَّةٍ أَرْسَلْنَا رُسُلًا فِيْهَا فَذَلِكُمُ
رِسَالُ اللَّهِ ۝۹
فَقُيُومِيْنَهُمْ بِالْوَسْطِ وَهُمْ لَا يُظْلَمُونَ ۝۱۰
وَيَقُوْلُونَ مَتَىٰ هَذَا الْوَعْدُ إِن لَّمْ
صِدْقِيْن ۝۱۱

فَلَمَّا رَأَوْا كَذِبًا مِنَ السَّمَاءِ وَالْأَرْضِ
أَمِنَ بِكَ السَّمْعَ وَالْأَبْصَارَ وَمِنْ أَفْوَاجِهِمُ
الْحَقِّ مِنَ الْحَقِّ وَتَجْدِيهِمْ مِنَ
الْحَقِّ وَمَنْ يَدْرِيَّكَ الْوَاوَدَ يُبْعِدُونَ ۝۱
فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ ۚ فَمَاذَا بَعْدَ
الْحَقِّ إِلَّا الظُّلُمُ ۚ فَاِنِّي تُصَوِّرُونَ ۝۲
كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ
فَسَقُوا أَفَلَا تَتَّقُونَ ۝۳
قُلْ هَلْ مِنْ شَرِكٍ لِّكَ مِنْ بَيْنِ يَدَيْ
لَخَلْقِ كَمَلُوعِيْنَهُ ۚ قُلْ اللَّهُ يَسْبِقُ
الْحَقُّ لَكَ يُعِيدُ ۚ فَاِنِّي تُؤَفِّكُونَ ۝۴
قُلْ هَلْ مِنْ شَرِكٍ لِّكَ مِنْ بَيْنِ يَدَيْ
إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ أَكْثَرَ
يَهْدِي إِلَى الْحَقِّ أَكْثَرَ أَفَأَنْتَ تَكْفُرُ
تَجْدِي إِلَى أَنْ يَهْدِيَنَّ أَمَّا لَكُمْ كَيْفَ تَتَّقُونَ ۝۵
وَمَا يَجْعَلُ لَكُمْ هُمْ إِلَّا ظُلُمًا ۚ إِنَّ الظُّلُمَ
لَا يُغْنِي عَنْكَ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ
بِمَا تَفْعَلُونَ ۝۶
وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ
دُونِ اللَّهِ وَلَكِنْ نَصْرٌ لِّدَيْنٍ
بَيْنَ يَدَيْهِ وَتَقْوِيلُ الْكِتَابِ
لَا رَيْبَ فِيْهِ مِنْ رَبِّهِ
الْعَالَمِيْنَ ۝۷
أَمْ يَقُوْلُونَ أَفَرَّةٌ قُلْ فَاِنَّا يُسَوِّرُ
وَشَيْءٌ وَادْعُوا مَنِ اسْتَعْلَمْتُمْ مِنْ دُونِ
الْغِيْبِ لَنُصَدِّقِيْن ۝۸

- 48 They ask,
"When will this promise
come to pass,
if ye speak the truth?"

- 49 Say thou,
 "(Even) on myself
 I have no power
 to make or mar—
 except as Allah wills.
 For every people is a term
 and when their time is nigh
 not an hour can they delay
 nor hasten it."
- 50 Ask thou,
 "Are you sure His punishment
 will (not) come to you
 tonight or on the morrow?
 What part of it then
 would these recalcitrants hasten?"
- 51 Or would ye rather realize
 only after it has come on you?
 "There! There!
 Is this what
 ye would hasten?!"
- 52 Then it will be said
 to them that transgressed;
 "Taste ye abiding pains!
 Are you being recompensed for aught
 but that which ye have earned?"
- 53 (With mock-seriousness) they ask:
 "Is that really true?"
 Say thou,
 "Yes! And by my Lord!
 It is true indeed!
 Ye cannot daunt (Him
 by your taunts)."
- 54 If, available
 to every sinner
 were all that is on earth—
 each would offer it as ransom,
 in all humility,
 when he beholds his retribution!
 But justly will they all be judged;
 they shall not be wronged!
- 55 Lo! To Allah doth belong,
 all that is
 in the heavens and the earth!
 Lo! Allah promiseth in truth!
 But most of them
 are not aware.
- 56 He giveth life,
 He causeth death;
 to Him shall ye return.
- 57 O ye people!
 There hath come to you
 counsel from your Lord,
 balm for your hearts,
 guidance and grace
 for those who would believe.
- 58 Say thou,
 "This is Allah's bounty,
 His mercy this!"
 Let them rejoice therein
 for it is better far
 than what they hoard.
- 59 Say thou.
 "See ye for yourselves
 how Allah has provided
 you with (variegated) sustenance
 while ye (yourselves)
 make some of it
 allowed and some as disallowed."
 Ask thou, "Has Allah given these sanctions?
 Or, do you impute these to Him?"
- 60 And they who falsely thus impute
 injunctions to Allah—
 what will their excuse be
 on the day of judgment?
 Indeed, Allah is benign to men
 but most of them
 do not appreciate.

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61 Indulgest thou in no thought,
recitest thou no verse;
no plots they hatch
but We are witness to it
while ye are so absorbed.
Concealed is not from thy Lord
an atom from on earth
or in the heavens—
nothing is too small
nothing too large,
but, like an open book,
is (to Him) manifest!

62 Ah! Indeed, Allah's friends,
naught need they fear,
nor shall they come to grief—

63 Those who faith possess
and heed 'gainst evil,

64 They shall flourish
in the immediate present
as well as in the future.
Nothing alters Allah's promises.
His grace is all-encompassing.

65 Let not what they say
grieve thee.
All honour lies with Allah.
He hears, He knows.

66 Ah! Indeed!!
Subject are to Allah
all creatures in the skies
or on the earth.
What are they subject to,
these who worship—beside Allah—
their 'interceders'?
Naught are they subject to
but their (own wishful) fancies;
nought do they, but self-deceive.

67 He it is who made the night
for you to rest in
and the day to let you see.
In both of those are miracles
for a people who perceive.

وَمَنْ حَصْرُكَ يُفَرِّقُونَ عَلَى اللَّهِ يَوْمَ
يَوْمَ الْيَوْمِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَكِنْ أَكْثَرُهُمْ لَا يَشْكُرُونَ ⑤
وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ
مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ
إِنْ كُنَّا بِكُمْ شُبُهَاتٍ إِذْ يُبْعَثُونَ يُدْعَوْنَ
وَمَا يُعْرَبُ عَنْ رَبِّكَ مِنْ شَيْءٍ
ذَرِّفِي فِي الرِّيحِ وَلَا فِي السَّمَاءِ وَلَا
أَصْحَرِ مِنْ ذَلِكَ وَكَأَكْبَرُ لَكَ فِي
كَيْفِ مُبِينٍ ⑥

أَلَمْ يَأْتِ الْوَلِيَّةَ اللَّهُ لَا خَوْفٌ عَلَيْهِمْ
وَلَهُمْ حَيْرَتُونَ ⑦
أَكْذِبِينَ أَمْ أَوْلَاؤُكَ أَتَقْتُونَ ⑧
لَهُمُ الْيُسْرَى فِي السَّيِّئَةِ الدُّنْيَا وَفِي
الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ⑨
وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْفِتْرَةَ لِلَّهِ
يَحْيِيهَا هُوَ الْيَوْمُ الْعَزِيمُ ⑩
أَلَمْ يَأْتِ الْيَوْمَ فِي السَّمَوَاتِ وَمَنْ فِي
الْأَرْضِ وَمَا يُبْعَثُ الَّذِينَ يَبْعَثُونَ
مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَسْجُدُونَ
إِلَّا الظَّنُّ وَلَنْ هُمْ إِلَّا يَخْرُصُونَ ⑪
هُوَ الَّذِي جَعَلَ لَكُمُ الْيَلَّ لَتَسْكُنُوا
فِيهِ وَاللَّهُ أَرْحَمُ رَحِيمًا وَإِنْ فِي ذَلِكَ لَآيَاتٍ
لِقَوْمٍ يَعْلَمُونَ ⑫
قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْفَعْلُ
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنْ
عِنْدَ لَكُمْ مِنْ سُلْطَانٍ بِهَذَا أَلَا تَقُولُونَ
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ⑬

68 They say,
"Allah hath chosen
(for himself) a son?"
Glory be to Him! Beyond that is He!
His is all there is
in the heavens and the earth.
No right have ye to say this!
Would you blasphemously prattle
of things beyond your ken?

قُلْ لَا أَمْلِكُ لِنَفْسٍ ضَرًّا وَلَا نَفْعًا
إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ
إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْذِنُونَ
سَاعَةً وَلَا يَسْتَعْفِفُونَ ⑭
قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَآتَا
أَوْ نَهَاكُمْ أَنْ تَعْبُدُوا إِلَهًا إِلَّا اللَّهُ
أَتَقُولُونَ أَلَسْنَا
وَقَدْ كُنَّا نَعْبُدُهُ تَسْتَعْجِلُونَ ⑮
ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ
الْعُلِيِّ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ
تَكْسِبُونَ ⑯
وَلَيْسَ بِشَيْءٍ نَاكِحٍ لَهُ كُفْوَةٌ قُلْ إِنْ رِئَا
إِنَّهُ لَكُنْهُ وَمَا أَنْشَرُوا مِنْ عِزِّهِمْ
وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ
لَفُتِحَتْ بِهِمْ أَسْرَارُ السَّمَاوَاتِ
رَأَوْا الْعَذَابَ وَتُصِفُ بِهِمْ بِالْأَلْفِ
وَهُمْ لَا يُظْلَمُونَ ⑰
أَلَمْ يَأْتِ الْيَوْمَ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
أَلَمْ يَأْتِ الْيَوْمَ عَذَابُ اللَّهِ وَكَيْفَ لَتَكْرَهُ
لَا يَعْلَمُونَ ⑱
هُوَ الْحَيُّ الْقَيُّومُ وَإِلَيْهِ تُرْجَعُونَ ⑲
يَرْفَعُ السَّاعَةَ فَدَسَّاهُ أَنْفَهُمْ مَوْعِدُهُ
مَنْ رَزَقَهُ وَشَفَعَهُ يَمَانِي تُضَدُّ وَرِدْ
وَهْدَى وَرَحْمَةً يَمُنُّ مِيزِينَ ⑳
قُلْ يَفْضَلُ اللَّهُ وَرَحْمَتَهُ فَبِذَا يَكُ
فَلْيَفْرَحُوا هُوَ خَيْرٌ مِنْهُمَا يُجْعَلُونَ ㉑
قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ
رِزْقٍ فَجَعَلْنَاهُ مِنْكُمْ رَمًا وَخَدَّاءَ قُلْ
أَنْتُمْ أَكْثَرُ لَكُمْ أَمْرٌ عَلَى اللَّهِ يُفَرِّقُونَ ㉒

69 Say thou,
 "Verily those who
 bring false charges on Allah,
 will never prosper!"

70 Enjoyment for a while,
 then to Us they return.
 We shall make them taste
 chastisement
 for their blasphemies.

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71 Relate to them the case of *Nuh*.
 To his people pleaded he:
 "O my People!
 If it is unbearable to you
 that I should stand among you
 and remind you of the signs of Allah
 then I can only trust in Allah.
 Gather ye (for counsel)
 your own chiefs
 and your equals
 (clarify your own designs)
 let not what you want
 be obscure to yourselves.
 Pass your sentence on me—
 do ye not procrastinate.

72 "If ye should turn (to me,
 remember ye) I ask no wage—
 my wages are from Allah only—
 and I have been instructed
 to acquiesce with humility."

73 But they ignored all his pleas.
 So We rescued him,
 and those who sided with him,
 in a boat
 and made them their survivors.
 Drowned We those
 who did ignore our signs!
 Behold—the end of those
 who had been warned.

74 Then, after him We raised
 Apostles 'mong the progeny.
 They pointed out the truth
 but they would not accept

that which had been rejected
 by their forebears.
 Thus seal We the hearts
 of the obstinates.

75 Then We commissioned
Musa and *Harun*
 to *Fir'aun* and his hosts
 with Our credentials—
 but they disdained—
 they were an unjust people.

76 For when the truth
 did dawn on them from Us
 they (only) said,
 "This is simply casuistry!"

77 *Musa* said,
 "When truth has dawned on you
 is this how you circumvent?
 Is this casuistry?
 But casuists (you know),
 can never hold for long!

78 They said, "Hast thou come to us
 to make us turn away
 from the path
 we found our fathers following?
 Would ye have the land
 acknowledge only both of you?
 You two we never will believe!"

79 *Fir'aun* decreed:
 "Gather unto me
 all the learned in debate!"

80 When those enchanters had assembled
Musa told them:
 "Propound ye
 what ye would propound!"

81 When they had had their say,
Musa said,
 "What ye put forth
 is quibbling chicanery.
 Anon will Allah nullify it.
 Allah doth not, indeed,
 rectify the efforts of those who would deceive!

- 82 Allah proveth to be true
only what is true
according to His law.

however irksome that might be
to those inclined to error."

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- 83 None did acknowledge *Musa*
—except a few among
his own people—
for fear that *Fir'aun* and his hosts
would persecute them.
Truly, *Fir'aun* was mighty
in the land and one
who would transgress all bounds.

- 84 And *Musa* called,
"O, my people,
if ye have faith in Allah
put your trust in Him
if you would be true *muslims*."

- 85 They responded,
"We trust in Allah!
O, Our Lord,
make us not victims
of this cruel people—

- 86 "Save us, through thy grace,
from these infidels!"

- 87 We counselled *Musa*
and his brother,
"Both of you make dwellings
among your people—
in *Misir* itself
and make your dwellings
into meeting places—
establish ye communal prayers
and thus enhearten ye
the faithful!"

- 88 And *Musa* prayed,
"Our Lord! Thou hast, indeed,
on *Fir'aun* and his people
bestowed pomp and wealth
in the immediate present
and hence, Our Lord,
they lead astray

أَن يَكُونَ لَكُمْ الْكِتَابُ فِي الْأَرْضِ
وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ۝

وَقَالَ فِرْعَوْنُ الْخَوْنُ يَجْلُ بِخَيْرِ عِلْمِهِ ۝
فَلَمَّا جَاءَ الْحَزَنُ قَالَ لَهُمْ مُوسَى الْفُلَا
مَا أَنْتُمْ مُلْكُونَ ۝

فَلَمَّا أَلْقَا قَالَ مُوسَى مَا جِئْتُكُمْ بِدُ
الْخَيْرِ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا
يُضِلُّ عَمَلُ الْمُفْسِدِينَ ۝

وَيَحْيَى اللَّهُ الصَّحْقَ بِحُكْمِيهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ۝

فَمَا أَمَنَ لِمُوسَى إِلَّا ذُرِّيَّةُ بَنِي قَوْوِهِ
عَلَى خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ
أَن يَفْتِنَهُمْ ۝ وَإِنَّ فِرْعَوْنَ لَلْأَلِ فِي
الْأَرْضِ وَرِثَتُهُ لِمَنَ السُّفْرِينَ ۝

وَقَالَ مُوسَى يَقْرَأُ لَكُمْ شَيْءٌ مِّنْكُمْ
يَا آلِهَةُ فَاعْلَمُوا كَوَكَلًا إِنَّ لَكُمْ مَسْئِلِينَ ۝
فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا اجْعَلْنَا
فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ۝

وَجِئْنَا بِمُحَمَّدٍ مِّنَ الْقَوْمِ الْكَافِرِينَ ۝
وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ تَبَوَّآ
لِقَوْمِكُمَا بِمِصْرَ بَوَّاءَ اجْعَلُوا بَيْوتَكُمْ
قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَابْتَغُوا الْوَسِيلَ ۝

وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ
وَمَلَائِكَتَهُ وَأَمْوَالَهُ فِي الْحَيَاةِ الدُّنْيَا
رَبَّنَا ابْعَثْ فِي سَبِيلِكَ رُسُلًا تَرْفَعُوا
عَلَى أَمْوَالِهِمْ لِيُشْفَدَ عَلَى قُلُوبِهِمْ
فَلَا يُؤْمِنُوا سَخَى بَرَاءُ الْعَذَابِ الْكَافِرِينَ ۝

قَالَ قَدْ أُجِيبَتِ دَعْوَتُكُمَا فَاسْتَقِيمَا
وَلَا تَتَّبِعِنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

(men) from Thy path.
Our Lord!
Obliterate their wealth.
Let their hearts be stricken
because believe they will not
until they face affliction dire."

89 He said,
"Accepted is the prayer
of both of ye.
But (thou and thy people)
ye both stand firm
and follow not the path
of those who have no knowledge."

قُلْ إِنَّ الَّذِينَ يَقْعُرُونَ عَلَى اللَّهِ الْكَذِبَ
لَا يُلْهِمُونَ ۝

مَسْأَلِي فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ
نُنَزِّلُ لَهُمُ الْعَذَابَ الشَّدِيدَ مَا كَانُوا
يَكْفُرُونَ ۝

وَأَن لَّيْلَكُمْ نَبَأُ نَوْجٍ لَّذَلِكَ لَقَوْمِهِ يَقُومُ
إِنْ كَانَ كِبَرًا عَلَيْهِمْ مَّعَارِي وَتَدْلِيلِي
يَا بَيْتُ اللَّهِ عَلَى اللَّهِ تَوَكَّلْتُ فَاجْعَلُوا
أَمْرًا وَشَرَكَاءَ لَمْ تَعْلَمُوا يَكُنْ أَمْرًا عَلَيْكُمْ
عُتَّةٌ ثُمَّ انْصَرُوا إِلَيَّ وَلَا تُنْظَرُونَ ۝

فَإِنْ تَوَلَّيْتُمْ فَمَا سَاءَ لَكُم مِّنْ أَجْرٍ
إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَأُورِثَ أَنْ
أَكُونَ مِنَ الْمُسْلِمِينَ ۝

فَلَا تَبْذُرُوهُ فَجَعَلْنَاهُ وَمِنْ مَّعْنَاهُ فِي الْقُلُوبِ
وَسَجَلْنَاهُمْ خَلِيفَةً وَأَعْرَفْنَا أَن يَتَّبِعُونَ
كَذِبُوا بِأَيْتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُنْذَرِينَ ۝

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ
فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا بِالْمُؤْمِنِينَ
يَمُكِّدُونَ بِيَهُ مِنْ قَبْلِ كَذَلِكَ نَطْبَعُ
عَلَى قُلُوبِ الْمُفْسِدِينَ ۝

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَارُونَ
إِلَى فِرْعَوْنَ وَمَلَئِهِ بِأَيْتِنَا فَاسْتَكْبَرُوا
وَكَانُوا قَوْمًا مُّجْرِمِينَ ۝

فَلَمَّا جَاءَهُمْ أَخْبَرُوا مِنْ عِندِنَا قَالُوا
إِنَّ هَذَا الْيَهُودِيُّ ۝

قَالَ مُوسَى أَتَقُولُونَ بِالْحَقِّ لَمَّا جَاءَكَ
أَخْبَرُكُمْ هَؤُلَاءِ لَا يَفْقَهُونَ السَّاجِدُونَ ۝
قَالُوا أَجِئْنَا بِبَيِّنَاتٍ عَمَّا وَجَدْنَا عَلَيْهِ

90 We led the *Bani Isra'il*
 across the sea—
Fir'aun and his hosts
 followed them
 in anger and in hate
 until the waters overwhelmed them—
 He said, "Believe I now in Him.
 No deity is there but He
 whom the *Bani Isra'il*
 believe in.
 I (too to Him) submit!"

91 "Ah, ah! thou wert
 a while ago rebellious,
 bent on mischief!

92 "We shall today
 save thy body only
 so that thou mayest be
 example to posterity.."
 But, oh! How many
 from among mankind
 are heedless of Our signs!

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93 We then settled
 the *Bani Isra'il*
 in goodly settlements
 and provided them
 with healthy nourishment.
 Nor wrangled they until
 they had acquired learning!
 Thy Lord alone will settle
 on the day of reckoning
 that on which they quarrel!

94 If thou art (still) in doubt
 regarding what We have
 bestowed on thee
 ask thou of those who
 read the Scriptures
 that preceded thee.
 In truth it comes to thee
 from thy Lord.
 Be thou, in no-wise,
 among the doubters.

95 Nor be thou among those
 who deny Allah's revelations.
 For, thou thyself
 will be among the losers.

96 Verily, those to whom applies
 the sentence of thy Lord
 will not believe in it—

97 Even if
 all the signs are brought
 before them—
 until they're face to face
 with dire affliction.

98 (If that were not so)
 why did then no city
 accept belief
 to its own advantage—
 except the tribe of *Yunus*?
 When they believed
 We cleansed them of the scourge
 of shame, and,
 in the current times
 We enriched them for a while.

99 If thy Lord had so desired—
 all those on earth
 would have a common faith.
 Wouldst thou then compel
 all men to one belief?

100 None can acquire faith
 except by Allah's leave.
 But He debaseth (only) those
 who will not (try to)
 understand.

101 Cry thou (as thou may):
 "See! see all that is
 in heaven and earth!"
 But, neither what they see,
 nor those who warn,
 can enlighten those
 who are averse to truth.

102 What then can these expect
 but (evil) days
 like those which came upon
 the ones who passed away
 before them?
 Say thou, "Wait ye then.
 I too, with you, shall wait."

103 Thus do We rescue
 Our Messengers and those of faith.
 (In fact) it is incumbent on Us
 to rescue men of faith.

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104 Announce thou (plainly)

"Hear ye, O men,
if ye are (still) in doubt
about my creed :
I pay no homage
to those whom you pay homage
beside Allah.
I serve only Him
who doth recall you.
I have been bidden that
I be among the Faithful."

105 And also : "Stand firm to
the creed of the upright! ?
Be not among the deifiers!106 "Nor call on any
beside Allah—
such can neither profit thee
nor harm thee.
If thou dost ever do this
thou shalt, indeed, transgress.107 "If Allah should allow
some harm to even touch thee
none can cure thee except He.
If He should wish thee good
none can screen His blessings :
Confers them He
on whomsoever of His servants
He wishes.
He is the great Forgiver,
He the Merciful."

108 Say thou, "O ye men!

Verily, there has come to you
true guidance from the Lord.
He who would be guided
will be guided for his self.
And he who preferred still
to stray,
would lead himself astray—
I am not appointed
to control you."

حَتَّى يَكُونُوا مُؤْمِنِينَ ⑤
وَمَا كَانَ لِنَفْسٍ أَنْ تُوْثِقَ إِلَّا بِإِذْنِ اللَّهِ
وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْلَمُونَ ⑥
قُلْ أَنْظِرُوا مَا كَانَ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا
تُعْلَمُونَ الْإِذْنُ وَاللَّهُ رَعِيْلُ الْغَافِلِينَ ⑦
فَقُلْ يَنْظُرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ
خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانْتَظِرُوا آلِي
مَحْكُمٍ مِنَ الْمُتَنَبِّئِينَ ⑧
ثُمَّ لَنُحْجِئَنَّ سَاءَ الَّذِينَ آمَنُوا إِلَّا كَذِبًا
حَقًّا عَلَيْنَا نَحْمَدُ اللَّهَ الْمُبِينِ ⑨
قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ
مِنْ دِينِي فَقُلُوا أَجْعَلُ الَّذِينَ يُعْبُدُونَ
مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي
يَبْقِيكُمْ فِي هَذِهِ الْأَرْضِ أَكُونَ مِنَ الْغَافِلِينَ ⑩
وَأَن أَوَدَّ بَعْضُكُمُ الْبَدَنَ حَتَّى يَكُونَ
لَكُمْ مِنَ الْمُشْرِكِينَ ⑪
وَلَا تَدْعُوا مِنْ دُونِ اللَّهِ لَئِنْ تَفْعَلُوا
يُضِلَّكُمْ فَإِن فَعَلْتُمْ يَا أَيُّهَا الَّذِينَ
وَأَن تَسْأَلُوا اللَّهَ بِحُجَّتِهِ فَلَا كَاشِفَ لَهُ
إِلَّا هُوَ وَإِن يُرِيدَ بِكُمْ عَذَابًا فَلَا
لِغَضَبِهِ يُعْصِبُ بِهِ مَنْ يَشَاءُ وَمَنْ
عِبَادُهُ وَهُوَ الْغَفُورُ الرَّحِيمُ ⑫
قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ
رَبِّكُمْ فَمَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي
لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ
عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِمُكَيِّلٍ ⑬
وَأَشِيرُكُمْ مَأْيُوسًا إِلَيْكَ وَأَصْبِرْ
حَتَّى يَخْجَعَكُمُ اللَّهُ وَهُوَ خَبِيرٌ ⑭
الْمُكْرِمِينَ ⑮

109 (And as for thee :)

Follow thou what thou art bid.
Wait thou patiently
until He doth command.
None can command as He.

وَمَا أَوْثَقُ إِلَّا بِإِذْنِ رَبِّكَ فَلْيَعْلَمِ
مَنْ يَرْجُوا وَجْهَ اللَّهِ عَدُوًّا حَتَّى
إِذَا دُرِّكَهُ الْغَرْقُ قَالَ أَمِنْتُ أَنَا
لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ يَسْقُ
إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ⑤
أَفَنُفَّ وَكَذَّبْتُ قَبْلَ وَكُنْتُ
مِنَ الْمُفْسِدِينَ ⑥
فَأَيُّكُمْ يُخَيِّكُ بِرَبِّكَ لِيَكُونَ لِمَنْ
خَلَقَكَ آيَةً وَإِنْ كُنْتُمْ مِنَ النَّاسِ
عَنِ الْيَتِيمِ الْغَافِلِينَ ⑦
وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مِيقَاتَ صِدْقٍ
وَنَزَّاهُمْ مِنَ الظَّالِمِينَ فَكَمَا فَتَحْنَا
حَتَّى جَاءَهُمُ الْعِلْمُ إِنْ رَزَقْنَاهُمْ
بِمَنِّهِمْ أَفَعَدَّوْا لَهُمْ عَذَابًا
وَإِن كُنْتُمْ فِي شَكٍّ مِنْهُ لَنَنْزِلَنَّ إِلَيْكَ
فَتَلَّ الَّذِينَ يَفْكُرُونَ الْكِتَابَ مِنْ
قَبْلِكَ لَقَدْ جَاءَهُ الْحَقُّ مِنْ رَبِّكَ فَلَا
تَكْفُرُونَ مِنَ الْمُنْذَرِينَ ⑧
وَلَا تَكُونُوا مِنَ الَّذِينَ لَدُّوا بِأَيِّ
الهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ⑨
إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَيْدَاتُ رَبِّكَ
لَا يُؤْمِنُونَ ⑩
وَلَوْ جَاءَهُمْ نَصْرٌ مِنْ رَبِّكَ حَتَّى يَسْرُوا
الْعَذَابَ الْأَلِيمَ ⑪
فَلَوْلَا كَانَتْ قُرْآنٌ أَمِنْتُ فَتَفْعَلَهَا
إِنَّمَا هِيَ إِلَّا قَوْلٌ يُؤْمَرُ لَمَّا آمَنُوا
كَتَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي السُّبُوحِ
الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ ⑫
وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ
كُلَّهُمْ جَمِيعًا إِذَا نَزَّ بِكُمُ النَّاسُ

*

SURA : *HŪD*

In the Name of Allāh the Rahīmān the Rahīm

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ALIF! LAM! RA!

(O, MUHAMMAD!)

Here comes the Revelation :
precise in command
and then explaining—
direct from One
who is Wise, Omniscient :

- 2 "Ye shall worship
none but Allāh.
I am unto you, from Him,
(both) a warner
and a herald
of glad tidings
- 3 "Seek ye forgiveness of your Lord
then turn to Him—
He will requite you
with a worthy requital
for the present
and bestow (lasting) grace
on those deserving grace.
But if ye turn away
(from Him) I fear for you
lasting punishment.
- 4 "Towards Allāh ye will all
(eventually) return
and He hath power o'er all."
- 5 See how they double-fold
their garments
as if they would hide
the contents of their hearts!
However much they hide
their evil thoughts
He knoweth well
what they would hide,
what they would show.
He is aware of all
within their hearts.

- 6 No creature crawls on earth
whom Allāh doth not nourish
He knoweth its (essential) nature
and its (varying) forms—
every detail has its place
in the obvious Plan.

- 7 He it is who made
the heavens and the earth
in definite stages.
His domain extendeth
o'er the waters—
that He may test you
as to who is best among you.
But shouldst thou say
"Ye shall, indeed, be resurrected
after death,"
the pagans would surely say :
"This is plain delusion!"

- 8 And if We postpone
punishment a while
for a certain group
they say, "What hinders it?"
Aye! On the day
it comes to them
none shall avert it—
that at which they taunted
shall them envelop.

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- 9 If We let man taste
of Our blessing
and then withdraw it from him
lo, he despairs and blasphemes!
- 10 And if We let him taste
our benediction,
after distress hath touched him,
he boasts :
"Evil keeps away from me!"
How exulting, vain is he!

- 11 But there are some who display
fortitude and perseverance
in good—
for them there is forgiveness
and a rich reward.**
- 12 Wouldst thou withhold
a part of what has been
revealed to thee?
Wouldst thou shrink or shrivel
lest they say,
“What wealth has he to back him?
What guardian angel to defend him?”
But, verily, thine is but to warn.
It is Allah, who controls all things.**

- 13 Do they say,
“He himself invents it?”
Tell them,
“Then invent ye just one tenth
of a Sura like it
and call to aid
whom you like,
apart from Allah,
if you would be
among the truthful.”**

- 14 If they fail to respond
(to the challenge).
know ye then
that this is from Allah
and that there is no deity
but He.
Will ye not submit (to Him)?

- 15 He who'd rather have
current enjoyment
and all its glitter,
We shall compensate him
for his labours—
such will not be cheated.

- 16 They are the ones for whom
nothing lies beyond
but disillusionment :
Vain whatever excuse
they may make ; of no avail
what they have done.
- 17 Are they the same as one
who stands upon clear evidence
from his Lord
and brings a witness—

وَلَيْسَ أَذَقْنَا الْإِنْسَانَ مَتَاعَ رَحْمَةٍ ثُمَّ
تَرَعْنَا مِنْهُ إِنَّهُ أَكْبَرُ ٱلْكُفُورِ ①
وَلَيْسَ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ذُرِّ ٱلْمَسْئَةِ
لَيَقُولُنَّ ذَهَبَ ٱلَّيْلَتَاتُ عَلَيْنَا إِنَّهُ
لَفَرٌّ ٱلْكُفُورِ ②

[illegible]

أَمْ يَقُولُونَ افْتَدَيْنَاهُ بِأَمْثَلٍ قُلْ فَأْتُوا بِعَاصٍ
سُوءٍ مِثْلِهِ مَقْرُونًا ۖ وَادْعُوا مَنِ
اسْتَضَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾
فَلَا تَسُبُّوا آلَ الْكَافِرِمْ عَلِمُوا أَنَّمَا
أُنْزِلَ عَلَيْهِمْ مِنَ الْقُرْآنِ أَنَّهُ هُذُلٌ ۖ
فَلَا تَنْفَعُكُمْ عَلَيْهِمْ شَيْئًا ۖ أَنْتُمْ مُسْتَمِرُّونَ ﴿١٨﴾

مَنْ كَانَ يُرِيدِ الْحَيَاةَ الدُّنْيَا وَ
 زِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا
 وَهُمْ فِيهَا لَمَّخُونَ ﴿١٥﴾

أُولَئِكَ الَّذِينَ نَسِيَ اللَّهُ فِي الْأَمْحَرَةِ
إِلَّا التَّارُخَ وَحَيْثُ مَا صَنَعُوا فِيهَا
يَظِلُّ مَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

أَفَمَنْ كَانَ عَلَىٰ يَدَيْهِ مِن زَبَنٍ وَ
يَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَلْبِهِ كِتَابٌ
فُتُوهُ إِلَىٰ إِمَامٍ أَوْ رَحْمَةٍ أَوْ لِقَائِهِمْ
بِهِ وَمَنْ يُفَرِّقْ بِهِ مِنَ الْأَرْبَابِ الْأَشْفَارِ
مُؤَيَّدٌ ۖ فَلَا يَكُن فِي مَرْجِعٍ مِّنْهُ ۚ
رَتَبَهُ أَشْفَقُ مِنْ رَّبِّكَ وَلَكِنَّ الْكَافِرَ
الَّذِي لَا يُؤْمِنُ ۝

like the Code of Musa
which preceded it—
to guide and bless?
They have full faith in it.
But men who would deny
for them is misery.
Doubt thou not therefore :
it is in truth from thy Lord—
no matter if
the people disbelieve.



الرَّحْمَنُ كَتَبَ أَحْكَمَتْ آيَتُهُ ثُمَّ
فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ
خَبِيرٍ ①

الْأَتَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ
نَذِيرٌ وَبَشِيرٌ ﴿٥﴾

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ
يُمَتِّعْكُمْ مَتَاعًا حَسَنًا لِّأَجَلٍ مُّسَمًّى
وَيُؤْتِكُمْ كُوفًى فَوْقَ قَضِيٍّ فَضْلَهُ وَإِنْ
تَوَلَّوْا فَاِنَّي أَخَذْتُ عَيْتَكُمْ عَذَابٍ
لَّيْسَ بِمُكْتَسَبٍ ۝

إِلَى اللَّهِ مَرْجِعُكُمْ ۖ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿٥﴾

الَّذِينَ يَشْتُونَ صُدُورَهُمْ لِيُخْفُوا
مِنْهُ ۚ وَالْآخِثِينَ يَمُخِّشُونَ فِيهَا
يَعْلَمُ مَا يَكْسِرُونَ وَمَا يَأْتِيهِمْ
إِنَّهُ عَلَيْهِمْ لِبَاطِلٌ ۝

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا
عَلَى اللَّهِ نُزُلُهَا وَيَعْلَمُ مُسْتَقَرَّهَا

وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾
وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ
لِيَبْلُوكُمْ أَيَكُمُ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ

إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولُنَّ
الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا صَحْرٌ مُبِينٌ ﴿٤﴾

وَلِيْنِ أَخْرَا عَنْهُمْ الْعَذَابَ إِلَىٰ أَثَرِ
مَعْدُودَةٍ لَّيْقُولْنَ مَا يُهَيَّئُ لَهُ الْيَوْمَ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ الَّتِي كَانَتْ لِلْجُنُودِ الَّتِي دَخَلَتْ أَرْضَكُمْ وَلَهُنَّ كِبَارَةٌ ۖ فَتَتَّبِعُوا سُبُلَ اللَّهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٨٠﴾

18 Who can transgress more
than one who would ascribe
falsely to Allah?

When mustered
in the presence of their Lord,
those who had heard them (charge):
"There stand the ones who
attributed falsely
to their Lord!
The curse of Allah
be on such transgressors

19 "Who others turn away
from the path of Allah
and make it appear crooked—
heeding not the evil
that must follow!"

20 None in the land do they deceive.
No helpers have they
beside Allah.
Two-fold, therefore,
is their punishment:
they can neither feel, nor see!

21 They are the ones
who inflict loss upon themselves;
and that which they invent
leadeth them astray.

22 And doubtless in the end
they are the greatest losers.

23 But those who possess faith
and do good work
humbly for their Lord—
in heaven shall they dwell
and dwell for long.

24 The difference between them
is like unto the difference
between the dumb and deaf
and those who see and hear.
Can those be (trusted) equally?
Why then will ye not heed?

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25 Sent We *Nuh* to his people:
"I come in truth,
to warn you plainly:

26 That ye should serve no deity
apart from Allah—
(for otherwise)
I fear for your distress
and evil days.

27 The pagan elders
'mong his people said:
"We see in thee
none but a man
like unto us.
And 'mong thy followers
we none do find
but lowly men of little insight.
We see in thee no merit
to accept thee as above us.
In fact, we think
Your Honour an imposter!"

28 He said, "O, my people!
Suppose,
I come to you with clear evidence
from my Lord
and that on me
He hath bestowed His blessings
which ye cannot see.
Can you be convinced
if ye are disinclined to it?

29 "O, my people!
I ask of you (for myself)
no wages,
no recompense is due to me
except from Allah.
But I shall not forsake
those who believe (in me);
for they aspire to meet
(the wishes of) their Lord,
while ye, I see, are obstinate!

- 30 "O, my people!
Who will save me
from (the wrath of) Allah,
if I forsook them?
Will ye not reflect?
- 31 "I do not tell you
that I have the power
to dispense Allah's bounties.
I claim no knowledge
of the unknown.
Nor do I claim to be
an angel.
And these whom ye
look down upon
I cannot say that
Allah never will enrich them.
Allah alone hath knowledge
of that which lies in store
for each among them.
If I did make such claims,
I would transgress!"
- 32 They said, "O, *Nuh*!
Thou hast harangued us so long;
just bring thee down upon us
that with which
thou dost threaten us
if thou art indeed true!"
- 33 He said, "It is Allah
who will bring that down
when He wills—
and then ye shall not
divert it.
- 34 "Of no avail to you
my counsel—however much
I wish to counsel you—
if Allah wishes
that ye go astray.
He is your Lord—
to Him will ye return."
- 35 Do they say,
"He himself invents it?
Answer thou,
"If I do forge it
the crime is mine.
I am innocent of all the crimes
which ye commit."

قَالَ تَبٰىءُ الشَّيْءُ رَحْمَةً مِنْ عِنْدِ هَٰٓؤُلَآئِكَ عَلَيْهِمْ اَكْبَرُ كَيْفَ كَانُوا يَفْعَلُونَ ﴿١٠٠﴾ وَيَقُولُوا لَا اسْتَكْبَرْنَا عَلَيْهِمْ مَا لَا اِنْ اٰخَرَى الْاَعْلٰى اَنُودُوا مَا اَنَا بِطَارِدٍ الَّذِيْنَ اٰمَنُوْا اِلٰهَهُمْ فَلْيَقُوْا رَبَّهُمْ وَاَلَيْسَ اِلٰهِيْكُمْ تَوٰحِدٌ ۚ ﴿١٠١﴾ وَيَقُولُوْنَ مِمَّنْ يَنْتَهِىٰ فِيْ مَرْنِ اللّٰهِ اِنْ طَرَدْتُمُوْهُمْ اَفَلَا تَدْعُوْنَ ۙ ﴿١٠٢﴾ وَلَا اَقُوْلُ لَكُمْ عِنْدِيْ خَزَايِنُ اِلٰهِ وَلَا اَعْلَمُ الْغَيْبِ وَلَا اَقُوْلُ اِنِّيْ مَلَكٌ وَلَا اَقُوْلُ الَّذِيْنَ تَسْجُدُوْا لِغَيْرِ اللّٰهِ اَن يُّوْتِيَهُمْ اَللّٰهُ خَيْرًا اَللّٰهُ اَعْلَمُ بِمَا فِىْ اَنْفُسِهِمْ طَرِيقًا اِذَا لَيْسَ الظّٰلِمِيْنَ ﴿١٠٣﴾ قَالُوْا يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا فَكَيْفَ جَادَلْنَا فَا كُنْتُمْ جَدَالًا فَا يٰٓاَيُّهَا اَلْعٰجِدُ اِنَّا كُنْتُ مِنَ الضّٰلِّيْنَ ﴿١٠٤﴾ قَالَ لَيْسَ اِيَّاكُمْ يَنْتَهِىٰ عَنْ اِلٰهِ شَيْءٌ وَمَا اَنْتُمْ بِمُعْجِزِيْنَ ﴿١٠٥﴾ وَلَا يَنْفَعُكُمْ نَهْيِيْ اِنْ اَرَدْتُ اَنْ اُخْلِكَ اَنْ كَانَ اِلٰهُ اِيْنِيْدَ اَنْتُمْ يَغْوِيْكُمْ هُوَ رَبُّكُمْ وَارِثُكُمْ فَجَعَلُوْا اَدَمَ يَقُوْلُوْنَ اَفَرَأَيْتُمْ اِنْ اَلْفَرَقْنٰهُ فَعَلٰى زَحْرٰوْنٍ وَّاَنَابَرٰى فَمَا يَكْفُرُوْنَ ﴿١٠٦﴾ وَاَوْسٰى اِلٰى نُوْحٍ اَنَّهُ لَوْ يُؤْمِنُ مِنْ قَبْلِكَ اِلٰهٌ اَمِنْ تَحْتَا اَمِنْ فَلْيَجْتَنِسْ بِمَا كَانُوْا يَفْعَلُوْنَ ﴿١٠٧﴾ وَاَصْحٰرُ الْهٰٓؤُلَآئِكَ اَعْيُنًا وَّوَحْيًا وَاَلَا تُخَالِطُوْنَ فِي الدِّيْنِ كَلِمًا تَرْهَقُوْنَ

[illegible]

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- 36 To *Nuh* it was suggested,
 "None of thy people will believe
 apart from those
 who have believed already;
 so grieve not thou
 at what they do.
- 37 "Construct a bark
 as We inspire and show thee.
 No more invoke Me
 on behalf of these transgressors.
 They are to be drowned."

- 38 The bark begins he to construct;
the leaders 'mong his people,
every time they pass by,
snigger at him.
He says, "Smile ye now.
We too shall smile at you
even as ye smile.
- 39 "Anon, ye'll come to know
on whom calamity and shame descend;
on whom they longer linger."
- 40 And then came Our command:
The ovens were afire—
We called, "Embark therein
in pairs—by twos.
Thy household—
except the one who has been barred—
and those who have believed!"
But few there were who did believe!
- 41 He said,
"Embark ye in the name of Allah!
Be it floating, be it still,
My Lord is Gracious, Merciful!"
- 42 And lo, it floated
'midst the waves
each (rising) like a mountain.
Nuh called out
to his son who lingered,
"O my son! Embark with us,
linger not among the faithless!"
- 43 He answered, "I shall take myself
to a mountain
which will safeguard me
from the waters."
Warned he,
"Nothing can today safeguard
a person from the word of Allah
unless He himself shows mercy!"
And lo, the waves between them came
and he was as if drowned!
- 44 In time, came word:
"O earth! Absorb thy waters.
And cease! O Sky!"
The floods receded.
The crisis passed.

And calm returned.
"Good riddance," it was said,
"of an evil people!"

- 45 Prayed *Nuh* to his Lord:
"O, my Lord, my son, indeed,
is my own blood—
Thy promises are true.
And Thou,
Thou art the final judge."
- 46 He answered:
"O, *Nuh*, he is indeed
not of thy kind.
This act (of his) was
incorrect.
So ask not thou
for that of which
I warn thee lest thou be
(classed among) the stupid."
- 47 He said, "O my Lord!
I do, indeed, beseech Thy grace
lest I (again) surpass
my bounds of knowledge.
And unless Thou forgive me
and be merciful
I shall, indeed, be lost!"
- 48 It was announced:
"O, *Nuh*! Land thou
assured of peace from Us.
Blessings be on thee
and on the progeny of some
who're with thee.
Others—some shall prosper
and some, from Us,
will earn
severe chastisement."
- 49 These are among the narratives
of by-gone times
which We communicate to thee.
Thou didst not know—
thou nor thy people before this—
Do thou (therefore, likewise)
persevere—
success eventually doth crown
those who are mindful!

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- 50 And to 'Ad We sent
their kinsman Hud.
He said: "O, my people!
Serve ye Allah—
No deity is there for you
but He.
(All others) ye yourselves invent.

- 51 "O my people!
I ask of you no wage—
no wage is there for me
but from Him who created me.
Will ye never understand?!

- 52 "O, my people!
Seek ye pardon from your Lord
and turn ye in repentance
to Him.
He will make the heavens
send you copious rain, He
will make you strong and
still more strong.
Turn ye not as ingrates: "

- 53 They countered,
"Oh, Hud!
Thou hast brought no clear proof.
And we are not the ones
to forsake all our deities
upon thy word.
(In fact) we (just) do not
believe thee.

- 54 "We cannot even say
that one of our own deities,
hast not inflicted thee!"
He said, "Allah I call upon
to witness,
and ye, yourselves to witness,
that I hold myself aloof
from that which ye would worship

- 55 "Beside Him!
So scheme against me
all of you together
and then delay not—

مَا لَيْسَ بِكُمْ بِهِ عِلْمٌ وَإِلَّا تَخَفِرُونَ
وَقَدْ مَنَّ اللَّهُ عَلَى النَّاسِ إِذْ أَنْشَأَ مِنْكُمْ
قَبِيلَ هُودٍ لِيُتْلِيَ عَلَيْهِمْ سُلُوكَ دَرَجَاتِهِ
وَيُخَوِّفَهُمْ فِي سُلُوكِهِمْ وَلِيُنْذِرَهُمْ
عَذَابَ اللَّهِ الْعَظِيمِ ٥٠

يَا أَيُّهَا النَّاسُ اسْكُنُوا أَرْضَكُمُ الْمَشْرِقِ
وَالْمَغْرِبِ وَلَا تُشْرِكُوا بِي اللَّهِ فَتَكُونَ
مِنَ الْكَافِرِينَ ٥١
يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَابْتَغُوا إِلَهُكُمْ يَوْمَ تَكُونُ السَّمَاوَاتُ
وَالْأَرْضُ وَجْهًا وَاحِدًا وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنفُوشِ ٥٢

يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَابْتَغُوا إِلَهُكُمْ يَوْمَ تَكُونُ السَّمَاوَاتُ
وَالْأَرْضُ وَجْهًا وَاحِدًا وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنفُوشِ ٥٣
يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَابْتَغُوا إِلَهُكُمْ يَوْمَ تَكُونُ السَّمَاوَاتُ
وَالْأَرْضُ وَجْهًا وَاحِدًا وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنفُوشِ ٥٤

يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَابْتَغُوا إِلَهُكُمْ يَوْمَ تَكُونُ السَّمَاوَاتُ
وَالْأَرْضُ وَجْهًا وَاحِدًا وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنفُوشِ ٥٥
يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَابْتَغُوا إِلَهُكُمْ يَوْمَ تَكُونُ السَّمَاوَاتُ
وَالْأَرْضُ وَجْهًا وَاحِدًا وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنفُوشِ ٥٦
يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَابْتَغُوا إِلَهُكُمْ يَوْمَ تَكُونُ السَّمَاوَاتُ
وَالْأَرْضُ وَجْهًا وَاحِدًا وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنفُوشِ ٥٧

وَصَبَّحُوا الْقَارِعَ ٥٨
وَقُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُمْ أَمْرًا
أَنْ يَكُونَ عَذَابِي عَلَيْكُمْ مُتَشَدِّدًا
وَلَا خَالِدٌ عَلَيْكُمْ إِلَّا الْمُتَّكِبِينَ ٥٩
يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَابْتَغُوا إِلَهُكُمْ يَوْمَ تَكُونُ السَّمَاوَاتُ
وَالْأَرْضُ وَجْهًا وَاحِدًا وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنفُوشِ ٦٠

يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَابْتَغُوا إِلَهُكُمْ يَوْمَ تَكُونُ السَّمَاوَاتُ
وَالْأَرْضُ وَجْهًا وَاحِدًا وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنفُوشِ ٦١
يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَابْتَغُوا إِلَهُكُمْ يَوْمَ تَكُونُ السَّمَاوَاتُ
وَالْأَرْضُ وَجْهًا وَاحِدًا وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنفُوشِ ٦٢
يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَابْتَغُوا إِلَهُكُمْ يَوْمَ تَكُونُ السَّمَاوَاتُ
وَالْأَرْضُ وَجْهًا وَاحِدًا وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنفُوشِ ٦٣

يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَابْتَغُوا إِلَهُكُمْ يَوْمَ تَكُونُ السَّمَاوَاتُ
وَالْأَرْضُ وَجْهًا وَاحِدًا وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنفُوشِ ٦٤
يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَابْتَغُوا إِلَهُكُمْ يَوْمَ تَكُونُ السَّمَاوَاتُ
وَالْأَرْضُ وَجْهًا وَاحِدًا وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنفُوشِ ٦٥

يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَابْتَغُوا إِلَهُكُمْ يَوْمَ تَكُونُ السَّمَاوَاتُ
وَالْأَرْضُ وَجْهًا وَاحِدًا وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنفُوشِ ٦٦
يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَابْتَغُوا إِلَهُكُمْ يَوْمَ تَكُونُ السَّمَاوَاتُ
وَالْأَرْضُ وَجْهًا وَاحِدًا وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنفُوشِ ٦٧
يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَابْتَغُوا إِلَهُكُمْ يَوْمَ تَكُونُ السَّمَاوَاتُ
وَالْأَرْضُ وَجْهًا وَاحِدًا وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنفُوشِ ٦٨

- 56 "I put my trust in Allah—
my Lord and your Lord—
There is no creature
whom He holds not
by the forelock.
Indeed, my Lord
befriendeth ever
those on the correct path.

57 "If ye turn away—
I have, at least conveyed to you
that with which
I was commissioned.
My Lord will make another people
succeed you as His agents
In no way
will ye obstruct His purpose.
Indeed, my Lord
against all exigencies
holdeth power."

58 So when Our decree
was enforced
We rescued *Hud*
and those with him
who did believe
in grace from Us.
We saved them from
a rugged scourge!

59 There lie the '*Ad* !
They had denied the signs
of their Lord.
Rejected they His Envoys
and followed at the bidding
of every headstrong tyrant.

60 Crushed in the transient
and cursed forever!
O how firm the '*Ad*
had stood against their Lord!
Where are now the '*Ad*,
the people who had defied *Hud*?

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61 And to *Thamud*
their kinsmen *Salih* :
He said, "O my people!
Serve ye Allah.
No deity is there for you
but He.
He it is who raised you
in the land
and made you grow therein.
Seek ye, therefore, pardon,
from your Lord
and turn ye in repentance.
My Lord is ever-near
and ready to respond."

62 They said, "O *Salih* !
Thou wert, heretofore.
one of us—
a centre of our hopes—
and now!
Dost thou ask us not to worship
those whom our fathers worshipped?
We are, indeed, surprized
and that to which you call us,
causes us misgiving!"

63 He said, "O my people!
Do ye not see
that I am clearly
guided by my Lord
and that from Him
blessings pour on me?
Who then will succour me
against my Lord
if I were
to sin against Him?
Would ye then
enhance my loss?

64 "O my people!
Here is the camel
dedicated-to-Allah
as a test to you.
Let her freely graze
on Allah's earth.
Let harm not touch her;
otherwise, shortly will calamity
seize you."

65 But they hamstrung her—
He murmured :
"Prosper in your homes
but for a while,"
That is a saying
not to be believed!

66 So when Our decree came to pass,
We rescued *Salih*
and those who did believe with him,
through grace from Us,
from the passing scourge.
In truth,
thy Lord is Sovereign, Powerful.

- 67 There overtook
those who had transgressed,
an evil wind
and lo, when morning came,
they lay in their homes
as mere corpses
- 68 As if they never had
been flourishing—
Oh the *Thamud*!
How they denied their Lord!
How swiftly swept into the past
were the *Thamud*!
- 69 And lo, Our messengers
came to *Ibrahim* with tidings glad.
"Peace!" said they.
He said, "Peace!"
and hurried he to offer them
the best of what he had.
- 70 But when he saw
their hands withheld
from touching it
mistrusted he and feared them.
They said, "Fear thou not.
We have been sent
as messengers to *Lut*."

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- 71 His wife was standing by—
she laughed.
(Through Our Messengers)
We promised her *Ishaq*,
and from *Ishaq*,
(We promised her)
Ya'qub :

- 72 She said, "O, woe is me!
Shall I bear a child
when I am but a hag
and when my husband too
is venerably old?
This is, indeed,
a strange prediction!"

فَرَزَعْنَا مَا تَكُنُّ فِي أَرْضِ اللَّهِ وَلَا
تَمْسُوهُمْ بِأَسْوَءٍ فَيَأْخُذَكُمْ عَذَابُ غَرِيْبٍ ۝
فَعَقَرُوهَا فَقَالَ لَمُتَعُوْا فِيْ اَرْضِكُمْ
ثَلَاثَةَ اَيَّامٍ ذٰلِكَ وَعَذَابُكُمْ مُّذٰلِكَ ۝
فَلَمَّا جَاءَ اَمْرُنَا لَنَجْجِيَنَّاهُمْ بِصَاحِبِ الْاٰلِیْنِ
اَمْنًا مَّعَهُمْ رَحْمَةً مِنَّا وَمِنْ خِزْيِ
یَوْمِهِمْ اِنَّ رِیْكَ هُوَ الْقَوِیُّ الْعَزِیْزُ ۝
وَاَخَذَ الْاٰلِیْنِ ظُلُمًا اَلْیَقِیْنَهُ فَاَصْبَحَا
فِیْ دِیَارِهِمْ شُرَیْکِیْنِ ۝
كَانَ لَمْ یَقْرَءُوْهَا اِلَّا اَنْ تَكُوْنُ اَكْثَرًا
رَّحْمَةً اَلَا بَعْدَ الْاَمْرِ ۝
وَلَقَدْ جَاءَتْ رُسُلًا اِلَیْهِمْ بِالْبَیِّنَاتِ قَالُوْا
سَلَامٌ عَلَیْكُمْ اَلَمْ یَكُنْ اَنْ جَاءَ یُوحِیْ اِلَیْهِمْ
قُلُوبًا رَّا اٰیٰتِیْهِمْ لَا تَحْصِلُ اِلَیْهِمْ لَّا یُكْرَهُمْ
وَاَوْحَسَ مِنْهُمْ خِیْفَةً قَالُوْا الرَّحْمٰنُ
اِنَّا اَرْسَلْنَا اِلَیْكَ قَوْمًا لُّوْطُ ۝
وَاَمْرًا اَنْهَیْنَاهُ فَتَحَوَّلْتَ مِنْهُمْ
بِالْحَقِّ وَمِنْ قَوْمٍ اِلَیْهِمْ یَقْضُوْبٌ ۝
قَالَتْ یٰوَسَّیْ اَلَا اِلٰهٌ دُوْنَا جَبُوْرٌ وَهٰذَا
بَعْنِیْ نِسْیَانُ اِنَّ هٰذَا الشَّیْءُ عَجِیْبٌ ۝
وَ اِنَّا نَجْعَلُ مِنْ اَمْرِ اللّٰهِ رَحْمَةً لِّلّٰهِ
وَبَرَکَةً عَلَیْكَ اَهْلَ الْبَیْتِ اِنَّكَ
رَحِیْمٌ مُّجِیْدٌ ۝
فَلَمَّا ذَهَبَ عَنْ اَرْحَمِهِمُ الرَّوْحُ وَجَاءَهُ
الْبَشَرُ یَجَادِلُ فِیْ قَوْمِ لُوْطٍ ۝

فَاِنْ تَوَلَّوْا فَقَدْ اَلْبَغْتَكُمْ فَاُزْلِمْتُ
بِهَ الْاِیْمٰنِ وَیَسْخُلُفُ رِیْقُ قَوْمٍ اٰخَرِیْنِ
وَلَا تَعْمُرُوْنَهُ شَیْئًا اِنَّ رِیْقَیْ عَلٰی كُلِّ
شَیْءٍ حَافِیظٌ ۝
وَلَمَّا جَاءَ اَمْرُنَا لَنَجْجِيَنَّاهُمْ وَاَلْاٰلِیْنِ
اَمْنًا مَّعَهُمْ رَحْمَةً مِنَّا وَتَحْذِیْبًا مِّنْ
عَذَابٍ عَلِیْلٍ ۝
وَلَبِكَ عَادٌ سَجَدٌ اِلَیْكَ رِیْجُكُمْ وَعَصَوْنَا
رَحْمَةً وَتَتَّبِعُوا اَمْرًا كَبَلًا جَبَّارٍ عَنِیْدٍ ۝
وَلَنَجْجِیَنَّ هٰذَا النَّیْلَ الْعَظِیْمَ وَیَوْمَ
الْقِیَمَةِ اَرَا اَنْ عَادَ كَرُّوا رِیْجُكُمْ اَرَا
بَعْدَ الْعَادِ قَوْمٌ مُّجُودٌ ۝
وَاِلَیْ تَمُوْدَ اَخَاهُمْ حِطَّاءٌ قَالْ یَقُوْمُ
اَعْبُدُوا اللّٰهَ مَا لَكُمْ مِنَ الْاِلٰهِ غَیْرُهُ هُوَ
اَنْفَاكُم مِّنْ اَرْضٍ وَاسْتَعْمَرْتُمْ فِیْهَا
فَاَسْتَفْخَرُوْهُ ثُمَّ تَوَلَّوْا اِلَیْهِمْ اِنْ رِیْقِ
قَوْمٍ مُّجِیْبٌ ۝
قَالُوْا اِیضًا لِّمَنْ كُنْتُمْ فِیْهَا مَرْجُوًّا
قَبْلَ هٰذَا اَتَنْهٰنَا اَنْ نَّعْبُدَ اِلٰهَیْهِمْ
اَبَاؤُنَا وَاِنَّا لَنَفِیْ شَیْءًا مِّمَّا تَدْعُوْنَآ
اِلَیْهِ مُّؤْمِنِیْنَ ۝
قَالَ یَقُوْمُ اَرءَیْتُمْ اِنْ كُنْتُمْ عَلٰی
بَیِّنَةٍ مِّنْ رَّبِّیْ وَاَنْتُمْ مِنْهُ رَحْمَةٌ
مِّنْ نَّبْعُثُ فِیْهِمُ اللّٰهَ اِنْ عَصٰیْتُمْ
فَمَا تَزِیْدُوْنِیْ غَیْرَ خَسِیْرٍ ۝
وَلِیَقُوْمَ هٰذَا نَاقَةُ اللّٰهِ لَكُمْ اٰیَةٌ

- 73 They said, "Dost thou
marvel at Allah's decrees?
Allah's blessings and His grace
be with thee, Housewife!
His is to command
His is to be obeyed!"

- 74 Hardly had fear departed
from *Ibrahim*,
and the glad tidings reached him,
he importuned Us
for the people of *Lut*.

75 Really, *Ibrahim*
was gentle; tender-hearted
and devout.

76 "O *Ibrahim*!
Desist from this!
Thy Lord hath thus decreed.
Affliction now descends on them
and cannot be reverted!"

77 And when Our Messengers
came to *Lut*
he was troubled, helpless.
Said he (to himself)
"This is a sorry plight!"

78 His people crowded on him—
they were used to evil deeds.
He pleaded, "O my people!
My daughters
are more meet for you.
Fear ye Allah.
Cast not shame on me—
molest ye not my guests.
Is there not a single
righteous man among you?"

79 They said, "Well dost thou know
we do not claim thy daughters.
Thou knowest well what we desire."

80 He said, "Would that I
had power to subdue you
or could resort
to some one powerful."

81 They advised : "O, *Lut*,
We bring thee comfort
from thy Lord.
They shall not tarnish thee.
Hie thee with thy family
while darkness yet prevails.
Let none among you tarry
—except thy spouse
she will suffer what they suffer—
morning is the appointed time :
is not the morning night?"

82 So when Our decree
came upon them

the highest
came to be the lowest!
We rained upon them
showers of stones
layers upon layers

83 Bearing thy Lord's stamp!
Nor is such punishment,
from transgressors,
ever far!

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84 *Shu'aib*, their cousin,
We sent to the people of *Madyan*.
He said, "O my people!
Serve ye Allah;
no deity is there for you
apart from Him.
Stint not in your measures
or your weights.
I find you prosperous,
but fear for you a day
when evil will envelop you.

85 "O, my people,
Measure ye and weigh ye
with generosity
tempered with reason.
Stint not to men
in goods accruing to them.
Spread not corruption
in the land.

86 "What Allah leaves
is best for you—
if only ye did know—
I cannot be (perpetually)
your guard!"

87 They said, "O *Shu'aib*,
Dost thy creed bid thee
to have us quite forsake
those whom our fathers
worshipped?
And that we do not spend
our wealth as we pleased?
Thou art, indeed,
most modest and considerate!"

88 He said, "Judge for yourselves,
O people mine,
how I am clearly ordained
and how my Lord himself
doth nourish me
with goodly nourishment!
In restraining you
I have no wish
merely to oppose you.
Aspire I only to improve you
to the extent of my power.
No guidance to success
doth come except from Allah only.
In Him alone I trust,
to Him alone I plead.

89 "O my people!
Let not your umbrage
against me
lead you to iniquity
lest ye too deserve
the suffering which came
upon the people
of *Nuh* of *Hud*, of *Salih*
and of *Lut*
who were not far removed.

90 "So seek ye refuge
with your Lord
and turn repentant to Him.
My Lord is, indeed,
Merciful, and full of love."

91 They said, "O *Shu'aib*!
Much of what thou sayest
we do not understand.
Indeed, we see thee weak
amongst us :
if it were not
for your coterie
we would have stoned you.
Thou hast thyself
no standing amidst us."

92 He said, "O my people,
is my coterie of more import
to you than Allah?
Would ye overlook Him
as if He were not there?
My Lord, indeed, encompasseth
all that ye do.

وَيَقُولُوا أَأَنبِئُكَ بِالشَّيْءِ الْمُبِينِ بِالْمَرْحُومِ
وَلَا تُخْشَوْنَ النَّاسَ أَشْيَاءَهُمْ هُمْ يَخْشَوْنَ
فِي الْأَرْضِ مُفْسِدِينَ ۝
بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ
مُؤْمِنِينَ ۝ وَمَا أَنَا عَلَيْكُمْ بِخَفِيضٍ ۝
قَالُوا لَشَيْعِبُ أَصْلُوكَ تَأْمُرُكَ أَنْ
تَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّ فِعْلَهُ
فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَا تَت
الْحَكِيمَ الرَّشِيدَ ۝
قَالَ يَقُولُونَ هَذَا نَحْنُ عَلَى بَيِّنَةٍ
مِنْ رَبِّي وَرَزَقْنِي مِنْهُ رِزْقًا غَنَاءً
وَمَا أَرِيدُ أَنْ أَحْكُمَ بَيْنَكُمْ إِلَى مَا
أَنْهَيْكُمْ عَنْهُ إِن أَرِيدُ إِلَّا
الْإِسْلَامَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي
إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ
أُتِينَبُ ۝
وَيَقُولُوا لَا يَجْعَلُكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ
بِشَيْءٍ مَّا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ
أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ ۝
وَسْتَخْفِرُكُمْ وَرَبُّكُمْ ثُمَّ يُؤْتِيهِمُ الْإِلَهِ
رِزْقًا جَدِيدًا وَذُرَّةَ ۝
قَالُوا لَشَيْعِبُ مَا تَأْتِيكَ كَذِبًا كَثِيرًا وَمَا تَقُولُ
وَأَنَّا كَرِهْنَا دِينَكَ حَقِيقًا وَكُنَّا نَحْكُمُكَ
لَرَجْزِكَ وَوَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ ۝
قَالَ يَقُولُوا هَلْ عَزَّيْزٌ كَرِهَ اللَّهُ
وَالْحَمْدُ لِلَّهِ وَرَأَى كَيْفَ ظَهَرَ بَارِدًا رِزْقِي
بِمَا تَعْمَلُونَ خَفِيضٌ ۝
وَيَقُولُوا لِمَا أَعْلَمَ مَا تَنْهَى عَنْهُ إِنْ عَاوِلُ
سَوَاتِرَ تَعْمَلُونَ مِنْ بَيْنِ يَدَيْهِ عَذَابٌ مُخْتَلِفٌ
وَمَنْ هُوَ كَاوِبٌ وَارْتَقِبُوا إِلَى مَعْلَمٍ مُرْتَبِ

إِنَّ إِلَهُهُمْ لَحَكِيمٌ عَزِيزٌ ۝
يَا بَنِي إِدْرِيسَ اعْرِضْ عَنْ هَذَا إِنَّكَ قَدْ
جَاءَكَ أَمْرٌ مِنْ رَبِّكَ وَارْتَقِبْ إِنَّهُمْ يُرِيدُونَ عَذَابَ
غَيْرِمْ مُرَوِّدٍ ۝
وَلَمَّا جَاءَتْهُمْ رُسُلُنَا لَوْطَاسٍ بِهِمْ
ضُلٌ فَأَبَوْهُمْ عَزًّا وَكَانَ هَذَا أَيْنَ
عَصِيْبٍ ۝
وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ
قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ
يَقُولُوا هَؤُلَاءِ بَنَاتُ هُنَّ أَطْهَرُ لَكُمْ
فَاتَّقُوا اللَّهَ وَلَا تُخْزَوْنَ فِي صَافِي الْأَيْسِ
مِنْكُمْ رَجُلٌ زَانِيَةٌ ۝
قَالُوا لَقَدْ عَلِمْتُمْ مَالَنَا فِي بَنَاتِكُمْ مِنْ
حَقٍّ ذَلِكُمْ تَتَعَلَّمُونَ مَا تَرْيَدُونَ ۝
قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوَى إِلَى
رَبِّي شَيْءٌ ۝
قَالُوا لَئِنْ لَمْ يَنْزِلْ مِنْ سَمَاءٍ نَارٌ تَنْصُرُوكَ
إِلَّا أَنْتَ فَاسْرِبْ إِلَهُكَ يَقْطَعُ وَنَ الْإِيلِ
وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا أَتَى ۝
إِنَّكُمْ مُصِيبُهُمْ أَمَّا صَابَهُمْ لَنْ مَوْعِدُهُمْ
الطَّيِّبُ الْإِسْلَامُ الْعَظِيمُ بِقُرْبٍ ۝
فَلَمَّا جَاءَهُمْ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا
وَأَمْطَرْنَا عَلَيْهَا حِجَابًا وَنَ بَحِيلَةً
مَنْصُورٍ ۝
مُسَوِّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنْ
الظَّالِمِينَ بِعَبِيدٍ ۝
وَالَّذِينَ مَدَّيْنِ أَخَاهُمْ شُعَيْبًا قَالَ
يَقُولُوا غَيْبٌ وَاللَّهِ مَا لَكُم مِّنَ الْإِلَهِ
غَيْرُهُ وَلَا تَقْصُوا الْيَتَامَى وَالْيَتَامَى
إِلَى أَرْبَابِهِمْ خَيْرٌ لَّيْ أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ مُّحِيطٍ ۝

93 "So, O my people!
Do ye what ye can
I shall do (my part):
soon shall ye know
on whom ignominy descends
and who it is that lies.
Watch ye as I, with you,
am watching."

94 And when Our decree
came to pass,
We rescued *Shu'aib*
and those who believed
with him, through Our grace.
But those who transgressed
an evil wind did seize :
At dawn they lay
as corpses in their homes

95 As if they never had
moved about therein.
Thus were the *Madyan*
cast away
even as were cast away
the *Thamud*!

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96 We sent *Musa* with clear signs
and credentials from Us

97 To *Fir'aun* and his chiefs
but they obeyed
the orders of *Fir'aun*
and the orders of *Fir'aun*
were not righteous.

98 Foremost will he be
among his people
on the day of judgment too—
he will lead them
to the fire!
Dismal destination!
Dismayed they who reach it!

99 Cursed here and cursed
on the judgement day!
Miserable bequest!
Pitiable the recipients!!

100 Thus do we narrate to thee
the lessons from of yore;
some are still extant—
others to oblivion lost.

101 We wronged them not!
On the contrary,
it was they
who wronged themselves!
The deities on whom

they called
beside Allah,
did not profit them
in the least
when there fell on them
thy Lord's decree!
Nought did they enhance
for them
but their frustration!

102 Thus doth thy Lord
seize upon communities
when they transgress—
His grasp, indeed,
is firm and painful!

103 In these, indeed, are lessons
for those who would beware
of what must follow
at the time when men must
gather unto Him
with their scrolls of deeds.

104 Postpone We not that day
but for a definite time!

105 When that day comes
not a soul shall speak
unless He permits!
Among them there will be
both the wicked
and the virtuous!

106 The wretches—to perdition :
therein for them
nought but sighs and sobs!

107 Lingering therein
till heaven and earth endure—
unless thy Lord
will otherwise—
thy Lord, indeed,
effecteth what He wisheth!

108 Those who are (deservedly)
the blest
for them is paradise
they dwell therein
till heaven and earth endure
—unless thy Lord
will otherwise :
gift in perpetuity!

- 109 So be not thou in doubt
as to what
these people really serve :
none do they serve
but them whom their fathers
served before them :
We shall return to them
their dues without discount !

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- 110 And it was We, indeed,
who gave the Law to *Musa*
but they quibbled on it;
and if it had not been
for a promise of thy Lord,
(to respite them,
and allow for differences)
a settlement
would have been decreed !
They are still in doubt
concerning it !

- 111 Presently thy Lord
will recompense
every one of them
fully for their deeds :
He is well aware
of what they do.

- 112 Therefore, stand thou firm
as thou hast been commanded—
thou and those who, with thee,
have renounced.
But do not over-do your part :
for He, indeed, observeth
all ye do.

- 113 Lean ye not,
lest ye be singled,
on those who would transgress.
No friends have ye
beside Allah
and none to rescue you.

- 114 Be at thy duty
when the dawn doth break
and even when the night doth spread.

فَأَمَّا الَّذِينَ شَقُوا فِي التَّوَارِثِ لَهُمْ فِيهَا
زُكُورٌ وَنُثَى ۝

خُلِدُوا فِيهَا مَا دَامَتِ السَّمُوتُ وَالْأَنْثَى
إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِمَا
يُرِيدُ ۝

وَأَمَّا الَّذِينَ سَوَّدُوا فِي الْجَنَّةِ خُلِدُوا فِيهَا
مَا دَامَتِ السَّمُوتُ وَالْأَنْثَى إِلَّا
مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرُ يُحْذَرُ ۝

فَلَا تَكُنْ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ
مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاءَهُمْ
ذُنُوبُهُمْ وَأَنَا قَائِمٌ بِهِمْ يَوْمَ الْقِيَامَةِ
غَيْرُ مُنْقَرِبٍ ۝

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مَا خُلِفَتْ فِيهِ
وَلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ فَتُوِيَ بِهِمْ
وَلَا هُمْ عَلَى شَيْءٍ مُرْتَبِنَ ۝

وَلَنْ كَلَّا لَتَأْتِيَ فِيهِمْ رَبُّكَ أَعْمَالُهُمْ
إِنَّمَا يَعْمَلُونَ خَيْرًا ۝

فَأَسْتَفِيقُوا كَمَا أَوْفَرْتُمْ وَمَنْ تَابَ مَعَكَ
وَلَا تَطْغَوْا إِنَّكُمْ بِأَعْيُنِنَا بَصِيرًا ۝
وَلَا تَكُونُوا إِلَى الَّذِينَ ظَلَمُوا أَقْنَمَتُكُمْ
النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ
أَوْلِيَاءَ لَكُمْ لَا تُنصَرُونَ ۝

وَأَقِيمُوا الصَّلَاةَ وَطَرَفُوا الزَّكَاةَ
مِنْ أَيْلٍ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ الشَّرَّ
ذَلِكَ ذِكْرٌ لِلَّذِينَ كَرِهُوا ۝

وَأَصْبِرْ إِنَّ اللَّهَ لَا يُغَيِّرُ أَمْرًا
الْمُحْسِنِينَ ۝

وَلَمَّا جَاءَ أَمْرُنَا لَنَجْزِيَنَّهُمْ أَجْرَهُمْ
أَمْرًا مَعَهُ بِرَحْمَةٍ مِنَّا وَاتَّخَذَتْ
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّخَفُوا فِي
بَآرِهِمْ فَخَسِرُوا ۝

كَانَ لَمْ يَعْبُدُوا فِيهَا إِلَّا بَعْدَ الْمَدِينِ
كَأَيِّدٍ مِّنَّا ۝

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُّبينٍ
إِلَى فِرْعَوْنَ وَمَلَئِهِ فَأَتَوْهُم بِأَمْرٍ يُرْضُونَ
وَمَا أَمْرُنَا بِرِشْقٍ ۝

يَقْدِرُ هُوَ يَوْمَهُ يَوْمَهُ الْيَوْمِ فَأَوْرَدَهُمُ
النَّارَ وَيَسَّ الْيَوْمَ الْمُورِدُ ۝

وَأَتَوْهُم فِي هَذِهِ الْعَنَةِ وَيَوْمَ الْقِيَامَةِ
بِئْسَ الْيَوْمَ الْمَرْفُودُ ۝

ذَلِكَ مِنَ الْبَيِّنَاتِ الْفُورِ لِقَضَائِكَ
مِنْهَا فَأَلْهَمَ وَحْيَهُ ۝

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا
أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ
دُونِ اللَّهِ مِنْ شَيْءٍ لَّمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا
زَادَهُمْ عِزًّا ۝

وَلَكِنَّكَ أَغْنَى رَبُّكَ إِذَا أَخَذَ الْقُرَى
وَهِيَ ظَالِمَةٌ إِنَّ أَخْلَافَهُمْ لَشَدِيدٌ ۝

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ
الْآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ
وَذَلِكَ يَوْمٌ مَّشْهُودٌ ۝

وَمَا لَكُمْ حِجْرًا أَنِ أَتِىَ بِمَعْدَدٍ ۝
يَوْمَ يَأْتِ لَا يَكْفُكُمُ النَّفْسُ إِلَّا يَرْذِلُهُ
فِيهِمْ سَعِيرٌ ۝

Remember :
good deeds make amends for evil deeds.
That is something
to be kept in mind
by those who mind !

- 115 And persevere thou patiently.
For Allah never maketh fruitless
endeavours of the righteous.

116 Would that there had been
among the generations
preceding you
men of understanding
who would save the land
from iniquity;
but there were only few
and these We rescued :
but they who would transgress
followed they their whims
and remained iniquitous!

117 Thy Lord is not the one
to annihilate a town
for minor lapses
if it's dwellers
(on the whole)
lead a life of rectitude.

118 Had thy Lord so wished
He could have made
all mankind
one community :
but even so
they would have
differed 'mong themselves

119 —Excepting those
whom thy Lord blessed.
This is what He made them for.
Fulfilled will be
the sentence of thy Lord :
“Hell will be filled
with the simple
and the clever
mingled all together.”

120 It is to give thee confidence
that We relate to thee
these stories
of (former) Envoys;

وَمِنْ الْجَنَّةِ وَالنَّارِ أَجْمَعِينَ ۝
وَكُلٌّ لَّفَشَّاءٍ عَلَيْكَ مِنَ الْأَنْبَاءِ الرَّسِيلِ
مَا نَتَّبَعْتُ بِهِ قَوْلَكَ وَجَاءَكَ فِي هَذِهِ
أُنْحَى وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ ۝
وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ الْغَمُّوا عَلَيَّ
مَكَانِيكُمْ إِنَّا نَعْمَدُونَ ۝
وَانظُرُوا إِنَّا مُنْتَظِرُونَ ۝
وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَالْإِلَهِ
يُوجِدُ الْأَمْرَ كُلَّهُ فَاعْبُدْهُ ۚ إِنَّ
كُنْزَ كُلِّ شَيْءٍ عِنْدَ رَبِّكَ بِغَاوِلِ
عَمَّا نَعْمَدُونَ ۝

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكَ
أُولُو بَهْتِكَةٍ لَمَوْعِظَةٍ عَنِ الْفَسَادِ فِي
الْأَرْضِ ۚ إِنَّكَ أَكْبَرُ دَرَجَةً مِنَ الْجَبِينِ ۝
وَأَكْبَرُ الْوَالِدِينَ ظَلَمُوا مَا أَتَوْا
بِهِمْ وَكَانُوا مُعْرِضِينَ ۝
وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ
وَأَهْلِهَا مُصْلِحُونَ ۝
وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً
وَاحِدَةً ۚ وَلَا يَزَالُ الَّذِينَ يُخَلِّفُونَ
إِلَآهَ مَنْ تَرْجُو رَبُّكَ وَلَوْلَآ إِلَٰهٌ غَلَّتْ
وَلَمَّتْ كُلَّمَا رَبَّنَا لَآ مَلَائِكَةُ يَهْتَمُّونَ

there come to thee in them
the facts
as well as precepts :
points to ponder
for those who realize.

121 Tell thou those
who will not realize :
“Do ye what ye can,
we too shall do (our part).”

122 “Or wait ye;
we too shall wait
and see ...”

123 The future of all that is
in heaven and earth
is known to Allah only;
to Him all matters
are referred.
So, serve thou Him
and put thy trust in Him
Thy Lord is not unmindful
of your efforts.

*

SURA : YUSUF

In the Name of Allah the Most Gracious the Most Merciful

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ALIF! LAM! RA!

(O, MUHAMMAD!)

Here comes testimony
from the records clear.

- 2 We send it as a declamation
in Arabic
so that ye may understand.
- 3 Relate We unto thee
the best among the stories
that We have yet revealed to thee
in this Qur'an;
ere now Thou too had paid it
no attention :

- 4 *Yusuf* tells his father,
"O, my Father!
I saw eleven stars
and sun and moon :
and I saw them all
bow down to me!"
- 5 He said, "My son!
Relate thee not thy dream
unto thy brothers,
lest they bear thee ill!
And *Shaitan* is an vowed enemy
of man.
- 6 "Thus doth thy Lord
choose thee
and doth prepare thee
to foretell the future
on the basis of the past;
He will perfect thee,
—through His grace—
and the house of *Ya'qub*
even as he perfected
thy forefathers

وَكَذَلِكَ يَجْتَبِيكَ رَّبُّكَ وَقِيلَ مَا مِنْ
تَابِئِلِ الْخَادِيْنِ وَيَوْمَ نَعْتَمِدُ عَلَيْكَ
وَعَلَىٰ آلِ يٰقُوْبَ كَمَا آتَيْنَا عَلَىٰ اٰبَوَيْكَ
مِنْ قَبْلُ اِنَّهُمْ لَفِي رَحْمَتِ رَبِّكَ
عَلِيْمٌ ۝١
لَقَدْ كَانَ فِي يُوسُفَ وَالْحَدِيْثِ اٰيٰتٍ
لِّلَّذِيْنَ اٰمَنَ ۝٢
اِذْ قَالَ يُوسُفُ لِاٰخُوْهُ اَحْبَبَ اِلَىَّ
اَيْتَانِيْمَا وَتَحْنُ خَصْمٌ اِِيْكَ اِنَّا
لَنُفِيْ هٰٓؤُلَاءِ مِرْيٰنَ ۝٣
فَاِذَا تَوَلَّىٰ يُوْسُفُ اَوْ اَطْرَحُوْهُ اَرْضًا لِّنَجِّلَ
لَكَمُوْجِبَهُ اُوْحًى مَّا كُنْتُمْ تَعْمَلُوْنَ ۝٤
قُوْمًا طٰغِيُوْنَ ۝٥

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ يٰسَٓرَ لَفِي الْكِتٰبِ الْمُبِيْنِ ۝١
اِنَّا اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ
تَعْقِلُوْنَ ۝٢
نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصَصِ
بِمَا اَوْحَيْنَا اِلَيْكَ هٰذَا الْقُرْءٰنَ ۝٣
اِنْ كُنْتَ مِنْ قَوْمٍ لَّا يَفْقَهُوْنَ ۝٤
اِذْ قَالَ يُوسُفُ لِاٰخِيْوَيْتَابَ اِنِّيْ رَاَيْتُ
اَحَدَ عَشَرَ كُوْكُبًا وَ الشَّمْسَ وَ الْقَمَرَ
رَاٰيَهُمْ اِنِّيْ مُجْدٍ ۝٥
قَالَ يٰيٰسَٓرَ لَا تَقْصُصْ رِءْيَاكَ عَلٰى
اِخْوَتِكَ فَيَكِيْدُوْا اِلَيْكَ كَيْدًا اِنَّ
الشَّيْطٰنَ لِرِءْءٰسَانٍ عَدُوٍّ مُّبِيْنٍ ۝٦

before thee :
Ibrahim and *Ishaq*.
Omniscient is the Lord,
and Wise!"

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- 7 Indeed,
in *Yusuf* and his brothers
lies an apt example
for those who think.
- 8 (Among themselves)
they counselled :
"*Yusuf* and his brother
are dearer to our father
than ourselves :
though we are of one flock!
Our father is, indeed, obsessed.
- 9 "Let us slay *Yusuf*
or rid the land of him,
so that your father's favours
be bestowed on you :
then you can pose to be
among the innocent."

10 Among them one spoke up :
 "Slay not *Yusuf*;
 if something you must do,
 cast him
 into the dried-up well;
 he will be picked up
 by some caravan."

*

11 They said, "O, father ours,
 why dost thou not trust us
 with *Yusuf*?
 We can surely be his wardens.

12 "Send him with us
 on the morrow,
 he will enjoy himself
 and play
 and we shall take
 good care of him."

13 He said,
 "It would, indeed, worry me
 to have you take him.
 I fear the wolf
 will devour him
 while ye are inattentive
 to him."

14 They said,
 "If a wolf were to attack
 and we were all aflock
 we shall all be lost!"

*

15 Eventually, they took him,
 and, all together,
 cast him
 in the dried-up well.
 We put the thought in him :
 "Thou wilt (one day)
 chasten them
 for this their deed
 while they are unaware!"

16 At dusk they went back,
 weeping, to their father.

*

17 They wailed "O father ours,
 we were racing 'mong ourselves
 and *Yusuf* we had left
 to guard our things.
 The wolf devoured him.
 But thou wilt not believe us
 however truthful we may be!"

18 They came forth with his shirt
 falsely stained with blood
 He said,
 "Nay, ye have concocted
 'mong yourselves
 a story which doth seem
 plausible to you :
 Patience only is becoming.
 Allah alone is to be sought
 against the stand ye jointly take."

19 There passed a caravan;
 they sent their scout
 for water;
 a bucket was let down.
 "What luck!" he cried,
 "Here is a lad!"
 So they hid him
 as their merchandise.
 But Allah knoweth
 what they do.

20 They sold him cheaply
 for a paltry sum
 a few *dirhams* only :
 for, of him
 they would rather be
 unburdened.

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21 In *Misr*,
 the man who bought him
 told his wife,
 "Treat him kindly
 in our midst.
 May be, he will bring us luck;
 or we may take him
 for a son."
 Thus did We settle
Yusuf in the Land
 to teach him how to forecast
 on the basis of the past.

Allah doth overcome
all obstacles
but most men do not realize

- 22 And when he reached
his manhood
We bestowed on him
judgment, knowledge.
Thus do We reward
the good.
- 23 She, in whose house he lived,
desired him for his person—
she closed the door
and beckoned him.
He said, (to himself)
“Allah be my refuge!
My master has reposed
his trust in me.
And those who transgress
escape not punishment.”
- 24 She strove for him,
he strove against her—
*Had he not felt
the presence of his master?!*
There! Sure enough!
Thus We saved him
from evil and ignominy;
for, indeed, he was
among Our sincere devotees!
- 25 Raced they both
to the door:
(in her fright)
she wrenched his shirt
from his back:
faced they both,
at the door,
her lord!
(Breathlessly) she raved,
“What punishment
is there
for one who doth insult
thy wife,
except imprisonment
or chastisement severe?”

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ تِجَارَةٍ
أَكْرَمِي مَثْوَاهُ عَلَى أَنْ يَتَّخِذَنَا مَبْغِضًا
وَكُنْ أَكْزَلًا لَكَ مَعْنَا لِيُؤْثِقُوا رِجْلَيْهِ
وَلْيُعَذِّبَهُ مِنَ الْأَسْرَى وَاللَّهُ
غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ ﴿٢٢﴾
وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا
وَكُنَّا بِكَ عَزِيزًا مُجِيبًا ﴿٢٣﴾
وَرَأَوْنَاهُ إِذْ يَتَنَفَّسُ فِي رَبِّهِ يُدِيقُ
وَعَلَقَ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ
قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَحَاطَى
إِنَّهُ لَا يَفْهِمُ الظَّالِمُونَ ﴿٢٤﴾
وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ
رَأَاهَا رَبُّهُ لَكُنَّا لَكَ لُصُوفٌ عَنْهُ
الشَّيْءُ وَالْفُتُنَاءُ إِنَّهُ مِنْ عِبَادِنَا
الْمُخْلِصِينَ ﴿٢٥﴾
وَأَسْقَى الْيَابُوتَ قُبُصَةً مِنْ
دُرَّةٍ أَلْيَسَ سَيْدُهَا لَوْلَا رِجْلُهَا
مَا بَرَزَ لَهَا مِنْ زَوْجٍ بِهَا لَوْ أَنَّ
أَنْتَ يَحْنُ وَأَعْلَى إِلَيْهِ ﴿٢٦﴾
قَالَ هِيَ رَأَوْنِي عَنْ تَفْهِيمٍ وَشَهِدَ
شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قُبُصَةٌ
فَدُونَ تَبْلُغَ فَصَدَقَتْ وَهُوَ مِنَ
الْكَاذِبِينَ ﴿٢٧﴾
وَلِنْ كَانَ قُبُصَةٌ فَدُونَ تَبْلُغَ
وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٨﴾

قَالَ قَائِلٌ مِنْهُمْ لَا تَصْنَعُوا يَوْسُفَ وَ
الْقُرْآنُ فِي تَجْرِيتِ الْجَبِّ يَلْقُوهُ بَعْضُ
النَّبِيِّاتِ إِنَّكُمْ لَكُمُوعِلُونَ ﴿٢٩﴾
قَالُوا يَا بَانَا مَا لَكَ لَمْ تَأْمُرْ عَلَى يَوْسُفَ
وَأَنَّا لَنَّا حُجْرُونَ ﴿٣٠﴾
أَرْسِلْهُ مَعَنَا غَدًا يَزِلْهُ وَيَقْبِضَ وَلَمَّا
لَهُ لُصُوفُونَ ﴿٣١﴾
قَالَ لَوْ يَخْرِقُنِي أَنْ تَذْهَبُوا بِهِ وَ
أَعَاثَ أَنْ يَأْكُلَهُ الرِّجْلُ وَأَنْتُمْ
عَنْهُ غَافِلُونَ ﴿٣٢﴾
قَالُوا لَنْ أَكُلَهُ الْبَشَرُ وَنَحْنُ عُصْبَةٌ
إِنَّا إِذَا تَخَفَرُونَ ﴿٣٣﴾
فَلَمَّا ذُهِبَ عَنْهُ وَأُجْمِعُوا أَنْ يَكْفُوهُ
فِي عَيْتِ الْجَبِّ وَأَوْحَيْنَا إِلَيْهِ لَتَأْتِيَنَّهُمُ
بِأَمْرِ هَذَا وَهَذَا لَا يَشْعُرُونَ ﴿٣٤﴾
وَجَاءَهُ أَبَاهُ عِشَاءً يَبْكُونَ ﴿٣٥﴾
قَالُوا يَا بَانَا كَذَبْتَ كُنْتَ إِذْ تَنْسُوهُ
يُؤْثِقُ عَنْدَ مَا عَاثَا فَكُلَهُ الْبَشَرُ
وَمَا أَنْتَ بِمِنْ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿٣٦﴾
وَجَاءَهُ عَلَى فُجُيْصَةٍ يَدِي كَذِبًا قَالَ
بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ
جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا هُمْ عَنْ
وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ
فَادْلَى دُونَهُ قَالَ يَنْتَرَى هَذَا الْعِلْمُ
وَأَسْرُوهَ بِضَاعَةً وَاللَّهُ عَلَيْهِمْ كَيْمَا
يَعْمَلُونَ ﴿٣٧﴾
وَسَرَّوْهُ بِمَنْ يَنْتَرَى دَرَاهِمَ مَعْدُودَةٍ
وَكَاؤُافِيٍّ مِنَ الزَّاهِدِينَ ﴿٣٨﴾

- 26 He murmured, "It was she
who sought my person."

One of her companions
suggested a solution:

"If his shirt is rent
in front,
she speaks the truth,
and he doth lie!

- 27 "But if his shirt is rent
in the rear,
then she doth lie
and he is truthful!"

28 So when he saw his shirt
rent in the rear,
he said,
"This is women's guile.
And women's guile is great!"

29 "O, *Yusuf*, let this pass!
And thee, ask thou pardon
for thy sin :
thou hast, indeed, done wrong!"

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30 Women of the neighbourhood
gossipped 'mong themselves :
"The noble wife
desires her slave
for his person :
he hath, indeed,
aroused her passion : clearly,
she has gone astray!"

31 When she heard of their malice
she invited them to prepare a feast;
to every one of them
she gave a blade.
Then called to him,
"Come out, attend to them!"

So when they saw him,
they were all absorbed
in him—
and bruised their hands!
They murmured :
"May Allah save us!
He is no mortal!
None but a noble angel!"

32 She said, "There is the one
regarding whom you blamed me!
Indeed, I craved his person,
but he was adamant. Still,
if he will not do my bidding,
he will be be-schooled
and made to yield!"

33 He mused : "My Lord!
The dungeon is more welcome
than that to which
they now invite me!

Unless Thou dost save me
from their wiles
I shall succumb to passion
and be myself
among the impetuous!"

34 His Lord did hear him
and removed him
from their wiles.
Verily, He hears! He knows!

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35 Now when they saw such signs
(of virtue and intelligence)
they thought it best
that he should be
sent to a lyceum
for a time.

36 There had entered with him
in the lyceum
two other youths.
Said one of them : "I dreamt
that I was pressing wine."
The other said, "I dreamt
I carried bread upon my head
and birds did eat thereof.
Forecast for us the future,
for, we see
that thou excellest."

37 He said, "These (dreams)
forebode no food
that you will eat;
but I shall tell you
what they presage
before it comes to pass.
That is because
my Lord (Himself)
has taught me.
I have rejected
the mores of a people
who have no faith
in Allah,
and who deny the future.

38 "I conform to the creed
of my fathers,
Ibrahim and *Ishaq* and *Ya'qub*
We must never, never
join aught with Allah!

That is the grace
which Allah has bestowed
on us and on mankind
but most men are not grateful.

- 39 "Fellow students!
Is it better to have
many lords or only One
who governs strictly?
- 40 "Leaving Him aside
ye worship naught
but names which ye
yourselves have coined,
ye and your fathers;
Allah hath provided
no authority for this.
It becometh none but Allah
to command!
And He hath ruled
that ye serve
none but Him.
That is the eternal reckoning!
But most men do not understand.

- 41 "Fellow students!
One of you
will serve the wine-cup
to your master.
The other will be crucified
and the birds will eat
from off his head—"
That is how he disposed of
their twin enquiries.

- 42 And to the one
whom he considered saved,
he said,
"Mention me to your lord."

Shaitan had made him
overlook his (own) Lord!
So he was retained
in the Lyceum
for some years.

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- 43 The king said,
"I saw a vision :

قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا
بَبَنَاتِكُمَا يَتَاوَلِيَهُمَا قَبْلَ أَنْ يَأْتِيَكُمَا
ذَلِكَ كَمَا مِثْلَا عَلَيْنِي رُبِّي ۖ إِنْ لَيْتَ
تُرْكُوا مِلَّةَ قَوْمِهِ لَوْ يَسْمَعُونَ بِاللَّهِ وَهُمْ
يَاخُذُونَ بِهِمْ لَعَلَّهُمْ يَلْمِزُونَ ۝

وَأَقْبَعَتِ امْرَأَتُ إِبْرَاهِيمَ إِبراهيمَ وَانْحَنَى
وَيَعْقُوبُ مَا كَانَ لَنَا أَنْ نَشْرِكَ بِاللَّهِ
وَمَنْ فَعَىٰ ۚ ذَٰلِكَ وَمَنْ يُضِلَّ اللَّهُ فَمَا لَهُ
وَعَلَى الْكَافِرِ عَذَابٌ لَئِيمٌ ۝

يُصَاحِبِي السَّجْنِ ۚ وَأَنْتَ يَا كُفْرًا مُنْعَقٌ
خَيْرٌ أَمَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ۝
مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ
سَمِيَّةٌ بَاهَا أَنْتُمْ وَآبَاؤُكُمْ قَوْمًا أَنْزَلَ
إِلَهُهُمُ مِنْ سُلْطَانٍ مِّنَ السَّمَاءِ ۚ
يَدْعُوهُمُ إِلَىٰ عِبَادَةِ آلِهَاتِهِ ۚ ذَٰلِكَ
الَّذِينَ الْقَوْمِ وَلَكِنْ أَكْثَرُ النَّاسِ
لَا يَعْلَمُونَ ۝

يُصَاحِبِي السَّجْنِ ۚ أَمَّا أَحَدُكُمَا
فَيَسْقِي رَبِّي خَمْرًا ۚ وَأَمَّا الْآخَرُ فَيُصَلِّبُ
فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۚ خُذْ خُذْ
الَّذِينَ يَدْعُونَ يَتَسَفَعُونَ ۝
وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا
أُذْكَرُ فِي عَذَابِكَ ۚ فَقَالَ لَهُ
الشَّيْطَانُ وَكَذَرْتَهُ فَلَيْتَ فِي السَّجْنِ
يَضْرِبُونَ ۝

وَقَالَ الْمَلِكُ إِنِّي أَرَىٰ سَبْعَ بَقَرَاتٍ
رِّسَالًا يَأْكُلْنَ سَبْعَ عَجَائِلَ ۚ وَسَبْعَ
سُنْبُلَاتٍ خُضْرًا وَأُخْرًا يُسَبِّحُ بِحَمْدِ
الْمَلِكِ ۚ فَتُؤْتَىٰ فِي رُؤْيَايَ ۚ إِنْ لَكُمُ لِلرُّؤْيَا
بَعْدُورٌ ۝

فَلَمَّا رَأَىٰ قَبِيضَةً قَدْ مَرَّتْ بِرُؤْيَايَ
وَمِنْ كَيْدِكُنَّ ۚ إِنَّ كَيْدَكُنَّ
عَظِيمٌ ۝

يُوسُفُ أَخْبِرْ عَنْ هَٰذَا ۚ وَأَنْتَ خَفِيٌّ
لِّدِينِكَ ۚ فَاتَّكَ كُنْ مِنَ الْخَاطِلِينَ ۝
وَقَالَ يُونُسُ فِي الْمَيْمُونَةِ أَمْرًا غَرِيبًا
ثَرَاوِدُ فَهَارَ عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا
إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ۝

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ
وَأَعْتَدَتْ لَهُنَّ مُتَّكًا ۚ وَآتَتْ كُلَّ
وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا ۚ وَقَالَتِ
الْغَوَّيَاتُ عَلَىٰ هَنٍّ ۚ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ
وَقَطَعْنَ أَيْدِيَهُنَّ ۚ وَقُلْنَ حَاشَ لِلَّهِ
مَا هَٰذَا بَشِيرًا ۚ إِنْ هَٰذَا إِلَّا مَكْرٌ
كَرِيمٌ ۝

قَالَتْ ذَٰلِكُنَّ الْكَيْفُ لِمَنْ شَاءَ فِي يَدَيْهِ
لَقَدْ رَأَوْا هَدْيًا عَنْ نَفْسِهِ ۚ فَاسْتَعْتَمَ
وَلَكِنْ لَّا يَفْعَلُ مَا أَمَرَهُ لِيُجَنَّبَنَّ
وَلَيْتَ كُنَّا نَعْنُ الضَّالِّينَ ۝

قَالَ رَبِّ السَّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَ
إِلَيْهِ ۚ وَلَا تَصْرُفْ عَنِّي كَيْدَهُنَّ
أَصْبُ إِلَيْهِنَّ ۚ وَأَكُن مِّنَ الْجَاهِلِينَ ۝
فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ
كَيْدَهُنَّ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝
ثُمَّ دَبَّ اللَّهُمُّ مِّنْ بَعْدِ مَا رَأَى الْأَيَّاتِ
لِيُجَنَّبَنَّهُ ۚ فَخَيَّ حَذِيقٌ ۝

وَدَخَلَ مَعَهُ السَّجْنُ فَنُتِنَ ۚ قَالَ
أَحَدُهُمَا إِنِّي أَرَأَيْتَ أَعْمُورَ غَمْرًا ۚ وَقَالَ
الْآخَرُ إِنِّي أَرَأَيْتَ أَحْمُورَ نَوْرًا ۚ وَرَأَى
خُبْرًا ۚ إِنَّا نَحْنُ الظَّالِمُونَ ۚ وَمَنْ يَكُنْ
بِأُولَٰئِكَ ۚ إِنَّا نَرَاكَ مِنَ الْمُحْضِينَ ۝

seven fat kine
were being eaten up
by seven lean ones :
seven green ears of corn
and others withered !
O ye, assembled in my court !
Expound to me its meaning
if visions ye can read."

44 They said,

"Tangled reveries!
We are not learned
in forecasting
from such dreams."

45 He who had passed
(through the lyceum)
reflected for a moment
and then said,
"I shall inform your honour :
of its meaning,
if ye will
spare me for a while."

*

46 "Yusuf, trusty friend,
explain to us a vision :

*Seven lean kine eat up
the seven fat,
seven green ears of corn
and others withered :*

So that I may soon go back
to the people
and they may comprehend."

47 He said, "For seven years
ye shall sow with care
and the harvest that ye reap,
leave it in the ear,
except the little which ye eat.

48 "Then, after these,
will come seven droughts;
they will eat up
what ye will have laid by
for them—except the little
that you have safeguarded.

49 "Then, after that,
will come a year :
men will rejoice
and press the grape!"

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50 The prince said,
"Bring him to me!"
But when the messenger
came to him, he said,
"Return thou to thy Lord
and ask him,
"What about the women
who bruised their hands?
My lord doth need to be aware
of all their wiles."

51 He inquired
(from his women-folk) :
"What is this about
your having tried
to seduce Yusuf?"
They exclaimed : "Allah help us!
We entertained
no evil thoughts for him."
His own wife spoke up :
"Truth must be out :
It was I who wanted him
for his person.
He is, indeed,
among the trustworthy"

52 "Thus (say I) in order that
he may know
I have not been false to him
deceiving him
in his absence.
Allah guideth not
the stratagems
of the deceitful!"

53 I claim not conquest over
self; for self is prone to
evil—excepting those
to whom my Lord has shown
mercy.
Verily, my Lord is the
Forgiver, the Merciful."

*

- 54 The prince said,
"Bring him to me.
I shall keep him to myself."
And when he spoke to him
he said,
"Truly from this day
thou art absolved
and trusted."
- 55 He said, "Set me
o'er the granaries,
I shall guard them carefully."
- 56 And thus did We establish
Yusuf in the Land;
he lived therein
as and where he pleased.
Thus do We bestow Our grace
on those We like:
never are neglected
the deserts of the virtuous!
- 57 Bright is the final prospect
of those who do believe
and are forever careful.
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- 58 Then came Yusuf's brethren,
entered they his presence,
he recognized them,
but, no awareness
did they show of him.
- 59 When he had loaded them
with their loads,
he said,
"Bring to me your brother
whom ye have from your father.
Do ye not see
I give full measure
and extend to you all courtesies?
- 60 "If ye will not bring him,
no measure shall ye have
from me; come not
even near me."
- 61 They said,
"We shall ask his father

الْحَاجَّاتِ ۝
وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ
لَأَعَادِيَةٌ لِلْكَافِرِينَ إِلَّا مَا رَجَعْتُ
إِلَىٰ رَبِّي عَفْوَ وَرَحِيمَةً ۝
وَقَالَ الْمَلِكُ الْيُوسُفُ بِهٖ اسْتَغْلِصْهُ
نَفْسِي وَلِكُلِّ كَلَمَةٍ قَالَ إِنَّكَ الْيَوْمَ
لَدَىٰ بَنِي مَكِينَ أَمِينٌ ۝
قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ
إِنِّي خِفْتُ الْمَكِينَ ۝
وَكَذَٰلِكَ مَكَّنَّا الْيُوسُفَ فِي الْأَرْضِ
يَتَوَكَّلْ عَلَيْهَا فَيُحِثِّشْ مِنْهَا
مِنْ شَاءَ وَلَا تَصِغْ بِخَيْرِ الْمُنْجِبِينَ ۝
وَلَا تَجْزِ الْأَجْرَةَ خَيْرٌ لِّلَّذِينَ آمَنُوا
وَالَّذِينَ يَتَّقُونَ ۝
وَجَاءَ إِخْوَتُهُ يُوسُفَ فَعَدَّ لَهُمْ
قَعْرَهُمْ وَهُمْ لَمْ يَأْمُرُوا
وَلَمَّا رَأَوْهُمُ بَهِيمًا رَّجَعُوا إِلَىٰ
بَنِيهِمْ قَوْمٌ أَلْفَتُونِ ۝
أَوْفَىٰ الْكَفْلِ وَأَنَا خَيْرٌ لِّلْمُنْزِلِينَ ۝
فَإِنْ لَّمْ تَأْتُونِي بِهٖ فَلَا كَلِمَ لَّكُمْ
عِنْدِي وَلَا تَقْرَبُونِ ۝
قَالُوا اسْكُرُوا عَنْهُ أَبَاهُ وَرَكَّا
لِقَائِهِ ۝
وَقَالَ لِفَتَاهِهِ اجْعَلُوا بَعْضُكُمْ
فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُوهُ ۝
إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَمَعَتْهُمُ
يُرْسِلُونَ ۝

قَالُوا أَضْعَافُ أُنْحُلُّهُ وَمَا نَحْنُ بِتَارِكِينَ
الْأَخْلَافِ يَطْلُبِينَ ۝
وَقَالَ الَّذِي نَجَّاهُ مِنْهُمَا وَكَفَّ رَيْبَهُ
أَمْرَهُ أَنَا أَنْتُمْ كَذِبٌ وَأُولَٰئِكَ يَكْفُرُونَ ۝
يُوسُفُ أَكْبَرُ الصِّدِّيقِينَ أَفَتَيْنِ فِي سَبِيلِ
بَقَرَتِ سَمَانٍ تَأْكُلُهُنَّ سَبْعٌ عِجَافٌ
وَسَبْعٌ مِّثْلُ خُمْرٍ وَأُخْرَىٰ نَسِيتُ
لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ
قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا
فَمَا حَصَدْتُمْ فَذَرُونِي فِي سَبِيلِهِ
إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ۝
ثُمَّ رَأَىٰ مِنْ بَعْدِ ذَٰلِكَ سَبْعَ سِنِينَ
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُمْ إِلَّا قَلِيلًا
وَمَا تَحْصِلُونَ ۝
ثُمَّ رَأَىٰ مِنْ بَعْدِ ذَٰلِكَ عَامًا فِيهِ
يَأْكُلُ النَّاسُ مِنْ قَبْرِهِمْ وَيَعْرِفُونَ ۝
وَقَالَ الْمَلِكُ الْيُوسُفُ بِهٖ فَكَلَّمَا
جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ
رَبِّكَ فَسَلِّمْهُ مَا بَالُ الْمُرْسَلِ الْيُوسُفُ
قَطَعَنَ أَيْدِيَهُمْ إِنْ رَبِّي يَكْفِيهِمْ
عَلَيْهِمْ ۝
قَالَ مَا خَطْبُكُمْ أَيُّهَا وَدَّعْتُ يُوسُفَ
عَنْ نَفْسِهِ فُلْنَ حَاشَ لِلَّهِ مَا كُنَّا عَلَيْهِ
مِنْ شَيْءٍ قَالُوا أَمْرٌ أَتَىٰ الْأَزْوَاجَ
حَصَصَ الْحَقُّ أَنَا رَاوِدُكَ عَنْ
نَفْسِهِ وَلَكِنَّ لِمَنْ الضُّدِّيقِينَ ۝
ذَٰلِكَ لِمَعْلَمٍ أَنِّي لَمَّا رَأَيْتُهُ بِالْغَيْبِ
وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ

to let him come with us,
we shall do our best."

- 62 Said he to his servants,
"Put the goods they brought
(for barter)
back in their saddles,
so that they discover them
when they have reached
their folks.
Mayhap they will return!"

- 63 Returning to their father,
they announced,
"Father ours!
Forbidden is more grain to us;
so send with us our brother
to get more.
We shall be his guardians."
- 64 He said, "Shall I trust you
with him any more
than I did trust
his brother with you?
But Allah is the Protector
and He, above all, is Merciful."
- 65 Then when they unloosed
their bags,
they found their goods
returned to them.
They exclaimed,
"Father ours!
What more can we want?!
Here is the price
returned to us!
We shall enrich ourselves
and guard our brother.
Full camel-loads we'll bring.
To get full-measure there
is easy!"
- 66 He said, "By no means
will I send him with you,
until ye pledge
in Allah's name
to bring him back to me
unless it is beyond
your power."
And when they had
thus pledged themselves he said,
"May Allah witness be
on what we have agreed!"
- 67 "O, my sons," he said,
"Enter ye not all together
through one gate
but through different gates;
though nothing can
put you beyond the pale
of Allah's will.
- In Him I trust;
and all who trust
can only trust in Him!"
- 68 They entered as their father
had bade them;
but that did not put them
beyond the pale
of Allah's will.
Ya'qub had merely given vent
to his affectionate concern.
He was wise, indeed,
for We had endowed him
with wisdom—
although most men do not know.
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- 69 When (next) they entered
in *Yusuf's* presence,
he took his (younger) brother
unto him aside and whispered,
"I am thy brother
so be not thou distressed
at what they do (anon)!"
- 70 Lo, when their loads
were being loaded,
he hid the standard measure
in his brother's sack:
and lo! a crier
cried aloud:
"Sojourners! Ye are thieves!"
- 71 Turning to them suddenly,
they asked,
"What is it ye miss?"
- 72 They said, "We miss
the measure of the king.
A camel load to him
who finds it!
I shall be the guarantee!"
- 73 Averred they strongly:
"By Allah! ye know well,
we have come not
to pilfer in the Land
and, by no means,
are we thieves!"

- 74 "And what indemnity?"
he asked,
"if ye be liars?"

- 75 They answered,
"Indemnity!
Let him whose sack
reveals it,
be himself indemnity!
Thus do we punish those
who do transgress!"

- 76 So he began
with their own sacks
before his brother's
and finally,
he extracted it
from his brother's sack!
Thus We made *Yusuf* kid!

According to the law
prevailing in the land,
he could not take his brother,
unless Allah willed.

Exalt We in degree
whom We will.
And over all is He
who is Omniscient!

- 77 (Digustedly), they said,
"(No wonder) he has stolen;
his brother too preceded
him in stealing!"

But *Yusuf* kept his feelings,
to himself,
revealing nought to them;
he only said,
"Ye are in evil plight
and Allah only knows
what ye are talking of."

- 78 They pleaded,
"O exalted one!
He has an aged,
revered father
(who will grieve for him)
so take thee into custody
any one of us.

فَلَمَّا رَجَعُوا إِلَىٰ أَيْتَمِهِمْ قَالُوا يَا بَنَاتِنَا
مِمَّنْ كُنْتُمْ تَكْفُرْنَ ﴿٣٧﴾
قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا
آمَنُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ثُمَّ
خَفَوْا هَوًىٰ لَهُمْ هُوَ أَشَدُّ رَجْمًا ﴿٣٨﴾
وَلَمَّا خَفَوا مَنَّا كُتِبَ لَهُم مَّا عَدَبُوهُمْ
رُدَّتْ لَهُمْ قَالُوا يَا بَنَاتِنَا إِنَّا نَجْعَلُ
بَصَائِرَ أَرْوَثٍ لِّبَنَاتِنَا وَمَنْ جَاءَ
تَحْفَظْ أَخَاكُم وَذَادَ كَيْلَ بَعْضِهِمْ ذَلِك
كَيْلَ بَعْضِهِمْ ﴿٣٩﴾
قَالَ تَنْزِيلُهُ مَعَكُمْ حَتَّىٰ تُؤْتُوا
مَوْتِكُمْ أَلَا تَتَذَكَّرُونَ ﴿٤٠﴾
يُحَاكِمُهُمُ اللَّهُ قَالُوا أَنُؤْمِنُكَ
أَلَا تَتَذَكَّرُونَ ﴿٤١﴾
وَقَالَ يَبْنَوتِي لَآتِي خَلَاوَا مِنْ بَابٍ وَاحِدٍ
وَأَدْخَلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا تُحْكُمُ
عَنْهُمْ قَوْلُ اللَّهِ مِنْ فَيُؤْخِرُ الْأَرْوَثَ
عَلَيْهِمْ وَكَفَتْ عَلَيْهِمْ لَكُمُ الْكُفْرُ ﴿٤٢﴾
وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أُلْقُوا
مَأْكَانَ يُبْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ فَيُؤْخِرُ
إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا
وَأَنَّهُ لَدُوْلَعِلَمَّا عَلَّمَهُ وَلَكِنَّ
الْأَكْثَرَ النَّاسَ لَا يَعْلَمُونَ ﴿٤٣﴾
وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ أَدَّىٰ إِلَيْهِ
أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ
بِمَا كَانُوا يَعْمَلُونَ ﴿٤٤﴾

We see that thou art
of the gracious!"

- 79 He said, "Allah forbid!
That we should chastise
any other than the one
with whom we found
our property.
We should then transgress!"

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80 Despairing his release,
they conferred:
The eldest said,
"Do ye remember not
how your father
took a pledge of you on Allah
and how, ere this, ye failed him
with regard to *Yusuf*?
I will not, therefore,
leave the Land
until my father permits me
or Allah doth command me!
He is the best to judge.

81 "Go ye back to your father
and tell him,
'Oh, our father,
thy son committed theft!
We vouch for naught
but what we saw.
We could not guard
against the unforeseen!

82 "'Inquire thou in the city
where we were,
or of the caravan
which has preceded us,
we tell, indeed, the truth.' "

83 He only said,
"Nay, ye have concocted
'mong yourselves
a story which doth seem
plausible to you:
Patience alone is becoming!
May be Allah will
restore them to me
all together:
He is, indeed, the knower
and the Wise!"

84 He turned aside lamenting,
"*Yusuf! Yusuf!*"
His eyes were dulled
through grief;
he was oppressed
with silent sorrow.

85 They fumed, "By Allah!
Wilt thou not cease
to talk of *Yusuf*
until thou dote or die?"

86 He murmured,
"Only to Allah complain I
of my anguish and my grief!
What I know of Allah,
ye do not know!

87 "O my sons!
Return ye and inquire
about *Yusuf* and his brother.
Despair ye not of Allah's
guidance
None but heathens
do despair
of Allah's guidance"

88 So when again they were
before him, they said,
"O, exalted one!
Distress has seized us
and our kin;
we come with little
of our own;
be generous with the scales
and bestow charity on us!
For Allah doth reward
those who display charity."

89 He said, "Do ye remember
how ye dealt with *Yusuf*
and his brother,
in your ignorance?"

90 Exclaimed they,
"Art thou really *Yusuf*?!"
He answered,
"I am *Yusuf*,
this is my brother.
Allah has been gracious to us.

**Those that keep from evil
and endure with fortitude,
Allah never holdeth back
the wages of the righteous!"**

- 91 "By Allah!", they gasped,
"He has raised thee above us!
It was, indeed, we
who had erred!"

- 92 He said, "Let no reproach
be cast on you this day.
May Allah forgive you.
He is Most Merciful!"

- 93 "Return ye
with this shirt of mine,
cast it on my father's face;
he will regain his sight.
Come ye back together
with all your families."

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- 94 When the caravan approached
their father said,
(to those about him),
"I seem to feel the scent
of Yusuf!
Though fun you'll make of me!"

- 95 They said, "By Allah!
Thou art yet beset
with thy old delusion!"

- 96 Lo! the herald comes.
Joy beameth in his face!
His eyes begin to shine!
He says, "Did I not tell you,
that I know of Allah
what ye do not know?"

- 97 Gladly they confess,
"O, father ours!
Ask pardon for our sins,
we were, indeed, at fault."

- 98 He said, "Gladly
shall I pray to Allah
to forgive you,
He is both the Pardoner
and the Merciful!"

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُ بِيُوسُفَ
وَإِخْوَتِهِ إِذْ أَنْتُمْ جَاهِلُونَ ①
قَالُوا لَا نَعْلَمُ إِلَّا أَنْتَ يُوسُفُ ②
قَالَ يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ
اللَّهُ عَلَيْهِ إِنَّهُ مِنْ يَتَّى وَيَصِيرُ
فَارَ اللَّهُ لَا يُغَيِّرُ أَجْرَ الْمُحْسِنِينَ ③
قَالُوا تَاللَّهِ لَقَدْ أَتَرْنَا اللَّهَ عَلَيْهِ
وَلَمْ نَكُنْ لَظُطْرِبٍ ④
قَالَ لَا تَرْبِيبَ عَلَيْكُمُ الْيَوْمَ
يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ
الرَّاحِمِينَ ⑤

إِذْ هَبُوا دُحُبًا عَنِ قَهْوَةِ عَلِي
وَجْهِهِ إِنِّي بِأَبْصِيرٍ وَأَوْفَى يُهْلِكُ
أَجْمَعِينَ ⑥
وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي
لَأَجِدُ رَيْحَ يُوسُفَ لَوْلَا أَنْ تَقْبَلُوا ⑦
قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالٍ مُبِينٍ ⑧
فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى
وَجْهِهِ فَارْتَدَّ بَصِيرًا ⑨ قَالَ أَلَمْ أَكُنْ
لَكُمْ رَسُولًا أُنْذِرُكُمْ أَنْ تَعْبُدُوا
الْأَوْثَانَ يَا أَيْهَا السَّافِكُونَ ⑩
لَمَّا خَطِبُوا ⑪
قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ
هُوَ الْغَفُورُ الرَّحِيمُ ⑫
فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آدَى إِلَيْهِ
أَبْوِيهِ وَقَالَ ادْخُلُوا مَعِيَ إِنَّمَا
اللَّهُ مُبِينٌ ⑬

فَلَمَّا السَّائِلُونَ مِنْهُمْ خَطْبُوا بِحَبْلٍ قَالُوا
كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَكْبَرَكُمْ
أَخَذَ عَلَيْكُمْ مِيثَاقًا مِنْ اللَّهِ وَمَنْ
قَبِلَ مَا كَرِهْتُمْ فِي يُوسُفَ فَكَانَ
أَمْرًا مَرْصُومًا ⑭ وَهُوَ خَيْرُ الْحَاكِمِينَ ⑮
رَاجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ
ابْنَكُمْ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا
عَلَيْنَا وَمَا كُنَّا بِالْغَيْبِ حَافِظِينَ ⑯
وَعَلِ الْقَرْيَةِ الَّتِي كُنَّا فِيهَا وَالْغِيَرِ
الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ⑰
كَانَ بَيْنَ سَوَلَاتِكُمْ أَنْفُسَكُمْ
أَمْرًا فَصَرِّحُوا لِي أَعْنَى اللَّهِ أَنْ
يَأْتِيَنِي بِهِمْ جَبِينًا إِنَّهُ هُوَ الْعَلِيمُ
الْحَكِيمُ ⑱
وَقُلْ عَلَيْهِمْ وَكَانَ يُاسِقًا عَلَى يُوسُفَ
وَأَبْطِغَتْ عَيْنُهُ مِنَ الْحُزْنِ فَهُوَ كَرِيمٌ ⑲
قَالُوا تَاللَّهِ تَفْتَعِدُوا أَنْ تَكُونُوا سَوَلَاتُكُمْ
تَكُونُ حَرْطًا أَوْ تَكُونُ مِنَ الْهَالِكِينَ ⑳
قَالَ إِنَّمَا أَشْكُو بَثِّي وَخُزْنِي إِلَى
اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ㉑
يَسْتَبِشِرُ أَهْلَهُمْ فَتَحْسَبُوا مِنْ يُوسُفَ
وَإِخْوَتِهِ وَلَا تَخَافُ سَوَارِثَ رُؤُوسِهِمْ
إِنَّهُ لَا يَأْتِيَنَّ مِنْ رُؤُوسِهِمُ الْقَوْلُ
الْكَاذِبُونَ ㉒
فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ
مَسْنَا وَأَهْلُنَا الْمُرُوءَةُ وَجُنَّتْ بِضَاعُهُ
فُرْجَتُهُ فَأَوْفَى لَنَا الْكَيْلُ وَكَصَدَّقَ
عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ㉓

- 99 When they reached Yusuf
he lodged his father
with himself, saying,
"Welcome ye to Misr!
Here, Allah willing,
ye will be in peace!"

100 He raised his father
to the dais;
they all bowed down to him.
He said, "O my father!
Fulfilled is now
that early dream.
Allah has made it all
come true.
He has been gracious:
He called me
from the lyceum;
He brought you here
from the desert
after all the discord
sown by *Shaitan*
between me and my brothers.
Indeed, my Lord is gracious
to whom He wills.
He is the Knower and the Wise!

101 "O Master mine!
Thou hast given me power!
Thou hast taught me
to predict the future
from the past!
O Creator
of the heavens and the earth!
Thou art my friend
in the present and the future.
Let me die
submitting to Thy will;
admit me Thou
among the righteous!"

*

102 This is an instance
from the lessons of the past
which We commune to thee.
Thou wast not with them
when they gathered
secretly and planned.

103 But, however much
thou mayest wish,
few will believe!

104 Thou dost not ask of them
a fee for this!
'Tis nothing but
a moral for all peoples.

12 *** 272

105 How many, many instances
(of the working of Our law),
in the heavens and the earth,
do they not come across?!
And yet, from them,
they turn aside!

106 And few believe in Allah
without associating
others with Him!

107 Are they sure
that Allah's wrath
will not come
to envelop them?
Or that a gobbling moment
will not descend on them
while they are unprepared?!

108 Say thou,

"This is my way:
To Allah I invite you
on the basis of
the obvious itself!
I and those who follow me:
Glory be to Allah!
I am not
among the quibblers!"

أَفَلَمْ يَأْتُوا اللَّهَ بِبَيِّنَاتٍ مِّنْ عِندِهِ
أَلَمْ يَأْتُوا اللَّهَ بِبَيِّنَاتٍ مِّنْ عِندِهِ
لَا يَشْكُرُونَ ﴿٥٤﴾

قُلْ هِيَ بَيِّنَاتٍ إِلَى اللَّهِ
عَلَى بَيِّنَاتٍ أَنَا وَمَنِ اتَّبَعَنِي وَهُمْ

109 Sent We no Messenger

before thee
who was not human!
We communed with none
but those who were
from 'mong themselves!
Do they not travel
o'er the land?
Do they not themselves see
what was the end of those
before them?

اللَّهُ وَمَا أَنَا مِنَ الْمُرْسَلِينَ ﴿٥٥﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا

نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى أَفَلَمْ

يَعْلَمُوا أَنِي أَتَاهُ مِنْ قَبْلِهِمْ كَيْفَ

كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَكِنْ

الَّذِينَ كَفَرُوا بِالَّذِينَ أَنْوَا أَفَلَا يَعْلَمُونَ ﴿٥٦﴾

حَتَّى إِذَا انشَاقَّتِ الرَّاسُوسُ وَظَنَّ

أَنَّهُمْ قَدْ كُنُوا جَاءَهُمْ نَصْرٌ مِّنَّا

فَكَرَّهُوا مِنْ بَيْنِهِمْ وَلَا يَرَوْنَ بِاسْمَاعِيلَ

الْقَوَامَ الْمُحْمِلِينَ ﴿٥٧﴾

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي

الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَ

لَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ

تَقْوِيلٌ كُلِّ مَنٍ وَهَدًى وَرَحْمَةً

لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٨﴾

110 When at last,

apostles have despaired
and even think
that they have been beguiled,
there reaches them
Our help!
We rescue those We wish!
Nor ever is Our punishment
withheld
from a people who transgress!

111 Their stories only serve

as lessons to those who understand.

They are not invented tales.

Confirmed, are they by evidence

before you,

giving more details,

as guidance and as grace

to a people who believe!

وَرَفَعْنَا بَوَيْتَهُ عَلَى الْعَرْشِ وَخَرُّوا لَهُ

سُجَّدًا وَقَالَ يَا أَبْنَاءَ هَذَا تَأْوِيلُ

رُءْيَايَ مِنْ قَبْلُ قَدْ جَعَلْتُ لَكُم مِّنْ

وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجْتَنِي مِنَ الْبَيْتِ

وَجَاءَ بِكَ مِنَ الْبَدْرِ مَن يَتَّبِعُ أَن

نَرَى النَّصِيطِينَ الَّذِينَ يُدِيرُونَ أَخَوْتِي

إِن رَّبِّيَ لَطِيفٌ ذِي آيَاتٍ مُّكْتُمَةٍ

الْعَالِيَةِ الْحَكِيمِ ﴿٥٩﴾

رَبِّ قَدْ أَتَيْتَنِي مِنَ الْمَلَأِ وَعَلَّمْتَنِي

مِن تَأْوِيلِ الْأَحَادِيثِ فَاطْمَاحُكُم

وَالَّذِينَ أَنْتَ وَلِيٌّ لَّهُمْ يَتَّخِذُونَ

الْأَحْزَابَ لَوَلِيٍّ مُّسْلِمًا وَأَلْحَقْنِي

بِالصَّالِحِينَ ﴿٦٠﴾

فَإِنَّكَ مِنَ الْإِنبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ

وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ

وَهُمْ يَكْفُرُونَ ﴿٦١﴾

وَمَا أَكْثَرَ النَّاسَ وَلَوْ رَحَضْتَ تُمَوِّذِينَ

وَمَا أَسْأَلُكَ عَلَيْهِمْ مِنْ أَجْرٍ إِنْ هُوَ

إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٦٢﴾

وَكَايُنَ مِنْ آيَةٍ فِي السَّمُوتِ وَالْأَنْبِيَاءِ

يَمُودُونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿٦٣﴾

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ

مُشْرِكُونَ ﴿٦٤﴾

*

SURA : RA'D

In the Name of Allah the Most Gracious the Most Merciful

1 *** 273

ALIF! LAM! MIM! RA!

(O MUHAMMAD !)

Here are the flashes from the Book.
And that which is revealed to thee,
from thy Lord, is truth :
but the majority of men
do not believe.

2 Allah is He
who raised the heaven
without pillars visible.
His reign He then established over all
harnessed He the sun, the moon,
each doth revolve
according to a fixed time;
ordained He all in wisdom
and made He plain His signs
so that convinced ye may be
of the glory of your Lord!

3 And He it is
who has outspread the earth
and gave to it
its hills, its rivers;
every fruit He made
through pairing
of two principles;
with night He doth enveil the day—

In all of these
are surely proofs
for those who would reflect.

4 And on the earth
are variegated tracts—
gardens of grapes,
and furrowed fields,
date palms
with clusters and without,
enlivened all
by the same waters, and yet,

some more delectable
to eat than others!

In all of these
are surely proofs
for those who think!

2 *** 274

5 Well dost thou marvel :
strange, indeed,
is what they ask :
“When we have turned to dust
shall we be made anew?”
These are the ones
who would deny their Lord.
Shackles wear they
round their necks;
wallow they
in (self-made) hell
and long will they
therein remain.

6 They will have thee hasten
evil more than good;
and that despite
their having instances
before them :
thy Lord for long forbears
the sins of men
and (only then)
is stern in punishment.

7 And those who would
deny thee, say,
“Why are not portents
revealed to him
by his Lord?”

But, thou, indeed,
art no more
than a Warner
and a Guide
for all communities.

3 *** 275

- 8 It is only Allah who doth know
what each woman bears
or when the wombs
are sterile or fertile.
All things with Him
are correlated.
- 9 The real Knower
of the hidden or the seen
the Great, the Self-Exalted.
- 10 Alike to you
is one who veils his words
and one who speaks out plainly;
he who skulks at night
and he who comes forth
at the break of dawn.
- 11 For there are guardians
before them and behind them
protecting them
at the bidding of Allah.
- Verily Allah alters naught
for a people
until they have wrought
something by themselves.
And when upon a people
His wrath is turned,
naught can resist it!
Nor is there for them,
beside Him,
a rescuer.
- 12 He it is who flasheth
lightning
inspiring fear and hope—
and rolleth He the laden clouds.
- 13 The thunder claps
at His command.
Silenced angels are
in fear of Him.
The thunderbolts He sends
to strike down whom He wills!
- And these:
against Allah
would show fight—
against His great Majesty?

رَبِّكَ لَدُّ وَمَغْفِرَةً لِلنَّاسِ عَلَى غُلُوبِهِمْ
وَرَبُّكَ لَعَلَّيْكَ الْعَقَابُ ①
وَيَقُولُ الَّذِينَ كَفَرُوا لَوْ كُنَّا
عَلَيْهِ آيَةٌ مِّن رَّبِّهِ إِنَّمَا أَنْتَ مُنْذِرٌ
وَلِكُلِّ قَوْمٍ هَادٍ ②
اللَّهُ يَتْلُو مَا تُخَالِصُونَ كُلُّ انْفِئْ وَ
تَعْبُوسُ الرِّجَامِ وَمَا تَرْجَاوُكُمْ وَمَا
تُنْفِئُ عَنْهُ بِهَدَايَةٍ ③
عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ④
سَوَاءٌ يَنْصُرُكُمْ أَمْ يَسِّرَ الْقَوْلَ وَنَمَنَ
جَهَنَّمَ وَمَنْ هُوَ مُسْتَخَفٌّ بِآيَاتِكُمْ
وَسَارِكٌ بِالْأَنْبَاءِ ⑤
لَهُ مَعْصِيَتٌ مِّن بَيْنِ يَدَيْهِ وَيُؤْمِنُونَ
بِحَقِّهِ يُحْفَظُونَ مِنْ أَمْرَانِ إِنَّ
اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا
مَا بِأَنْفُسِهِمْ ⑥ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ
سُوءًا قُلْتُ لَمْ يَكُنْ لَهُ دُونَهُ
مِنْ وَآلِ ⑦
هُوَ الَّذِي يُرِيكُمْ أَلْبَاقِ عَنُوكَ
طَمَعًا وَيَنْفِئُ السَّحَابَ الْمَتِّقَالَ ⑧
وَيَسْمِعُ الرِّجَامَ يَحْدِيدُهُ وَالْمَلَكُ مِنْ
رَحْمَتِهِ وَيُرْسِلُ الصَّوَاعِقَ تَهْمِيْبُ
بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي
اللَّهِ وَهُوَ يُدِ الْبَحَالَ ⑨
لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ
دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَلِبَاطٍ
كَلْبَةٍ إِلَى الْمَاءِ لِيَبْلُغَ غَايَةً وَمَنْ
يُجَادِلْهُ فَاذْعَابُ الْكَافِرِينَ ⑩ الْفِي حُلَالِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرْسَلَاتِ إِلَيْكَ الْكَتِبُ وَالَّذِي
أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ
الَّذِينَ كَفَرُوا لَا يُؤْمِنُونَ ①
اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ
تَرَوْنَهَا ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ وَ
سَحَابُ السَّمَوَاتِ وَالْمَرْسَلَاتِ كُلُّهَا يُخْرِجُ
رِجْلًا مِّنْهُ يَدْعُو إِلَى الْإِسْلَامِ تَقْبَلُ
الْآيَاتِ لَعَلَّكُمْ يَهْتَدُونَ ②
وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا
رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ
جَعَلَ فِيهَا زُجْجَابٍ لِّلنَّاسِ يُخْرِجُ
الْحَبْلَ الْفُتَاتِ فِي ذَلِكَ لَا يَلِيبُ
لِقَوْمٍ يَتَفَكَّرُونَ ③
وَفِي الْأَرْضِ قَطْعٌ وَجُعُورٌ وَجَنَّةٌ
مِّنْ خُتَابٍ وَزَرْعٌ وَنَخْلٌ وَسَوَّانٌ
وَعُجْرٌ وَنَوَّارٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَ
تُقَصِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ④
وَإِنْ تَجِبْ فَجَبِّ قَوْلُهُمْ إِذَا كُنَّا
أَمْرًا أَوْ نَاقِلًا لِّقَوْمٍ جَدِيدٍ أَوْ لِّكَ
الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ
الَّذِينَ لَاحِلٌ فِي أَعْيُنِهِمْ وَأُولَئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ⑤
وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ
وَقَدْ خَلَّتْ مِنْ قَبْلِهِمُ الْمَثَلُ وَإِنْ

- 14 To Him alone
are prayers justified;
for, those beside Him,
whom they call upon,
can fulfil naught.

It is like raising hands
to inert water
expecting it to rise
and fulfil thirst—
it can not rise.

The prayers of heathens
are in vain.

15 All that is
in the heavens and the earth,
zealously or grudgingly,
does obeisance to Allah—
even as the shadows
that lie prostrate
at dusk as well as dawn.

4 *** 276

16 Ask : "Who is the Lord
of heaven and earth?"
Answer : "Allah!"
Add thou, "Is it not Allah?"
Then ask : "Would ye then,
apart from Him,
resort to others who can do,
for their own selves
no harm nor good?"

Ask thou : "Are they who see,
and those who cannot, equal?
Why then do ye (who see)
equate the light with darkness?"

Or have they ascribed equals
unto Him
because those others too
have created things
resembling His creations?

Say thou : "Allah alone creates
He is the One, the Irresistible!"

17 He sends down water
from the skies;
the lowlands hold
to their capacity;
the surplus and the refuse
pass as overflow—

The ore they melt on fire
for armaments of war
therein too a scum arises.
Thus doth Allah distinguish
the real from the spurious.
The useless
passes off as froth
and that which is
of benefit to man
the earth absorbs!
Thus doth Allah
strike analogies.

275-276

18 For those who
respond to their Lord
awaiteth good;
but those who respond not—
had they all
that earth contained,
and twice as much,
they would surely offer all
as ransom!

They are the ones who'll have
an evil reckoning :
hellish their abode.
comfortless their bed.

5 *** 277

19 Is then one who is convinced
that what has been
revealed to thee
from thy Lord
is truth,
is he like one who's blind?

Only those who understand perceive—

20 (i) Those who fulfil
the role expected by Allah,
and fail not
in their plight word;

21 (ii) Those who keep together
what Allah hath enjoined
should be together;

(iii) those who hold their Lord in awe
and fear an adverse reckoning;

22 (iv) Those who faith maintain
in the benevolence
of their Lord;

(v) who fulfil their duties

(vi) who secretly and openly
give of what
We have provided them;

(vii) who subdue
(others') evil with (their) good—
for such awaits success.

276-277



- 23 Perennial gardens
shall they enter
along with other righteous ones
from 'mong their elders
their spouses
and their progeny—
angels shall greet them
from all sides :
- 24 “Peace be on ye
for that ye persevered!
How rewarding
is the final outcome!”
- 25 But those who
break their covenant with Allah
after having given their word—
those who break apart
what, through Allah's will,
has joined,
those who spread mischief
in the land,
for them is execration
and evil is their destination.
- 26 Allah enlargeth or restricteth
sustenance
to whom He wills.
They bask in the present luxury
but the present
after all,
is nothing if not transient!
- 6 *** 278
- 27 Those who have no faith
complain,
“Why are not some distinctions
sent to him
from his Lord?”
Say thou, “Allah deludeth
whom He wills
and guideth He
those who would be penitent.”

يَنْقُضُونَ الْعِثَاقَ ﴿٦٠﴾
وَالَّذِينَ يَصِلُونَ مَا آمَرَ اللَّهُ بِهِمْ
أَوْ يَوْصَلُ وَيُخْلِقُونَ رُحْمَهُمْ وَيَخْلُقُونَ
سُوءَ الْجَسَادِ ﴿٦١﴾
وَالَّذِينَ صَبَرُوا أَبْغَاءَ وَجْهٍ وَجْهَهُ
وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
وَأَمَّا زَكَاةُكَ وَعِشْرَتُكَ فَالْخَسْفَةُ
الْقِسْمَةُ وَأَلَيْتُكُمْ عَقْبَى الدَّارِ ﴿٦٢﴾
جَعَلَ عَدْنٌ فَيْنَ حُلُوفِهَا وَمِنْ حُلُوفِ
مَنْ الْإِبْرَاهِيمَ وَأَمَّا زَكَاةُكَ وَوَدَّعِيكَ
وَالْأَكْبَادُ يَكُونُ عَلَيْكَ مِنْ كُلِّ آلٍ
سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَبِعَمَّةٍ
عَقْبَى الدَّارِ ﴿٦٣﴾
وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ
وَعْدِهِمْ وَيَقْطَعُونَ مَا آمَرَ اللَّهُ بِهِمْ
أَوْ يُؤْصَلُ وَيُخْلِقُونَ فِي الْأَرْضِ
أَلْفَاكًا لَهُمْ الْعَذَابُ وَلَهُمْ سُوءُ الدَّارِ ﴿٦٤﴾
أَنَّ يَبْطِئَ الرِّزْقَ لِمَنْ يَنْقُضَ عَهْدَهُ
وَلَمْ يَحْمِلِ الْخَسْفَةَ الدُّنْيَا وَمَا الْخَيْرُ
الَّذِي فِي الْخَيْرِ إِلَّا مَنَاعُ ﴿٦٥﴾
وَقِيلَ لِلَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ
عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ
يُخْلِصُ مَنْ يَشَاءُ وَيَهْدِي إِلَى صِرَاطٍ
مَنْ أَبَاقَ ﴿٦٦﴾
الَّذِينَ آمَنُوا وَكَفَرُوا مِنْ قُلُوبِهِمْ
بِذَلِكَ اللَّهُ الْأَذَى بِرَأْيِهِ تَطْمَئِنُّ
الْقُلُوبُ ﴿٦٧﴾

[illegible]

29 Those who have faith
and who act righteously
for them the summit,
for them their cherished goal!

30 Thus have We sent thee
amongst a people—
before whom many peoples
passed away—
so that thou convey to them
that which We reveal to thee.

They are adverse (only)
to *Rahman*;
say thou,
"He is my Lord!
There is no deity but He.
In Him I trust.
To Him alone I turn."

31 Could not this Qur'an
have crumpled up the mountains?
(Could it not) have spread
over all the earth?
(Could it not)
have raised to life
the very dead?
But all command
is with Allah.

**Do not, (at least) the faithful,
understand
that if Allah had so wished
all mankind would be
guided (to the path)?**

Calamities will not cease
to fall upon the wicked
for their dire deeds, or
cease to pester them
by lying close, until
the time that Allah promised comes.
Allah, verily, postponeth not
fulfilment of His promises.

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32 Indeed, scorned were Messengers
before thee;
but I forebore for long
with their traducers;
then My scourge overtook them!
How awesome was their end!

33 Is it not (only) He
who doth ensure to every soul
the wages it has earned?
And (yet) to Allah
they ascribe partners!
Say thou: "Summon them!
Would ye to His knowledge
of the world add something
which He knoweth not?
Or, is this calling (on others beside Allah)
merely (ritual) meaningless?
Fair seem their ways to these deceivers
and stand they in the way
of their salvation—
But he whom Allah leads astray
for him there is no guide.

34 For them is pain today
and greater pain tomorrow.
To help them against Allah
there is none.

35 The like of heaven itself
is promised to the wary.
Beneath it rivers flow,
perpetual its produce
permanent its shade.
Such is the requital
of those who fear Allah,
The requital of the spurners :
fire!

36 Those on whom We have
bestowed the Book
rejoice at what has been
revealed to them;
some only of the clans
deny it partly.
Say thou,
"Indeed, instructed I have been
that I serve Allah
and join no others with Him
To Him alone I call.
To Him alone I turn."

37 Thus have We revealed it
as an injunction
in Arabic itself
(so that there may be
no ambiguity for thee)

SURA : IBRĀHĪM

In the Name of Allāh the Rahmān the Rahīm

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ALIF! LAM! RA!

(O MUHAMMAD!)

Descends on thee
the Revelation
so that thou mayst lead them
from darkness into light
by the grace of their Lord,
to Him who is the Sovereign
and the one Worthy of Obeisance!

2 Allah is He for whom
is all that is
in heaven and earth.
And woe to those
who have no faith
and linger in perdition.

3 Those who give preference
to the immediate present
over that which is
more lasting in the future,
and bar the way to Allah
or give to truth a twist!
They are the ones who are
utterly misguided.

4 No Messenger We sent
who spoke not
in the language of his people
so that he may clarify
(the message).
Allah confoundeth whom He wills
and guideth whom He wills
He is the Sovereign
He the Wise!

5 Of yore We sent *Musa*
with signs from Us:
"Deliver thou thy people
out of darkness into light
and tell them
of the glories of Allah."

In that, indeed,
are lessons
for the patient
and the grateful.

6 (Remind them of the time)
when *Musa* told his people:
"Remember ye
the favours of Allah
when He delivered you
from the people of *Fir'aun*—
they heaped upon you
cruel tasks,
they killed your sons,
preserved your daughters—
in all of this there was
a trial great
from your Lord."

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7 (Remind them of the time)
when your Lord
announced:
"If ye are cognizant
I shall give you more.
But if ye are insensible,
retribution is, indeed, severe."

8 And *Musa* had told them:
"If ye and all
the dwellers of the earth
should show ingratitude
it matters not to Allah;
unaffected
is His Sovereignty."

9 Has no story reached you
of people who preceded you?
The folks of *Nuh*—
of *'Ad* and of *Thamud*?
Of those who followed them
—none but Allah knows them all.
Their Envoys came to them
one by one

with inspiration,
but they only gagged them
and persisted :
"We just deny
that you are sent by Allah
and entertain we doubts
about the path
to which you call us."

- 10 Their Envoys asked,
"Would you doubt in Allah
the Creator of the heavens
and the earth?
It is He who calleth you
so that He may
retrieve you from your sins
and respite you—
for an appointed time!"
They said :
"Nay, ye are
no more than human
like ourselves!
Ye want us to forsake
those whom our fathers served!
Bring ye then
convincing credentials."

- 11 Answered them their Messengers :
"('Tis true that)
we are only human
like yourselves.
But Allah bestows grace
on whom He wills
among His servants;
'tis not for us
to bring some credentials
unless Allah doth provide.
It is in Allah that
believers put their trust.

- 12 "How can we help
putting our trust in Allah?
He has, in truth,
launched us on our path
and helped us to withstand
the hurts
which you inflict on us.
They trust in Allah only—
those who trust."

وَقَالَ مُوسَى إِنَّ كُفْرَكُمْ وَآ أَنْتُمْ وَمَنْ
فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَفِيرٌ
حَمِيدٌ ٥

أَلَمْ يَأْتِكُمْ نُبَأُ الَّذِينَ مِنْ قَبْلِكُمْ
قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ وَالَّذِينَ
مِنْ بَعْدِهِمْ أَلَا يَعْلَمُهُمْ إِلَّا اللَّهُ
جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا
أَعْيُنَهُمْ فِي أَنْوَاهِمُ وَقَالُوا إِنَّا كَفَرْنَا
بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّ الْبَيْنَ شَاقٍ وَمَا
كَانَ مِنْكُمْ إِلَهٌ مُرْسِلٌ ٥

قَالَتْ رُسُلُهُمْ إِنِّي إلهٌ شَاقٌ فَاجِرُ
الْعَمَلِ وَالْأَرْضِ يَدْعُوكُمْ لِمَغْوَةٍ
مِنْ دُونِكُمْ وَلِيُجْزِيَكُمْ إِلَىٰ أَجَلٍ
مُسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا
تُرِيدُونَ أَنْ تَصُدُّوَنَا عَنْ آلِهَاتِنَا كَانَ يُعْبَدُ
أَبَاءُنَا فَأَنُؤَاتِبُكُمْ بِسُلْطَانٍ مُبِينٍ ٥

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ
مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ
يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ
نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَ

عَلَىٰ اللَّهِ قَلِيلٌ مِمَّا تَدْعُون ٥
وَمَا لَكُمْ أَنْ تَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا
سُبُلَنَا وَلَنَصِيرَنَّ عَلَىٰ مَا دَعَّمُونَا
وَعَلَى اللَّهِ قَلِيلٌ مِمَّا تَدْعُون ٥
وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ
لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُولَنَّ
فِي مَلِكِنَا فَأَوْسَىٰ إِلَيْهِمْ رَبُّهُمْ
لَقَدْ لَكُمْ فِي الظَّالِمِينَ ٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْأَسْكَنْتُمْ أَنْتُمْ لَنَا إِلَهًا لِفُتُورِهِ النَّاسِ
مِنَ الظَّالِمِينَ إِلَى النَّوْبَةِ بِإِذْنِ رَبِّهِمْ
إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ٥
اللَّهُ الَّذِي لَهُ مَا فِي السَّمُوتِ وَمَا فِي
الْأَرْضِ وَذِينَ لِلْكَافِرِينَ مِنْ

عَذَابٍ شَدِيدٍ ٥
يَا الَّذِينَ يَنْتَسِبُونَ الْحَبْلَ الدُّنْيَا
عَلَى الْأَخْزَةِ وَيَصُدُّونَ عَنْ سَبِيلِ
اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي
صَلَاحٍ يَبْعِدٍ ٥

وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا بِلِسَانِ
قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ
يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ٥

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ
قَوْمَكَ مِنَ الظَّالِمِينَ إِلَى النَّوْبَةِ وَذَكِّرْهُمْ
بِآيَاتِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ
صَبَّارٍ شَكُورٍ ٥

وَلِإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِذْ ذُكِرُوا بِالْعِثَّةِ
اللَّهُ عَلَيْهِمْ إِذْ أَجْلَسَكُمْ مِنْ آلِ فِرْعَوْنَ
يُسُومُونَكُمْ سَوْءَ الْعَذَابِ وَيَدْعُونَكُمْ
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ كَرِهَ
ذَلِكَ بَرَاءَةٌ مِنْ رَبِّكُمْ عَظِيمٌ ٥
وَلِإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ
لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي
لَشَدِيدٌ ٥

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- 13 Those who are pagans
said to their Messengers :
"Either to our creed
shall you return
or, we will turn you out
from our land!"
But their Lord communed :
"We shall destroy
these transgressors!"

14 "And We shall, after them,
make you abide
instead."
This for him
who keeps in mind My laws
and fears retribution.

15 They cried for help
and lo!
Crushed was every one
that would suppress.

16 Hell faced him
while in brackish water
wallowed he—

17 He gulps and yet
he cannot swallow.
Death doth encompass him
and yet he does not die.
Before him lies
intense affliction—

18 A simile
of those who are oblivious
of their Lord :
their deeds as ashes are
on which the wind doth blow
on a tempestuous day!
Nothing of what
they have achieved
remaineth with them
so grossly have they gone astray!

19 See ye not that Allah
has made
the heavens and the earth
with a purpose?
If He wills
He could obliterate you
and come out
with a new creation.

20 But that will matter little
to Allah
the Sovereign Lord.

21 Together they are all
mustered before Allah.

The ones who yielded,
to those who had commanded,
do complain :
"We had indeed obeyed you :
will ye be then
of no avail at all
against the scourge of Allah?"
They answer :
"If Allah had
shown us the way
we too would have
guided you aright.
Alike to us it is today
if we protect or we endure—
there is no way of escape!"

22 *Shaitan*,
when 'tis all decided
will absolve himself :
"It was Allah's promise
that was true
I too had promised you
in order to mislead you
but I, o'er you
had no authority.
I only called you
and lo! you did respond!
So blame me not
but blame yourselves.
Now I can be
of no avail to you
nor can you be
of any help to me.
I now regret outright
your erstwhile
mixing me with Allah!
Those who transgress
for them is suffering in store."

23 But those of faith
and righteousness
they enter gardens
wherein
streams meander—
they dwell therein
permitted by their Lord
enjoying life in peace.

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- 24 Hast thou not come across
that divine proverb—
“A goodly word
is like a goodly tree :
its roots reach deep
its branches soar to heights.
- 25 It gives forth sustenance
perpetually
at the instance of its Lord.”
Allah strikes out similes
so that they may
oft consider.
- 26 An evil word
is like an evil plant—
easily uprooted
from the earth
and having no stability.
- 27 Allah firmly will establish,
those whose faith
is firm,
in the immediate present.
and for long in future.
And Allah will
allow to stray
those who transgress!
Allah doth achieve what He wills!
- 28 Hast thou not seen
those who, through ingratitude,
have forfeited Allah's grace
and made their people
deserving of a lowly state?
- 29 In hell itself they burn
and awful is their dwelling.
- 30 And for Allah himself
they set up symbols
misleading (others)
from the path!
Say thou, “Please yourselves
for a while—
ye are leading straight
for hell. . .”

إِنِّي لَكُنْتُ بِمَا أَشْرَكْتُم مِّنْ قَبْلُ
إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ④
وَأَدْخِلْ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُخْلِدُونَ
فِيهَا أَبَدًا بِإِذْنِ اللَّهِ وَبِهَا سَلَامٌ ⑤
أَلَمْ تَرَ كَيْفَ قَرَّبَ اللَّهُ مَثَلًا كَلِمَةً
طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ
وَفُرُوعُهَا فِي السَّمَاءِ ⑥
تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا
وَلَطِيفٌ اللَّهُ الْإِنشَاءَ لِلتَّائِبِينَ أَكْلَهُمْ
يَتَذَكَّرُونَ ⑦
وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ
يَجْتَنِي مِنَ قَوِيٍّ مِنَ الْأَرْضِ مَا لَهَا
مِنْ قَرَارٍ ⑧
يَخْبِتُ أَهْلُ الدِّينِ آمَنُوا بِالْقَوْلِ الثَّانِي
فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَهُمْ فِي
اللَّهِ الظَّالِمِينَ وَيَعْلَمُ اللَّهُ مَا يَشَاءُ ⑨
أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نَفْسَ
اللَّهِ كُفْرًا وَآخَلُوا قَوْمَهُمْ
دَارَ الْبَوَارِ ⑩
جَهَنَّمَ يَصْطَلُونَ فِيهَا وَيُرْسِلُ الرِّيَاحُ
وَجَعَلُوا لِلَّهِ آيَةً إِذَا أَلَيْسَ لَنَا
سَيِّئَةٌ قُلْ تَسْتَعْتَابُونَ قُلْ مَوْبِقُهُمْ
إِلَى النَّارِ ⑪
قُلْ لِّعِبَادِيَ الَّذِينَ آمَنُوا لِيَقِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَهُمْ يُؤْمِنُونَ
وَعَلَا رِيَّةً مِّنْ قَبْلِ أَنْ يَأْتِيَنَّهُمْ
لَا بُعْدَ فِينَهُ وَلَا خِلَافٌ ⑫

وَلَا تُكْسِبُهُمُ الْأَرْضُ مِنْ بَعْدِهِمْ
ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ
وَعَبِيدٌ ⑬
وَالسُّقُفُ وَأَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ⑭
مِّنْ وَرَأَيْهِ جَهَنَّمُ وَمَنْ يَغْفِرُ مِنْ قَاوِمٍ
صَدِيدٍ ⑮
يَجْعَلُهُ وَلَا يَكَادُ يُسَبِّحُهَا وَيَأْتِيَهُ
الْمَرْءُ مِنْ كُلِّ مَكَانٍ وَمَا هُمْ بِمُعِيتٍ
وَمَنْ وَرَأَيْهِ عَذَابٌ غَلِيظٌ ⑯
مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَاءُ
كَوْمًا يُأْسُفُونَ عَلَيْهِمْ لَوْلَا يَوْمُ
عَاصِمٍ لَّا يُقْرَرُونَ وَمَا كَسَبُوا سَبِيلَ
شَيْءٍ ذَٰلِكَ هُوَ الظَّلَامُ الْعَبِيدُ ⑰
أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
الْأَرْضَ بِالسَّحَابِ إِنَّ يُشَارِكُ فِيهِمْ
وَيَأْتِي بِحُلِيِّ جَدِيدٍ ⑱
وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ⑲
وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الصُّعْقُورُ
لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لُكُم مِّنْ قَبْلُ
فَهَلْ أَنْتُمْ مُّغْنَوْنَ عَنْهُمْ عَذَابَ
اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَّ بِنَا اللَّهُ
لَهَدَّ بِكُمْ سَوَاءٌ عَلَيْنَا أَلْجَعْنَا أَمْ
صَبَرْنَا مَا لَنَا مِنْ حَاجِبٍ ⑳
وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ
اللَّهِ وَعْدُهُ كَذِبٌ وَعَدْتُكُمْ
فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ
سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ
لِي فَكُنَّا قَوْمًا يَّاتُونَ بَعْضُهُمْ
مِّنْ أَهْلِ بَعْضِهِمْ وَمَا أَنْتُمْ بِمُؤْمِنِينَ

- 31 And to My servants
who believe in Me, call thou,
“Arise ye to your duties
and give
secretly or openly
from what We have
bestowed on you—
before the day arrives
when there will be
no buying, no bargaining.

- 32 Allah is He
 who made the heavens
 and the earth.
 He showereth water
 from the clouds
 and from it raises fruits
 for your sustenance.
 He has given you boats
 which, at His bidding
 skim the seas.
 And rivers too
 He has provided you.
- 33 For you He makes
 the sun, the moon revolve
 incessantly.
 For you He has created
 the night, the day.
- 34 He bringeth to you
 all that you desire of Him
 and if ye were
 to try to count
 all His favours
 ye would never cease.”
 (And yet) man is, indeed
 ungrateful,
 loath to acknowledge favours.

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- 35 Lo, *Ibrahim*, he prayed :
 “Master mine!
 Make Thou this town
 believe (in Thee)
 and make Thou me
 and my progeny
 strangers to idolatry.
- 36 “Master mine!
 They have, indeed,
 deluded many
 among the people;
 only those who follow me
 are really mine.
 And those who obstruct me—
 well, Thou art, in truth,
 Forgiving, Merciful.
- 37 “Sustainer ours!
 I have settled

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some of my family
 in a barren valley
 in the precincts of Thy
 hallowed House
 in order that
 they may be able
 to establish worship.
 Soften thou the hearts
 of men towards them
 and provide them with
 the fruits of earth—
 so that they may live
 contentedly.

- 38 “Our Lord!
 Indeed Thou knowest
 what we hide
 and what we do declare!
 Naught on earth or heaven
 can be hidden
 from Allah!
- 39 “Praise be to Allah
 who, in my old age,
 has given me
Isma'il and *Ishaq*!
 My Lord, indeed,
 is one who responds
 to our prayers.
- 40 “My Lord!
 Provide for me a place
 in worship as also to
 some of my progeny.
 Our Lord!
 Fulfil Thou my prayer!
- 41 “Master ours!
 Forgive me, my ancestors,
 and the faithful,
 on the day of final reckoning!”

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- 42 Deem not thou that Allah
 is oblivious
 of transgressions.
 He only respites them
 till the day when
 eyes are open wide
 in horror—

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- 43 Necks outstretched—
faces turning
right nor left—
hearts empty of all hope—

- 44 So warn these people
against that day
which bringeth wrath
when those who transgressed
will bewail :

“Master ours!
Respite us
if only for a moment!
We will respond to Thy call—
we will heed Thy Messengers.”
“But did ye not
aforetime boast
‘For us is no reverse?’”

- 45 Dwell ye in those very houses
in which had lived
those who had wronged themselves;
clearly We showed you
how We had dealt with them :
for you
We struck them as example!

- 46 What plots they plotted!
But Allah foiled their plots
although their plots
were deep enough
to undermine the mountains.

- 47 Deem not thou
that Allah ever fails
in His promises
to His Messengers!
Allah is, in truth
the Great Avenger.

- 48 One day this earth
will have become
(as if) another earth,
(this sky as if) another sky!
Stilled in the presence of Allah
the One the Irresistible.

- 49 And thou shalt see
these criminals
chained in fetters.

قِيلُوا الَّذِينَ ظَلَمُوا رَبَّنَا آخِرَتَنَا
إِلَىٰ أَجَلٍ قَرِيبٍ يُجِبُ دَعْوَتَكَ وَ
تَتَّبِعُ الْوَسْطَاءَ أُولَٰئِكَ تَقْتُلُهُمْ
مَنْ قَبْلَ مَا لَكَ مِنْ رِزَالِ ۖ
وَسَكَتُمْ فِي مَسْجِدِ الَّذِينَ ظَلَمُوا
أَنفُسُهُمْ وَكَبُرَتْ لَهُمْ ذُنُوبُهُمْ
وَعَرَبْنَا لَهُمُ الصَّالَاتِ ۖ
وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ
وَلَنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ۖ
فَلَا تَخْشَوْنَ اللَّهَ تَعَالَىٰ وَعْدَ رَسُولِهِ
إِنَّ اللَّهَ غَفُورٌ ذُو انْتِقَامٍ ۖ
يَوْمَ يُبَدِّلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَ
الْسَّمَوَاتِ وَبِزْوَالِهَا أَلْوَجَدُ الْقِبْلَةَ
وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ
فِي الْأَصْفَادِ ۖ
تَرَىٰ لَهُمْ فِيهَا عِزًّا وَإِنَّ تِلْكَ لَآيَةً
لِّأُولِي الْأَبْصَارِ ۖ
لِيُذَكِّرَ الَّذِينَ لَئِيْلَتُوا أَنَّهُمْ كَانُوا
لِللَّهِ سَرِيعِينَ ۖ
هَٰذَا بَلَاءُ لِّلنَّاسِ فَيَلْبِسُوا بِهِ وَيُجْلِبُوا
هُوَ إِلَهُ وَاحِدٌ وَلَيْسَ كُفْرُ الْوَالِدِ الْكَاذِبِ

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الْأَرْضِ رِزْقًا لَّكُمْ وَتَحْتَرُّكُمُ
الْجِبَالُ تَحْتِ الْبَحْرِ يَمْرِوهُ وَتَحْتَرُّ
لَكُمْ الْأَنْهَارُ ۖ
وَتَحْتَرُّ لَكُمْ النَّفْسُ وَالْقَمَرُ أَسْبَابِينَ
وَتَحْتَرُّ لَكُمْ اللَّيْلُ وَالنَّهَارُ ۖ
وَأَنْتُمْ عَنْ كُلِّ مَسَاسٍ مُّتَوَلِّوْنَ ۖ وَإِنْ
تَعَدَّوْا وَاحِصَتِ الْأَنْهَارُ تَحْصُوهَا إِنْ
الْإِنْسَانُ لَظَلُومٌ كَفَّارٌ ۖ
وَلَوْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا
الْبَيْتَ أَمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ
الْأَصْنَامَ ۖ
رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا ۖ إِنْ
الْقَارِئُ قَمْعٌ يَّتَمَعُنَّ بِهَا نِسَاءٌ ۖ
وَمَنْ عَصَانِي فَإِنَّكَ غَافِرٌ
رَّحِيمٌ ۖ
رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ دُونِ بَيْتِي
بُيُوتًا غَيْرَ ذِي زِينَةٍ عِنْدَ الْمُحْرَوِّ
رَبَّنَا يُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً

- 50 Shabby garments black as pitch
their faces all aflame
like fire!

- 51 Thus doth Allah recompense
every soul for what
itself has earned :
In truth is Allah
quick in reckoning.

- 52 This is a proclamation
for all peoples :
let them from it warning take
and let them realize
that there is only one Allah—
Let them ponder—
those who understand.

*

SURA : *HIJR*

In the Name of Allāh the Rahīmān the Rahīm

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ALIF! LAM! RA!

(O MUHAMMAD!)

Here come renditions
from the Book—
the manifest Qur'an :

- 2 Anon, those who (still) reject
will wish
that they too had believed!
- 3 Leave them thou
to eat and enjoy life;
let their delusion
beguile them—
soon they'll come to know.
- 4 No people did We punish
except according to a law.
- 5 No people can forestall
their time nor hasten it.
- 6 They say, "O thou to whom
the message is revealed!
Truly thou art
possessed by a *jinn*!
- 7 "Why dost thou not
show us angels
if thou art truthful?"
- 8 We send no angels,
unless needed;
nor, if they come,
can they be seen.
- 9 It is We
who send the Messenger
and it is We who guard him.
- 10 Indeed, We sent
such Messengers
to preceding groups.

- 11 But, no Messenger
comes to them
but they of him
make fun.
- 12 That is how We make
the hearts of the wicked
to react.
- 13 They will not acquire faith afresh
and older faiths are obsolete.
- 14 If we had opened for them
heaven's door
and they ascended
higher and more high,
- 15 They will still say,
"Our eyes deceive us,
we have been bewitched."

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- 16 It is We
Who have set forth
in the heavens
shining stars
enchanted to behold.
- 17 And We protect them
from all cursed devils.
- 18 And even he who, stealthily,
would hear
is pursued by a bolt of fire.
- 19 And the earth
We have spread wide
and raised upon it hills—
therein all things
grow in harmony.
- 20 Therein We provide
sustenance for you
as also
for those whom it is not
for you to feed.

سورة الحجر

21 And there is nothing that
We possess not in abundance,
but We release it
in measured quantities.

22 We send the fertilizing winds;
then, from the heavens
We send rain
by which We flush your thirst—
you certainly did not
control its storage.

23 It is, indeed,
We who make you live,
We who make you die,
and We alone
are your inheritors.

24 To Us, in truth, is known
which one among you
doth precede;
We know who follows.

25 And, 'tis your Lord
who gathers them;
He is the Wise
He is the Knowing.

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26 Evolved We citizens
from black tilth;

27 And denizens,
We had earlier forged them
out of desert flames.

28 And when thy Lord
addressed the angels:
"I shall raise a being
from lowly clay

29 "And when I have
instilled in him
My power
ye shall all be subject to him
and render him obeisance!"

30 All angels bowed
collectively
and did obeisance—

وَحَفِظْنَا مَا مِنْ كَلِمٍ سَبَّحْتَ بِهَا
إِلَّا مِنْ أَمْرٍ مَسْرُوقٍ فَاسْتَجِبْهُ
فَإِنْ تَسْتَعْجِلْ مِنْ رَبِّكَ

وَالْأَرْضُ مَدَدُهَا وَأَلْقَيْنَا فِيهَا
رَوَابِي وَأَنْثَقْنَا فِيهَا مِنْ كُلِّ شَيْءٍ
مَوْزُونٍ

وَجَعَلْنَا لَكُمْ فِيهَا مَعَالِيشَ وَمِنْ لَدُنْهِ
لَهُ يَرْزُقُكُمْ

وَلَنْ يَمُنَّ مِنْكُمْ إِيَّاهُ عِنْدَ آخِرَتِهِ
وَمَا نُرِيكَ لَهُ إِلَّا بَعْدَ يَوْمٍ

وَأَرْسَلْنَا الرِّيحَ لَوَاحِشَ لِمَا نَزَّلْنَا مِنَ
السَّمَاءِ مَاءً فَأَنْثَقْنَا كُنُوزَهُ وَمَا أَنْزَلْنَاهُ

لَهُ عَذَابٌ

وَأَنَّا لَنَبْغِ الْوَعْدَ وَنَحْنُ الرَّاحِمُونَ
وَلَقَدْ عَلِمْنَا الْمُسْتَقْبَلِينَ مِنْكُمْ

وَلَقَدْ عَلِمْنَا الْمُسْتَقْبَلِينَ مِنْكُمْ
وَأَن رَّبَّكَ هُوَ يَجْزِيهِمْ زِكْرَهُمْ

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ
مِنْ حَمَإٍ مَسْنُونٍ

وَالْجِبَانِ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ
السَّمُومِ

فَإِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي خَالِقٌ
بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ

فَإِذْ أَسْبَغَ فِيهِ نُفُسَهُ فَيُوحِي فِيهِ مِنْ رُوحِي
فَعْبَادُهُ يَعْجِدُونَ

فَعْبَدَ الْمَلَأِكَةُ كُلُّهُمْ أَجْمَعُونَ
إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ

السَّاجِدِينَ
قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ

السَّاجِدِينَ

الرَّسُولَ أَيْدِي الْكَافِرِينَ
رَبِّهَا يُكْفَرُ أَذِينَ كَفَرُوا
كَانُوا مُسْلِمِينَ

دَرَجَاتٍ يَنْزِلُ فِيهَا وَيُخَوِّفُهُمْ
الْمَلَكُوتُ يَعْلَمُونَ

وَمَا أَهْلُكَ نَارُونَ قَرِيبَةً إِلَّا وَلَهَا
كِتَابٌ مَعْلُومٌ

مَا تَسْبِيحُ مِنْ أَمْرٍ أَجَلَهَا مَا
يَسْتَأْذِنُونَ

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الْقُرْآنُ
إِنَّكَ لَمَجْنُونٌ

لَوْ مَا تَأْتِيَنَا بِالْمَلِكَةِ إِنْ كُنْتَ
مِنَ الصَّادِقِينَ

مَا نُنَزِّلُ الْمَلِكَةَ إِلَّا بِالْحَقِّ وَمَا
كَانُوا إِذْ أُنْظِرُونَ

إِنَّا نَحْنُ نُنَزِّلُ الْكِتَابَ وَنُكَالُ
الْحَفِظُونَ

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِعْبِ
الْأَوَّلِينَ

وَمَا يَنْبَغِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا
بِهِ يَسْتَعْزِمُونَ

كَذَلِكَ نَسُفُّكَ فِي قُلُوبِ الْمُجْرِمِينَ
لَيُؤْمِنُنَّ بِهِ وَقَدْ خَلَتْ سُنَّةُ

الْأَوَّلِينَ
وَلَوْ كُنَّا عَلَيْهِمْ بِبَابِ مِنَ السَّمَاءِ

نَظَرًا فِيهِ يَعْرِجُونَ
لَقَالُوا إِنَّمَا سَاحِرٌ أَوْسَدٌ نَازِلٌ

نَحْنُ نَوْمُ مَسْحُورُونَ
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا

لِلنَّظَرِ

31 Except Iblis!
Refused he altogether
to be among the ones
who bowed.

32 He said, "O Iblis!
what ails thee
that thou art not
among the ones who bow?"

- 33 He answered,
 "I am not the one
 to bow to one
 whom Thou hast raised
 from mere clay!"
- 34 He said,
 "Get thee hence!
 Thou art expelled!"
- 35 "And cursed shalt thou be
 until the day of reckoning!"
- 36 He pleaded,
 "Master mine!
 Let me watch o'er them
 till the day they rise."
- 37 He said,
 "Thou may keep
 watch on them
- 38 "Until the very moment
 of the appointed day!"
- 39 He said "Master,
 since Thou hast cast me out
 I shall appear to them
 so fair on earth
 that I shall outcaste all!
- 40 "Except the really genuine ones
 among Thy servants!"
- 41 He said,
 "Theirs is the path
 leading straight to Me.
- 42 "Upon My servants
 thou shalt have no power
 unless they themselves
 become outcastes;
- 43 "And hell itself
 is promised
 for all such."
- 44 It has its seven entrances;
 to each a group of sinners
 is assigned—
- 45 The righteous surely shall be
 midst fountained glades :
- 46 "Welcome ye,
 and be in peace."
- 47 We shall efface
 from their hearts
 what rancour there remains;
 they shall dwell as brothers
 enjoying luxury—
- 48 No ennui shall touch them
 nor shall they unwelcome feel.
- 49 Explain thou then
 to My servants
 I am Forgiving, Merciful;
- 50 And (also) my punishment
 is punishment severe!
- 51 Narrate to them
 about the guests of *Ibrahim*
- 52 When they appeared before him
 and said (suddenly),
 "Peace be on you!"
 He said,
 "You frighten and alarm us!"
- 53 They answered,
 "Be not alarmed!
 We bring thee tidings
 of a son endowed with wisdom!"
- 54 He asked "Do ye
 these tidings bring
 although old age has touched me?
 Wherefore do ye raise
 (our) hopes?"
- 55 They said,
 "Tidings true we bring:
 Be not among the hopeless!"

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- 56 He said,
"Who can lose hope
in Allah
except the cynical?!"
- 57 "(But, tell me),
on what exact errand
have ye come
O, Messengers?"
- 58 They said,
"We have been sent
to a criminal tribe—
- 59 "Only the family of *Lut*—
them we are to rescue,
- 60 "Except his wife,
we have surmised
that she remains behind."
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- 61 Eventually the Messengers
arrived among *Lut's* people.
- 62 He said, "Ye seem to be
utter strangers here."
- 63 They answered,
"Nay, we have
come to (rescue) thee
from that which they ignore.
- 64 "We come to thee in all sincerity
and we do speak the truth.
- 65 "Set forth with thy family
at midnight
and do thou follow behind them.
Let none among you turn around
but go straight on
as ye are commanded."
- 66 Thus We decreed for him
because the last of them
was to be left behind
when morning dawned.

قَالَ لِمَ أَكُنْ لَمْ أَكُنْ لَمْ أَكُنْ لَمْ أَكُنْ لَمْ أَكُنْ
صَلِّالَ مَنْ حَمَلْتُ سَوْدَانَ
قَالَ فَأَخْرَجْتُهُمْ وَأَنَا كَرِيمٌ
وَأَنْ عَلَيَّ الْكَلْبَةُ إِلَى يَوْمِ الْقِيَامَةِ
قَالَ رَبِّ قَاتِلْهُمْ فِي إِيَّائِي
يَبْعَثُونَ
قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ
إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ
قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأَتَّبِعَنَّهُمْ
فِي الْأَرْضِ وَلَا أَغْوِيَهُمْ أَتَجْعَلُ
إِلَهُكَ وَنِعْمَ الْمُخْلَصِينَ
قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ
إِنَّ عِبَادِي لَيْسَ أَفْعَلُ مِنْهُمْ سُلْطَانُ
إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَايِبِينَ
وَأَنْ هَؤُلَاءِ مَوْعِدُهُمْ أَتَجْعَلُ
لَهُمَا سَبْعَةَ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ
جُزْءٌ مَقْشُورٌ
إِنَّ السَّاعِينَ فِي جَنَّةٍ وَغِيوِينَ
أَدْخُلُوهُمْ أَهْلًا وَمِيثِينَ
وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ
إِنْخَرَأْنَا عَلَى مَنَافِقِهِمْ
لَنْ نَسْتَعْتِفَ فِيهَا نَصَبٌ وَمَا هُمْ بِفَرَّانٍ
بِمُخْرَجِينَ
نَبِيٌّ عِبَادِي أَنْ أَنَا الْغَفُورُ الرَّحِيمُ
وَأَنْ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ
وَنَجَّيْنَاهُمْ عَنْ ضُلَالِ بْنِ هَارِثَ
إِذْ دَعَاؤُهُ عَلَيْهِمْ وَقَالُوا سَلَامًا قَالَ

إِنَّمَا مَنَعْتُكُمْ دَارَ جَهَنَّمَ
قَالُوا لَا تَكُونِ لَكُم بَلَاءٌ عَلَيْهَا
قَالَ أَتَيْتُكُمْ بِبُرْهَانٍ بَلَّغٍ
أَدْبَارُهُمْ وَلَا يَلْتَوِي عَنْهُمْ أَحَدٌ
وَأَمُضُوا حَيْثُ تُؤْمَرُونَ
وَقَضَيْنَا إِلَيْهِمْ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ
هَؤُلَاءِ مَقْطُوعٌ مُصَدِّقِينَ
وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَسْخِرُونَ
قَالَ إِنَّ هَؤُلَاءِ ضَلَّتْ سُبُلَهُمْ
وَاتَّقُوا اللَّهَ وَلَا تُخْزَوْا
قَالُوا أَلَمْ نَكُنْ مِنْكُمْ غَالِبِينَ

قَالَ لِمَ أَكُنْ لَمْ أَكُنْ لَمْ أَكُنْ لَمْ أَكُنْ لَمْ أَكُنْ
صَلِّالَ مَنْ حَمَلْتُ سَوْدَانَ
قَالَ فَأَخْرَجْتُهُمْ وَأَنَا كَرِيمٌ
وَأَنْ عَلَيَّ الْكَلْبَةُ إِلَى يَوْمِ الْقِيَامَةِ
قَالَ رَبِّ قَاتِلْهُمْ فِي إِيَّائِي
يَبْعَثُونَ
قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ
إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ
قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأَتَّبِعَنَّهُمْ
فِي الْأَرْضِ وَلَا أَغْوِيَهُمْ أَتَجْعَلُ
إِلَهُكَ وَنِعْمَ الْمُخْلَصِينَ
قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ
إِنَّ عِبَادِي لَيْسَ أَفْعَلُ مِنْهُمْ سُلْطَانُ
إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَايِبِينَ
وَأَنْ هَؤُلَاءِ مَوْعِدُهُمْ أَتَجْعَلُ
لَهُمَا سَبْعَةَ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ
جُزْءٌ مَقْشُورٌ
إِنَّ السَّاعِينَ فِي جَنَّةٍ وَغِيوِينَ
أَدْخُلُوهُمْ أَهْلًا وَمِيثِينَ
وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ
إِنْخَرَأْنَا عَلَى مَنَافِقِهِمْ
لَنْ نَسْتَعْتِفَ فِيهَا نَصَبٌ وَمَا هُمْ بِفَرَّانٍ
بِمُخْرَجِينَ
نَبِيٌّ عِبَادِي أَنْ أَنَا الْغَفُورُ الرَّحِيمُ
وَأَنْ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ
وَنَجَّيْنَاهُمْ عَنْ ضُلَالِ بْنِ هَارِثَ
إِذْ دَعَاؤُهُ عَلَيْهِمْ وَقَالُوا سَلَامًا قَالَ

- 67 The people of the town gathered
as if they had received
glad tidings.
- 68 He pleaded
"These are, in truth, my guests
molest them not!"
- 69 "Fear ye Allah
and disgrace me not!"
- 70 They said,
"Did we not forbid thee
to plead for all and sundry?"

- 71 He groaned,
"Here are my daughters
if ye must enact!"
- 72 By thy life (O, MUHAMMAD)!
they milled around
as if dead drunk,
- 73 Until there seized them
the blast
before the east was bright!
- 74 We turned them
upside down
and rained upon them
showers of stones.
- 75 In these are surely signs
for those who ponder.
- 76 (The remnants of) their (cities)
linger still by the high road!
- 77 Provide they lessons striking
for those
who will be righteous.
- 78 So also were
the Peoples-of-the-Wood
transgressors.
- 79 We overwhelmed them
with retribution.
Both stand
as glaring landmarks
along the open road!
- 6 *** 292
- 80 The people dwelling
in the stony tracts of *Hijr*—
they too did spurn their Envoys.
- 81 Our proofs We brought before them
but they evaded issues.

- 82 Out of mountains hewed they houses
and thought they were secure.
- 83 But torment seized them
before it dawned.
- 84 Of no avail to them
was aught they wrought.
- 85 Not in vain
have We created
the heavens and the earth
and that which lies between.

Their hour is nigh.
So tolerate them thou
with graceful tolerance.
- 86 Thy Lord is, indeed,
Creator-Supreme.
He knoweth all.

* * * * *

- 87 We have revealed to thee
in two (portions)
the seven itemed miniature
(to be oft repeated)
and the great Qur'an.

* * * * *

- 88 Cast thou not longing eyes
on blessings We have given
to (other) couples
nor give in thou to grief,
Extend thy wings
over the faithful.

- 89 Assure them: "It is plain,
I am myself a warner.

- 90 "Like those who were
sent down to men
who were divided;

91 "And who split
the truth announced, to bits.

92 "Thy Lord will question
them for all

93 "That they have done."

94 Announce thou publicly
what thou art bid
and break away
from these deifiers.

95 Sufficient unto thee are We
against the scoffers.

96 Those who elevate
idols to the level of
the Deity! O, soon,
they'll come to realize!

97 Well are We aware: at times
thy heart is stricken
at what they say.

98 But strive thou on
at the bidding of thy Lord
and be among
those who silently obey.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَنَافِي وَ
الْقُرْآنَ الْعَظِيمَ ۝
لَا تَجْعَلْ فِي عَيْنِكَ إِلَى مَا نَسَخْنَا مِنْهُ
أَوَّلًا وَنُفَعْنَا وَلَا تَحْزَنْ عَلَيْهِمْ وَ
اخْطِئُ جُنَاحَكَ لِلْمُؤْمِنِينَ ۝
وَكُلُّ لِي أَنَا اللَّهُ يَرْجِعُ الْبَشَرُ ۝
كَمَا أَفْعَلْنَا عَلَى الْمُقْتِرِينَ ۝
الَّذِينَ جَعَلُوا الْقُرْآنَ عِثِينَ ۝
قَوْلِكَ أَنْتَ اللَّهُ أَجْمَعُونَ ۝
عَبَا كَانُوا يَعْبُدُونَ ۝
فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ
الْمُشْرِكِينَ ۝
إِنَّا كُنَّا بِكَ الْمُسْتَهْزِئِينَ ۝
الَّذِينَ يَسْعَوْنَ فِي الْأَرْضِ فَتِنًا
وَقَوْلِهِمْ إِنَّا كَانُوا إِكْبَادًا ۝
وَقَدْ عَلِمْتُمُ أَنَّكُمْ أَكْبَادٌ
يَمُوتُونَ ۝
وَلَقَدْ عَلِمْتُمُ أَنَّكُمْ أَكْبَادٌ
يَمُوتُونَ ۝
فَصَبِّرْ بِحُكْمِ رَبِّكَ وَكُن مِّنَ
السَّاجِدِينَ ۝
وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۝

قَالَ هُوَ رَبِّي إِنَّمَا تُشْرِكُونَ ۝
لَعَنُوا لَكَ الْيَهُودُ وَالنَّصَارَىٰ سَعَتُهُمْ
فَأَخَذَتْهُمُ الرَّجْبَةُ مَغْرِبِينَ ۝
فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ
سَحَابًا مِّنْ عَذَابٍ ۝
إِنِّي فِي ذَلِكَ لَظَاهِرٌ لِّلْمُتَوَسِّلِينَ ۝
وَأَنهَآ لَإِسْرَآءِيلَ مُقِيمٌ ۝
إِنِّي فِي ذَلِكَ لَظَاهِرٌ لِّلْمُؤْمِنِينَ ۝
وَأَن كَانَ أَصْحَابُ الْأَنْبِيَاءِ لَظَالِمِينَ ۝
فَأَنصَحْنَا لَهُمْ وَلَوْ أَنَّهُمْ كَانُوا يُفْقَهُونَ ۝
وَلَقَدْ كَذَّبَ أَصْحَابُ الْحَجَرِ الْمُرْسَلِينَ ۝
وَكَانُوا إِذَا نُفِيَ عَنْهُمْ رَبُّهُمْ قَوْمًا
وَكَانُوا يُخَيَّمُونَ مِنْ الْجِبَالِ يُؤْتُوا الْيَمِينَ ۝
فَأَخَذَتْهُمُ الرَّجْبَةُ مَغْرِبِينَ ۝
فَمَا أَغْنَىٰ عَنْهُمْ قَتْلُهُمْ أَكْبَادًا ۝
وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ
فَأَصْحَابُ السَّعِيرِ أَجْمَعِينَ ۝
إِن رَبَّكَ هُوَ الْخَافِي الْعَلِيمُ ۝

99 Keep on thou
to serve thy Lord
until there comes to thee
that which is certain.

*

SURA : NAHL

In the Name of Allah the Most Gracious the Most Merciful

1 *** 293

(O MUHAMMAD!)

Cometh nigh
Allah's decree!
Be (thou) not impatient.
Glory be to Him
He is far above
what they associate
with Him.

2 Angels descend
with revelations
at His instance
on whom He wills
of His servants
so that He may remind :
"There is, indeed,
no deity but I.
Therefore, worship (only) Me."

3 Created He the heavens
and the earth with purpose
He is far above
what they associate with Him!

4 Evolved He man from sperm
and lo! man dares
to openly oppose!

5 Cattle He made for you
a source of warmth
and of many things beside,
and (some) of them ye (also) eat.

6 What beauty they provide you
when driven home at eventide
or when they are
led out to graze at dawn!

7 They carry burdens for you
to lands ye could not reach
without distress
unto yourselves.

Your Lord, indeed,
is most considerate,
most Merciful.

8 Horses, mules and donkeys
to ride on
and take pride in—
many other things
He has provided you
of which you are
not e'en aware!

9 It is for Allah
to show
the direction (of the goal)
but (in that direction)
are (devious) paths;
had He willed
He could have guided you
in detail.

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10 He it is Who sends for you
rain from clouds, from it ye drink
and from it grows the pasture
on which you graze
(your herds).

11 Through it He raiseth
for you grain,
olives and dates and grapes
and other kinds of fruits.

*In all of this indeed,
are blessings
for people who reflect!*

12 Harnessed He for you
the night, the day,
the sun, the moon, the stars—
all ply according to His law.

*In all of this, indeed,
are blessings
for people who do think!*

- 13 What all has He produced
for you of varying hues!

*In all of this indeed
are blessings
for people who consider!*

- 14 He it is who has
enlivened the seas
that you may get therefrom
fresh and tender food
and fish out ornaments
for your adornment.
You see your boats
plying on its surface
so that you may
with His bounty
prosper and be grateful.

- 15 And on the earth
He has raised hills
to give you sustenance
and streams and roads
to guide you.

- 16 (By) landmarks and by stars
they guide themselves.

- 17 Is then He
who hath created all,
like unto him
who createth nothing?
Why then do ye not think?

- 18 If you would count
the bounties of Allah
you'd never compute them.
Indeed, Allah is Forgiving
Merciful.

- 19 And Allah knoweth
what ye hide,
what ye profess.

- 20 Those whom they call upon,
apart from Allah,
they nought create
they are (themselves)
fashioned (by man).

الْبَحْرِ وَالْأَنْهَارِ وَمِنْ كُلِّ الثَّمَرَاتِ
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ①
وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ
وَالْقَمَرَ وَالنَّجْمُورُ مَسْجُوتٌ بِأَمْرِهِ ②
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْتَبِرُونَ ③
وَمَا ذَرَأَّا لَكُمُ فِي الْأَرْضِ حَبًّا وَلَا تِينًا
وَلَا نَخْلًا فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ④
وَهُوَ الَّذِي يَخْرِجُ النُّجُومَ لِتَكُونُ آيَةً
لِّكُلِّ شَيْءٍ بِأَمْرِهِ يُخْرِجُ مِنْهَا حَبْلَةً
تَلْبَسُوهَا وَتَرَى الْفُلَ مَاجِرًا فِيهِ
وَلَوْ تَقَوَّا رَحْمَتَ اللَّهِ لَأَفْلَکَ ⑤
وَالَّذِي فِي الْأَرْضِ رَوَايُ أَنْ تَوْبِكَ ⑥
وَأَنْهَارٌ وَسُبُلٌ لَّعَلَّكُمْ تَهْتَدُونَ ⑦
وَعَلَامَاتٌ وَاللَّيْلِ يَبْهَتُونَ ⑧
أَكْفَرُوا عَلَىٰ مَا كُنُوا يُعْلَمُونَ ⑨
تَذَكَّرُونَ ⑩
وَأَنْ تَعْلَمَ الْوَيْلَةَ لِلَّذِينَ لَا يُحْصُوا
إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ⑪
وَاللَّهُ يَعْلَمُ مَا تُرَوُّونَ وَمَا تُخْفُونَ ⑫
وَالَّذِينَ يَذَّبُكُونَ مِنْ قُبْحٍ اللَّهِ لَا
يَعْلَمُونَ شَيْئًا وَهُمْ يُخَفُّونَ ⑬
أَمْ أَلَيْسَ عِندَ اللَّهِ حَيَاتٌ وَمَا يَشْعُرُونَ
أَيَّانَ يَبْهَتُونَ ⑭
إِلَّا الْفُلُ وَالْأَنْهَارُ وَالْجِبَالُ وَالْأَرْضُ
لَا يَمُوتُونَ بِالْآخِرَةِ فُلُوكُمْ وَتُفَكَّرُونَ
وَهُمْ قَسَتْ لِقَابَهُمْ ⑮

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِلَىٰ أَمْرٍ اللَّهُ فَلَا تَسْتَعْجِلُ بِهِ السَّاعَةَ
وَيَعْلَمُ عَمَّا يُشْرِكُونَ ①
يَخْرِجُ النُّجُومَ لِتَكُونَ آيَةً
عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ
يُنْزِلَ مِنَ السَّمَاءِ مَاءً فَأَنْتَاجُوهُ ②
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَالْحَبْلَ
تَعْلَمُ عَمَّا يُشْرِكُونَ ③
خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ
خَوَّيْمٌ مُؤْتِمِرٌّ ④
وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْعٌ وَ
مَنَافِعُ وَمِنْهَا تَأْكُلُونَ ⑤
وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْزَعُونَ
وَحِينَ تُحْمَرُونَ ⑥
وَيُخْلَلُ أُنْقَالُكُمْ إِلَىٰ بِلَاقَتِكُمْ تَكُونُوا
لِلْغَنِيِّ إِلَّا بُشًى الْأَنْفُسِ إِنَّ رَبَّكُمْ
لَرؤُوفٌ رَّحِيمٌ ⑦
وَالْحَبْلَ وَالْأَنْهَارَ وَالْجِبَالُ لَكُمْ فِيهَا
زِينَةٌ وَيُخْلَلُ مَا لَا تَعْلَمُونَ ⑧
وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَاوِزٌ
وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ⑨
هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ
مِنْهُ شَرَابٌ وَمِنْهُ يُخْرِجُ بِهِ زَرْعَكُمْ
يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَ

- 21 Corpses without life—
devoid even of the hope
of being resurrected
at some time!

3 *** 295

- 22 The Deity of all of you
is (really) one Deity;
so, those who, to the end,
will not admit belief
it is their hearts
that they deny;
it is their pride
(that holds them back).

23 Undoubtedly, Allah is aware
of what ye would conceal
and what ye would profess
Verily He loveth not the proud.

24 So when they are asked,
"What has your Lord revealed?"
They (pertly) answer :
"Tales of the ancients!"

25 They alone will bear,
on the Day appointed,
the burden of
their (saucy) attitude
and the burden also
of those whom, unknowingly,
they had (thereby) led astray!
Alas, how heavy
will this (double) burden be!!

4 *** 296

26 Their predecessors too
had set up camps
(against Allah);
but Allah weakened
the bases of their pillars
and the roofs fell down upon them
from above. Calamity befell them—
from whence they did not know.

27 Then on the appointed day
He will humble them.
He will ask,
"Where are my partners
with regard to whom
ye were wont to quibble?"
And those to whom
hath knowledge come,
will murmur,
"Today, indeed, the pagans
are discomfited
and full of misery."

28 Those whom death's angels
whisk away,
while actually engaged
in doing themselves wrong
will assume innocence :
"We have done no harm!"
"Yes, yes, Allah knoweth
all that ye have done.

29 "So enter ye the gates of hell
and long live there!
Low indeed is the abode
of those presuming to be high!"

30 When those who had paid heed
to what your Lord had sent
are asked,
"What has your Lord revealed?"
They answer : "Grace!"

**For those who would do good,
in this life itself
awaiteth good
and in their future home
is added grace.
Gracious indeed
is the final resting place
of those who evil shun.**

31 Gardens of delight
they enter;
streams flow at their feet,
for them is all they want :
that is how Allah
doth reward
those who evil shun.

32 Those whom death's angel
whisk away
while actually engaged
in righteous work.
to them it will be said
"Peace be on you
enter ye these heaven's gates
for what you did."

33 What do they await other than
the visitation of (death's) angels,
or the decree of Allah?

Exactly thus behaved
those preceding them
Allah wronged them not;
it was they
who wronged themselves!

34 They were overwhelmed
by the evil of their deeds
and there enveloped them
that at which they scoffed.

6 *** 298

- 41 Those who migrate
in the cause of Allah
often being persecuted
We promise them
prosperity
in the present;
greater is their guerdon
in the future—
if they could only know.
- 42 (Let them) persevere
in patience
and in their Lord
put trust.
- 43 Never did we send
Messengers before thee
except men
whom We inspired; ask ye
the men with Scriptures
if ye are not aware.
- 44 (We sent them)
with plain and prosaic proofs
and truth enhanced in poetry.
On thee We have bestowed
expression clear
so that thou may'st clarify
to men what We
had earlier sent to them,
and that they may reflect.
- 45 Those who evil plot
(against thee)
are they sure the earth
will not soon swallow them
or that there might descend
on them
calamity
from whence they know not?
- 46 (Are they sure)
He will not
call them to account
while they move about
and they be helpless
in resisting Him?

- 47 Or that He will not
call them to account
through lingering wastage?
But your Lord
is the Compassionate,
the Merciful.
- 48 Do they not see
there is not a thing
in Allah's creation
whose shadow doth not bow to Allah—
and lieth prostrate
on the right or left?
- 49 And all living creatures
in heaven and on earth
worship Allah; so do angels,
none shows arrogance.
- 50 All fear their Lord
above them
and do as they are bidden.

7 *** 299

- 51 Allah hath said,
"Accept ye not two deities.
There is only one Deity
To Me (alone) give reverence."
- 52 For Him is all
that is in the heavens
and the earth
He is to be reckoned
always:
why then would ye fear
others beside Allah?
- 53 No blessing have ye
which is not from Allah;
when evil toucheth you,
you moan before Him.
- 54 But when He has cleansed you
of your suffering
some of you associate
others with their Lord

55 As if denying
what We have given them—
Enjoy ye for a time
soon will ye come to know.

56 They set aside
for what they know not
a portion of Our bounty!
By Allah!
Ye shall, certainly,
be called to answer for
these innovations!

57 Assign they to Allah
daughters and for themselves
what they desire :

58 When one of them
is brought the tidings
of a female child
his face is shadowed dark
he has to keep back wrath;

59 Sulks he from his people
for the evil news he's had.
Shall he retain it
along with its disgrace?
Or thrust it in the earth?!
How callously they judge!

60 The lowest similes
apply to these blasphemers—
the highest
are befitting to Allah.
He is the Sovereign
He the Wise.

8 *** 300

61 If Allah had forthwith
seized men for their
transgressions
no creature would go free.
But he respiteth them
for a certain term
and when the term expires
not an hour can they delay,
not and hour anticipate.—

إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ
تَجْرُونَ ﴿٥٥﴾

ثُمَّ إِذَا كُفَّتِ الضُّرُّ عَنْكُمْ كُفُّوا
عَنْهُ وَنَسُوا مَا كُنْتُمْ
بِإِلَهِكُمْ وَإِيَّائِهِمْ تَسْكُرُونَ
تَعْلَمُونَ ﴿٥٦﴾

وَيَجْعَلُونَ لِمَا يُفْلِحُونَ نَصِيبًا
وَمِمَّا كَرِهَتْ أُنْفُسُكُمْ
تُسْأَلُونَ ﴿٥٧﴾

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ
وَلَهُنَّ مَا يَشْتَهُنَّ ﴿٥٨﴾

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ
وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٩﴾
يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا
بُشِّرَ بِهِ أَتُمْنَنُ عَلَيْهِ عَلَىٰ الْخُونِ أَمْ
يَدْعُوهُ إِلَىٰ الْغُرَابِ أَلَمْ يَسَاءَ مَا
يَحْكُمُونَ ﴿٦٠﴾

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ
السَّحَابِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٦١﴾

وَلَوْ كُنَّا إِذْ دَخَلْنَا فِي السَّمَاءِ بِظُلْمِهِمْ
مَآ تَرَوْا عَلَيْنَا مِنْ دَابَّةٍ أَوْ لَكِنَّا
فِي سَحَابٍ مُمِطٍ إِلَىٰ أَجْلِ مُخْسَنِيٍّ
جَاءَ أَجَلُهُمْ لَا يَسْتَجِزُونَ سَاعَةً
وَلَا يَسْتَفْتِحُونَ ﴿٦٢﴾

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ
أَلْسِنَتُهُمُ الْكِبَابَ إِنَّ لَهُمُ مِمْسَئِ
لَاجْرَمًا إِنَّ لَهُمُ النَّارَ وَأَنَّهُمْ
مُقَرَّبُونَ ﴿٦٣﴾

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ
مَا ظَلَمُوا لَنَنصُرَنَّ لَهُمْ فِي الدُّنْيَا حَتَّىٰ
وَلَا نُخْرِجَ الْآخِرَةَ إِلَّا كَمَا كَانُوا يَكْفُرُونَ ﴿٦٤﴾
الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٦٥﴾
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا
نُوحٍ إِلَيْهِمْ نَسْتَأْذِنُ أَهْلَ الْبِلَادِ إِنْ
كُنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾

بِالْبَنَاتِ وَالزَّوْجِ وَأَرْسَلْنَا إِلَيْهِ الْكَافِرَ
يَلْبِسُ لِلنَّارِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿٦٧﴾

أَقَامِنَ الَّذِينَ تَمَكَّرُوا مِنَ الْبَنَاتِ أَنْ
يَخْسِفَ اللَّهُ لَهُنَّ مِنَ الْأَرْضِ أَوْ يَكْبِتُنَّ
أَعْدَابٌ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٦٨﴾
أَوْ يَأْخُذَهُمْ فِي تَقْلِيمٍ فَتَنَاهُمْ بِظُهُورِهِمْ
أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنْ رَبُّكُمْ
لَرءُوفٌ رَحِيمٌ ﴿٦٩﴾

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ
يَتَفَتَّحُوا ظِلْمَهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ
سُجَّدًا لَهُمْ دَاخِرُونَ ﴿٧٠﴾

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ
لَا يَسْتَكْبِرُونَ ﴿٧١﴾

يَخَافُونَ رَبَّهُمْ مِنْ قُرُونٍ مَقُودَةٍ وَلَعَلَّهُمْ
مَأْيُومُونَ ﴿٧٢﴾

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ
إِنَّمَا هُوَ إِلَهُ الْوَاحِدِ فَإِنِّي فَارِغُونَ ﴿٧٣﴾
وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ
الَّذِينَ وَاصِبًا أَغْرَبَ اللَّهُ نَسْفُونَ ﴿٧٤﴾
وَمَا يَكْفُرُونَ بِعِبَادَةِ اللَّهِ ثُمَّ

62 They attribute to Allah
what they themselves disdain;
their lying tongues
claim all that's good
for themselves.
No doubt the fire of hell
awaits them,
therein they will be huddled.

63 By Allah! We had sent
 (Apostles) before thee
 to (different) peoples;
 but *Shaitan* made (their)
 evil deeds seem fair to them;
 to this day he is their friend;
 for them is painful punishment.

64 For naught have We
 sent down to thee the Book
 but that thou shouldst
 explain to them
 their points of difference;
 and as a guide and mercy
 to a people who believe.

65 And Allah sends down rain
 from the heavens
 and enliveneth the earth
 after it is dead.
 In that, indeed, is miracle
 for those who can perceive.

9 *** 301

66 And in the (milking) cattle too
 there is for you
 a thing to wonder at :
 From their bellies,
 interspersed with filth
 and blood,
 there comes forth milk
 pure and delectable
 to those who drink.

67 And from the fruit
 of date and vine you make
 intoxicants and nourishments :
 therein too lie miracles
 for those who understand.

68 And thy Lord inspires
 the honey bees
 to make their nests
 on mountain cliffs,
 on (sheltered) branches,
 or, in what they hang on high.

69 Then to feed
 on variegated blossoms

and pursue meekly
 the paths shown by its Lord.
 From their bodies issues forth
 honey having different hues
 (and different flavours).
 In this again are miracles
 for those who think.

70 It is Allah
 who creates you
 and later doth recall you;
 and there are some
 among you who
 are left behind to senile age
 and cease they to remember
 what they had once known well.
 Verily, Allah is all-Knowing
 and all-Powerful.

10 *** 302

71 Allah enricheth
 some among you
 over others
 with regard to wealth.
 But no rich one
 distributes his wealth
 among those in his care
 to make of them his equals.
 "Must they forego
 the blessings of Allah?"

72 Allah it is Who gives to you
 mates from among yourselves;
 and from your mates
 He brings forth sons
 and ready helpers,
 and ample benedictions.
 Will they still believe
 in falsehood
 and, deliberately, ignore
 Allah's blessings?

73 Continue they to serve
 others beside Allah—
 they who have no power
 to give a shred of sustenance
 from heaven or earth,
 who can no power have.

74 Therefore, strike no likeness
for Allah!
Allah, indeed, knoweth,
ye know not.

75 Giveth Allah a comparison :
A slave securely owned
possessing no self-volition
And, (on the other hand),
one whom We enrich;
he spends therefrom
secretly and openly :
are they equals? !
Praise Allah, (No)!
And yet among them
many do not see
the difference.

76 Giveth Allah (yet another)
contrast : two men—
one a mute, and with
no power of volition,
an utter burden
on his masters—
whichever way he turneth him
he brings no good.
Can he be taken as an equal
to one who doth command
in fairness
and followeth the correct path?

11 *** 303

77 The knowledge of the future
in heaven or on earth
lies with Allah.
The matter of the moment
lasteth no longer
than the twinkling
of an eye or less
and Allah, over all,
holdeth power.

78 Allah it is
who rears you
in your mothers' wombs,
ye know not how,
and gives you hearing
sight and feeling,
so that
ye may be grateful.

وَاللّٰهُ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ
أَزْوَاجًا لَّعَلَّكُمْ تَزْكُونَ
وَعَلَىٰ رِقَابِكُمْ ثِقَالٌ مِّنْ
الْحَبْلِ إِنَّكُمْ بِرُءُوسِكُمْ
تَكُونُونَ ۝
وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا
يَمْلِكُ لَهُمْ رِقَابُهُمْ سَمْعًا
وَلَا بَصَرًا ۚ لَّا يَسْمَعُونَ ۝
فَلَا تَصْرِفْهُمُ الْغَالِغَالِ إِنَّ اللَّهَ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝
ضَرَبَ اللَّهُ مَثَلًا عَبْدًا لَّمْ يَسْمَعْ
كَلِمَةً مِّنْ شَيْءٍ وَمَنْ زَرَعَهُ وَمَا
تَرَكَ مِنْ حَسَنَةٍ لَّهُ فَوَيْفَ لَهُ مِن
مَّوْثِقٍ مِنْهُ يَوْمَآ
وَجْهًا لَّهُمْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝
وَضَرَبَ اللَّهُ مَثَلًا زَكِيًّا وَظَالِمًا
أَمْكُمَا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ
كُلٌّ عَلَىٰ مَوْلَاهُ أَيْمَانًا وَوَفَاءً
لَّا يَأْتِي بِخَيْرٍ هَلْ يَسْتَوِي هُوَ
وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَىٰ
بِرٍّ لَّدُنْ يَسْتَوِي ۝
وَالَّذِينَ يَتَّبِعُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
أَمَرَ السَّاعَةِ إِلَّا كَلِمَةٍ بَصَرًا أَوْ هَوًى
أَقْرَبَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝
وَاللّٰهُ أَخْبَرَكُمْ مِنْ بُطُونِ أَنْفُسِكُمْ
لَّا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ
تَشْكُرُونَ ۝
أَلَمْ يَخْلُقْكُمْ أَوَّلَ مَرَّةٍ فَتُعَذِّبُكُمْ فِي
السَّمَاوَاتِ مَا يَمْسَلُهُمْ إِلَّا الْإِلَٰهُ إِنَّكُمْ
فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ۝

ثُمَّ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّنْ
قَبْلِكَ فَمِنْهُمْ أَسَاطِيرُ الْأَوَّلِ
قُلُوبُهُمْ لَمْ يَلْمِزْهُمْ عَذَابٌ إِلَّا
يُفَكِّرُوا ۝
وَمَا أَتَيْنَا عَلَيْكَ الْكِتَابَ إِلَّا فَخْرًا
لِّقَوْمٍ أَلْفَوْا الْفِتْرَةَ وَهَدَىٰ
رَحْمَتُ اللَّهِ قُلُوبَهُمْ يُؤْمِنُونَ ۝
وَاللّٰهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَخَسِبَا
بِهِ الْأَرْضُ بَعْدَ سُوءِفَعَالِهَا فِي ذَٰلِكَ
لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ۝
وَإِنَّ لَكُم فِي الْأَنْعَامِ لَعِبْرَةً لِّتُنَبِّحُوا
بِمَا فِي بُطُونِهِمْ مِّنْ بَيْنِ قَرْنٍ وَفِي
بَنَاتِهَا إِبْرَاسِيمًا ۝
وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ
تَكُونُ لَكُمْ وَمِنْهُ تُسَكَّرُ وَتَرْتَبُّ الْحَسَنَاتُ
إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ۝
وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي
مِنَ الْجِبَالِ مَوَاقِفًا لِّتَرْسِلِيَ
مِنْهَا بَيْنَ وَاقٍ ۝
وَمَا يَعْبُرُ عَنْهُ
ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي
سُبُلَ رَبِّكِ ذَٰلِكَ يَخْرُجُ مِنْ بَيْنِ يَدَيْهَا
شَرَارٍ فَخَلَّتْ أَلْوَانُهَا فِي رِسْقِهَا
لِلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ۝
وَاللّٰهُ خَلَقَكُمْ ثُمَّ يَوَدُّكُمْ وَيُؤْتِيكُمْ
مِنْ يَدِهِ إِلَىٰ آزْدِل الْعُمْرِ لَكُمُ
يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ
قَدِيرٌ ۝
وَاللّٰهُ فَتَنَ لِّبَعْضَكُمْ عَلَىٰ بَعْضٍ فِي
الرِّزْقِ فَمَّا الْكَافِرِينَ فُتِنُوا بِرِزْقِهِمْ
وَنَزَعَهُمْ عَنْ مَّا مَلَكَتْ أَيْمَانُهُمْ
فَهُمْ فِي سَوَاءٍ مَّا يَفْعَلُ اللَّهُ بِمَنْ يُجَاهِلُونَ ۝

79 Observe they not the birds
that wing their flight
in heaven's vaults?
None doth sustain them
but Allah.
In that, indeed, are miracles
for those who understand.

80 And Allah gives you comfort
in your homes
and, from the skins of cattle
provides you cover
when ye travel
as also when you rest.
And from their wool,
their fur, their hair,
are goods and profits
according to your timely needs.

81 In His (barren) plains
He hath given you (also) shade.
In the mountains He provideth
resting places;
He provideth garments
to protect you from the heat
and garments to protect you
in your wars.
Thus doth He lavish favours
on you so that ye may
acknowledge Him.

82 But, if they slide back
(in their unbelief
thou art not to mind);
'tis thine only
to plainly warn!

83 They acknowledge Allah's favours
then they deny them!
Most of them are ingrates.

12 *** 304

84 One day We shall raise
from every people a witness
and then no excuse
will prevail,
no favours shown.

85 When those who transgressed
face the retribution
for them no leniency,
no respite.

86 When they, who called
on others beside Allah,
see those
on whom they called,
they will exclaim :
"There, our Lord!

are those whom we
associated with Thee,
on whom we called
beside Thee!"
But they will retort
"Ye are, indeed, liars!"

87 To Allah shall they
turn that day
and abjectly submit
bereft of their myths.

88 Those who blaspheme,
and also others lead astray
from the path of Allah,
for them will be
punishment on punishment
for that they had been
also mischievous.

89 We raise for every people
a witness from among themselves.
We have called thee
as a witness against these.
And We have given thee
a testament,
which clarifies all things,
a guide, a benediction,
and a harbinger,
for those who submit!

13 *** 305

90 Allah, indeed, commandeth
justice and kindness
and generosity to kin.
And He forbids
selfishness,
ingratitude and greed.
He doth expostulate
so that ye may heed!

91 Fulfil the covenant
with Allah
when you have made one;
let not a promise lapse
when firmly made;
ye have, indeed,
made Allah witness :
and Allah is aware
of all ye do.

98 Whenever thou reciteth
the Qur'an
entrust thyself to Allah
against the promptings of *Shaitan*.

99 He hath, indeed,
no power o'er those
who possess faith,
and in their Lord
put trust.

100 He exerciseth his domain
only on those who take him
as their patron
and who (through his worship)
commit blasphemy.

14 *** 306

101 And when We substitute
one revelation
for another revelation—
and Allah knoweth best
What He revealeth—
they say:
"O now! thou dost improvise!"
Most men know so little!

102 Say thou:
"Holy revelation doth descend
from thy Lord, in truth
so that those of faith
may be strengthened—
and it may serve
as guidance and as grace
to those who have submitted."

103 We are, indeed, aware
that they do often say:
"There is a man who teaches him!"
(But) the speech of him
whom they suspect
is foreign while this is
plain and simple Arabic.

104 They are the ones
who put no faith
in Allah's miracles;
Allah (therefore)
does not guide them
and they suffer grossly.

105 'Tis only those
who have no faith
in Allah's miracles
that make false claims.
'Tis they who lie.

106 He who denieth Allah
after having aquired
faith in Him—
excepting him whose heart
is firm in faith
and he is forced—
he whose very heart
inclines to unbelief;
on such descendeth wrath of Allah,
for such is severe chastisement.

107 That is because
they love the present
rather than the future.
(They are time-servers)
And Allah guideth not
—a band of cynics.

108 'Tis they whose hearts,
whose hearing and whose sight
are sealed by Allah
and they are unaware!

109 Without a doubt
they will be losers
in the end.

110 Then, verily, thy Lord
to those who did migrate
on being persecuted,
and who continued even then
to strive and persevere—
verily, thy Lord
considering all, will show
compassion, mercy.

15 *** 307

111 On the day when every soul
will strive for its own self
and all will compensated be
for what they did—
none shall be overlooked.

112 Allah presenteth a parallel :

a town secure and safe
its sustenance pours in
from all sides
and yet it is oblivious
of Allah's bounty!
Allah therefore envelopes
it with indigence and fear
for the myths that they invent.

لَكَرَجَرَمَ أَكْثَمُ فِي الْآخِرَةِ هُمْ
الْحَيَوُونَ ④

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنَّا
بَعْدَ مَا قُتِلُوا لِيُجَاهِدُوا فِي سَبِيلِ اللَّهِ
أَن يَرْجِعُوا مِنَّا بَعْدَ مَا غَلَبُوا رَبَّنَا
يَوْمَ تَأْتِي كُلُّ نَفْسٍ بِمَا كَانَتْ
تَعْمَلُ ⑤ وَلَوْ أَنَّ لِلَّذِينَ نَسُوا اللَّهَ
وَهُمْ لَا يَظُنُّونَ ⑥

113 There came to them an Envoy

from 'mong themselves;
but they repudiated him!
Lo, calamity seized them
while they were still
iniquitous.

وَعَرَّبَ اللَّهُ مَثَلًا قُرْبَةً كَانَتْ لِهَيْبَةٍ
مُعَلِّمَةً يَا أَيُّهَا الَّذِينَ هَاجَرُوا مِنَّا
كُلِّ مَكَانٍ وَلَقَدْ تَابَ اللَّهُ عَلَيْهِمْ
فَإِذَا تَابَ اللَّهُ لِيَاسَ الْيَهُودِ وَالنَّصَارَى
بِمَا كَانُوا يَعْمَلُونَ ⑦

114 Partake ye then

of what Allah
hath provided you
of all that is permitted,
all that is clean and pure
and be ye grateful
for the bounties of Allah
if 'tis He
whom ye would serve.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ
فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ
ظَالِمُونَ ⑧
فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَّالًا
طَيِّبًا وَاشْكُرُوا لِعَدَّتِ اللَّهُ إِنْ
كُنْتُمْ رِيبًا تَعْبُدُونَ ⑨

115 He hath forbidden you

only carrion, blood
and flesh of swine
and that which has been
consecrated
to others than Allah.
But if one is compelled
(to eat of even these)
and does, without keenness
or deliberate intent,
Allah is Forgiving, Compassionate.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ
وَحُمْلَ الْخِنْزِيرِ وَمَا أَهْلُ الْغَيْبِ اللَّهُ
بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ
فَلَا جُنَاحَ عَلَيْهِمْ ⑩
وَلَا تَقُولُوا لِلَّذِي لَا يُحْيِيهِ الْمَوْتُ
الْكُذِّبُ هَذَا حَلَالٌ وَهَذَا حَرَامٌ
يَتَقَرَّبُوا إِلَى اللَّهِ الْكُذِّبُ إِنَّ الَّذِينَ
يَقْتَرُونَ عَلَى اللَّهِ الْكُذِّبُ لَا يَظُنُّونَ ⑪
مَثَلًا قَلِيلًا سَاءَ لَهُمْ عَذَابُ الْآلِمْ ⑫
وَعَلَى الَّذِينَ هَادُوا حَزْبًا مِمَّا نَكُصِفُوا
عَلَيْكَ مِنْ قَبْلِ وَمَا كُنَّا نَعْلَمُهُمْ وَلَكِنْ
كَانُوا أَكْثَرُ هُمْ يَظُنُّونَ ⑬

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ
وَمِنَ الشَّيْطَانِ الرَّجِيمِ ⑭

إِنَّكَ لَن تَكُونَ عَلَى الَّذِينَ يَكْفُرُونَ
أَمْرًا وَعَلَى رَبِّهِمْ يَوْمَئِذٍ
إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ
وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ⑮

وَلِإِذَا بَدَأْنَا آيَةً مِّمَّا كَانَ آيَةً وَاللَّهُ
أَعْلَمُ بِمَا يَتَوَلَّوْنَ ⑯ فَالَّذِينَ كَفَرُوا
مُتَّبِعِينَ الَّذِينَ كَفَرُوا هُمْ لَا يَعْلَمُونَ ⑰

كُلُّ نَفْسٍ لِرَبِّهِمْ زَوْجٌ الْقُدُّوسِ مِنْ رَبِّكَ
بِالصَّحَقِ يَتَّبِعُ الَّذِينَ آمَنُوا وَهُمْ فِي
وَعَشَى لِلْمُسْلِمِينَ ⑱

وَلَقَدْ عَلَّمَهُمُ اللَّهُ يَوْمَ الْفَتْوحِ
بِكُتُبِهِ الْوَيْدِ الْوَيْدِ وَنَالِيَهُ
أَتَجِدُ فِي هَذَا السَّانِ عَرَبِيًّا يُعِينُ ⑲
إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ لَا
يَعْلَمُونَ أَنَّهُ وَلَهُمْ عَذَابُ الْآلِمْ ⑳
إِنَّمَا يَفْتَرِي الْكَافِرِينَ لَا
يُؤْمِنُونَ بِاللَّهِ وَاللَّهُ يَكْفُرُهُمْ
الْكُذِّبُونَ ㉑

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا
مَنْ أُرِيَهُ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ
وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا
فَعَلَيْهِمْ عَذَابُ رَبِّ اللَّهِ وَلَهُمْ
عَذَابٌ عَظِيمٌ ㉒

ذَلِكَ بِأَنَّهُمْ اسْتَحْبَبُوا الْحَيَاةَ الدُّنْيَا
عَلَى الْآخِرَةِ وَإِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ㉓

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ
وَسَمِعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ
هُمُ الْغَافِلُونَ ㉔

116 Say not, as your tongues

are wont to wag:
"This is allowed
and this prohibited,"
thereby making charges false
on Allah. Those who lay
false charges upon Allah
do not prosper.

118 And to the Yahud

('the Guided,' too)
We prohibited (only)
what We have mentioned
to you, 'Tis not We
who have encumbered them;
'Tis they who have inured
themselves!

117 Their gain is small

their loss is large.

- 119 To those who err through ignorance
and subsequently mend their ways—
thy Lord, considering all,
is Forgiving, Merciful.

16 *** 308

- 120 *Ibrahim*, indeed,
was of the group
that is devoted to Allah—
the upright one.
He was not one
among the deifiers.

- 121 Grateful for
the favours bestowed;
chosen and led
along the sure path.

- 122 Bestowed We favours on him
in the life immediate;
and forever,
he is among the righteous.

- 123 Likewise We inspire thee.
Follow thou the creed
of *Ibrahim* the *Hanif*
He was not among the deifiers.

*

- 124 The Sabbath was ordained
for those
who squabbled over it.
Thy Lord will judge
between them
on the judgment day
about the things
they dispute on.

- 125 Invite thou
to the pathway of thy Lord
with wisdom
and with courteous precepts;
persuade them thou
with better arguments
than theirs;

إِنَّمَا جَعَلَ النَّبِيُّ عَلَى الَّذِينَ كَفَرُوا
فِيهِ وَإِنَّ رَبَّكَ لَیَكْفُرُ بِهِمْ يَوْمَ
الْقِيَامَةِ فِيمَا كَانُوا أَفْوَى يَحْتَفِلُونَ ﴿٣٠٨﴾
أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَ
السَّوْغَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي
هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ
صَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْهَكِينَ ﴿٣٠٩﴾
وَلَنْ عَاقِبَتُهُمْ فَعَايِذُ إِبْرَاهِيمَ
إِذْ وَلَّى وَنُصَرِّفُ لَهُمْ حُجُوجَهُمْ لِلصَّامِرِينَ ﴿٣١٠﴾
وَالصَّامِرُ وَمَا صَرِّفَهُ إِلَّا لِلَّهِ لَا تَحْزَنْ
عَلَيْهِمْ وَلَا تَكُنْ فِي ضَلَالٍ مِمَّا يَكْفُرُونَ ﴿٣١١﴾
إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ
هُمُّهُمْ يُؤْتُونَ ﴿٣١٢﴾

تَحَذَّرَ رَبُّكَ الَّذِينَ يَنْعَمُوا الشُّعْرَ
بِحُجُوجِهِمْ لَمْ يَكُنْ تَأْوِيلُ مِنْ بَعْضِ ذَلِكَ وَ
أَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَنَنْصُرُ
رَجِيمَهُ ﴿٣٠٨﴾
إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ
حَنِيفًا وَلَمْ يَكُنْ مِنَ الْمُشْرِكِينَ ﴿٣٠٩﴾
شَاكِرًا لِأَنْعَامِهِ رَاجِعًا بِهِ وَهَذَا إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٣١٠﴾
وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَلَئِنْ فِي
الْآخِرَةِ لَكُنَّا مِنَ الصَّادِقِينَ ﴿٣١١﴾
ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٣١٢﴾

thy Lord alone doth know
who strays away
from His path;
and He alone doth know
who are rightly guided.

- 126 If you would importune
them importune
only so as you
would have them
importune you.
But if you would
(prefer to) be patient,
the best results
await the patient.

- 127 Be thou patient:
for thy patience is
with none but Allah.
Grieve not thou
o'er them
nor be perplexed
at what they plot.

- 128 Allah is with those
who beware
(of doing wrong)
and those who strive
to do the right.

*

SURA : BANI ISRĀ'IL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَكَ يَا مَنْ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْقَدِيمُ
الْقَدِيمُ الْقَدِيمُ الْقَدِيمُ الْقَدِيمُ الْقَدِيمُ

In the Name of Allah the Rahimān the Rahīm

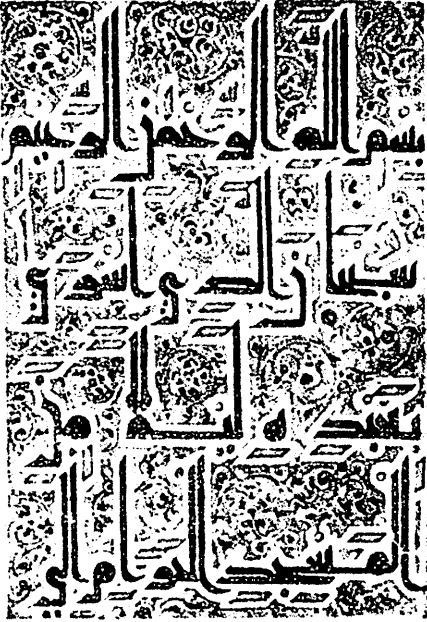
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Glory be to Him
who carried over night
His servant
from the sacred place of worship
to the distant place of worship—
whose precincts We have blessed
so that We may show him
of Our miracles—

Verily He is
the one who Hears
the one who Sees.

مُبْطِنَ الَّذِي أَنْشَأَ بَعِيدَهُ يَلِيلًا
فَرْنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ
الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ
مِنْ الْبَيْتِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

2 Unto *Musa*

We gave the Law
and made it the Guide
for the *Bani Isra'il*
"Take ye none other than Me
as your Patron."

3 You are descendents of those whom We
retrieved along with *Nuh*—
He was, indeed, a grateful devotee.

4 In the Book We solemnly declared
to the *Bani Isra'il*:
"Repeatedly will ye commit
evil in the land
and display extreme arrogance."

5 So when the first occasion
came to pass
We made to rise against you
an army sent by Us,
which carried havoc
to the very recesses
of your land
and thus fulfilled the warning.

6 Then We gave back to you
dominion over them and multiplied
your wealth and progeny
and made of you again
a people numerous.

7 Whatever good ye do
you do that good
unto yourselves;
the same applies to evil.

So when the second
promise came to pass
(another people)
blackened you with shame;
desecrated they your Temple
even as their predecessors
had done before, and destroyed all
that they could possibly destroy.

8 Possibly, your Lord will
(once again) show mercy to you.
(But), if ye revert, so will We.
Hell We have made like a prison
for (habitual) offenders.

9 This Qur'an certainly
guides those who would rise.
and herald to the men of faith:
for the righteousness
that they would do
is great reward.

- 10 And to those who would put no faith
in the future (it announces that)
We have provided dire punishment.

- 11 And yet man desires evil
as intensely as he desires good :
hasty indeed is man.

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- 12 The night, the day (they both)
display Our miracles.
The miracle of night
has hardly faded
when the miracle of day
has dawned, and ye can seek
the bounties of your Lord,
and learn to calculate
the annual cycle.
All things have We
laid here before you plainly.

- 13 Every person's deserts
We have tied around his neck;
on the day of judgment
it will emerge like a book
which he will see open before him :

- 14 "Read thy record!
Sufficeth for thyself this day
what thou thyself hast recorded."

- 15 He who would be guided
would be guided
to his own advantage;
and he who'd rather stray
would stray to his own cost.

No burdened one shall bear
the burden of another.

Nor do We ever punish a people
until We have sent to them
a Messenger to warn.

- 16 When We decree
destruction for a people
We warn its well-to-do;
and when in evil they persist,
and prove themselves deserving
of what befalls them,
there comes annihilation
annihilating them entirely.

وَيَوْمَ يُنْفَخُ الْفُجَاءُ بِالْأَنْفُسِ
يَوْمَ يُنْفَخُ الْفُجَاءُ بِالْأَنْفُسِ
وَيَوْمَ يُنْفَخُ الْفُجَاءُ بِالْأَنْفُسِ
وَيَوْمَ يُنْفَخُ الْفُجَاءُ بِالْأَنْفُسِ
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وَيَوْمَ يُنْفَخُ الْفُجَاءُ بِالْأَنْفُسِ

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى
لِبَنِي إِسْرَءِيلَ أَلا تَتَّقُونَ
دُونِي وَكَذَلِكَ
دُرَيْتَةٌ مِّنْ حِمْلِنَا مَعَهُ نُوحٍ رَّاسَهُ
كَانَ عَبْدًا شَكُورًا
وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ
لَتُقْسِدَنَ فِي الْأَرْضِ مَرَّتَيْنِ وَ
لَتَعْلُنَّ عُلُوًّا كَبِيرًا
فَإِذَا جَاءَ وَعْدُ أُولَئِهِمَا بَعَثْنَا عَلَيْهِمْ
عِبَادًا لَّا أُولِي بَاسٍ شَدِيدِي قُوَا
خِلَالَ اللَّيَالِي وَكَانَ وَعْدُ الْمُقْتُولِ
ثَمَرًا رَّذِيلًا لَّكُمُ الْكَفَرَةُ عَلَيْهِمْ
أَمَدًا نَّكْمُ بِأَمْوَالِهِمْ وَبَنِينَ وَجَعَلْنَاهُمْ
أَكْثَرَ نَفِيرًا
إِن أَحْسَنَ عِبَادِي أَحْسَنَهُمْ لِنَفْسِهِمْ
وَإِن أَسَافَهُمْ فَلَهُمْ عَذَابٌ عَزِيزٌ
الرَّحْمَةُ لِيُتَوَدَّ وَأُخَوِّضَهُمْ لِيُذْخِلُوا
الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَ
لِيُتَبَرَّأُوا مَاعِلًا أَتَيْنَهُمْ
عَنَى رَبِّكَ أَن يَبْعَثْهُمْ وَإِن عَدُوًّا
عَدُوًّا نَّكَرًا جَعَلْنَاهُمْ لَكُمُ الْفُجَاءُ
حَصِيرًا
إِنَّ هَذَا الْقُرْآنَ يَفْقَهُ الْغَنِيُّ
أَقُولُ وَيُتَبَرَّأُ الْمُؤْمِنِينَ الَّذِينَ
يَعْمَلُونَ الصَّالِحَاتِ إِنَّ لَهُمْ أَجْرًا كَبِيرًا
وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

- 17 How many people after *Nuh*
We thus destroyed.
Sufficiently informed is thy Lord
about His servants' sins.
He knows, He sees.

- 18 He who prefers the quick returns
We quickly bestow on him
what he wants—
then We consign him
to the (consequent) suffering,
disillusioned and despondent.

- 19 They who aim at the future
and strive with all their strength,
and also faith possess,
they are the ones whose labour
shall be prized.
- 20 To all—to these and also those—
the bounties of thy Lord
are there to seek; to none
are bounties of thy Lord denied!
- 21 See thou for thyself:
We have favoured some
more than others. The future holdeth
greater grandeurs and greater title.
- 22 O, take no other than Allah as patron
lest, in the future, you face
disgrace, and ignominy.

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- 23 The Lord enjoineeth that
ye serve none but Him.
Be ye kind to parents:
if one or both of them
attain old age with thee.
Say no harsh word to them,
nor rebuke them: address them
(always) with a kindly speech.
- 24 Extend to them all humble courtesy
and tenderness, and pray:
"O Thou Nourisher! Cherish these
even as they nourished me
in my infancy!"
- 25 Your Lord is all-aware
of what is in your hearts,
if you would only be
desirous of being righteous.
To those who would repent
He is Forgiving.
- 26 Render to your kinsmen their deserts;
(assist) the helpless and the homeless.
But spend not like a spendthrift;
- 27 The spendthrifts are
the kin of *Shaitan*
and, like *Shaitan*,
ungrateful to their Lord.
- 28 And even if thou must
turn away from them
in the pursuit of
the blessings of thy Lord,
even then address them kindly.
- 29 Keep not thy hand
slinged to your neck,
nor open it entirely;
lest you be looked upon
as miserly or become destitute.
- 30 It is for thy Lord to expand riches
or to curtail them for whom He wills.
His servants' needs He knows, He sees.

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- 31 Kill not your children
for fear of want:
It is We who provide sustenance
for them as for you: killing them
is, verily, a serious crime.
- 32 Nor come nigh to adultery—
it is an obscenity and a perversion.
- 33 Take no life
that Allah has made inviolate,
except in just cause;
if one is killed unjustly,
We have given his heirs
the right (to penalty)
but (even so) be not prone to kill
(merely) because (you are) permitted.
- 34 Come not nigh
to orphans' property—
unless it be to make it better—
until he comes of age
and ye fulfil your undertaking;
for, verily, all undertakings
are accountable.

45 When thou recitest the Qur'an
We put between thyself
and those who will not see
what lies ahead, a hidden barrier;

46 We cast a veil upon their hearts
and make them hard of hearing.
lest they understand it.
That is why on hearing thee
read in the Qur'an
about thy One and Only Lord.
they turn their backs in flight.

47 We are quite aware
of why they listen to thee
when they do.
When they are 'mong themselves
these aggressors say,
"Ye follow none but a madcap!"

48 See what epithets they use for thee!
But they are merely confused
and cannot find their bearings.

49 They observe.
"When we are (dry and dispersed
as) bones and dust.
can we rejuvenate anew?"

50 Retort thou "(Aye!) Be ye (dead
and hard as) stone or steel.

51 "(As lost as) anything
ye can imagine in all creation!"

Then they will ask.
"Who will rejuvenate us?"

Say thou.
"He who gave you life
the first time!"

Then they will wag their heads
at you and say.
"When will this be?"

Answer thou:
"Possibly, anon!"

52 "The moment He calls you.
ye will respond to his command
and ye will feel
that ye had waited but a while."

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53 Say thou to My servants,
"Speak ye always kindly.
It is *Shaitan*
that arouses strife among you
and *Shaitan* is, indeed,
man's well-known enemy.

54 Your Lord doth know you best.
If He wills. He will prosper you
and, if He wills. He will burden you.
We have not sent thee
to be their advocate.

55 And thy Lord knoweth best
of all that is
in heaven and on earth.
He has, indeed, exalted
some Prophets over others
On *Dawud* (for example),
We bestowed the *Zabur*.

56 Say thou.
"Call ye on whom ye trust
apart from Him
but they have not the power
to rid you of your suffering
or change your circumstance."

57 Those whom they call upon.
themselves seek access to their Lord
vying with each other to be near Him.
They crave His mercy.
fear His punishment.
For, indeed thy Lord's ire
is something to be feared.

58 There is no town
which We shall not destroy
before the final Day.
or not punish with dire punishment—
that is decreed in the eternal Law.

59 Naught doth hinder Us

from sending signs
except that those of yore
ignored them.

Before the very eyes of the *Thamud*
We brought the she-camel
and yet they tortured her!
Besides. We send no signs
except to instil fear.

60 Then We made it clear to thee

how thy Lord encompasseth mankind.
We brought no vision unto thee
except to preach and warn mankind—
(vision such as hell)
in the Qur'an with its accursed tree.

But all Our warnings
only make them still more obdurate.

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61 And when We asked the angels.

to be subservient to Man,
they all obeyed, except *Iblis*.
He asked,
"Shall I subserve a creature
that Thou hast made of clay?"

62 He continued.

"Art Thou sure that this is he
whom Thou wilt bless above me?
Then leave him to me
till his final Day,
and his progeny
I shall humble and disgrace—
except perhaps a few."

63 He said, "Go thy way! But

whosoever among them follows thee
will go to hell with thee—
a variegated recompence.

64 "Enchant thou whom thou canst
among them with thy whisperings.
Exhort them with thy cohorts and thy legions.
Ingratiate thyself (with them)
through (their love of)
wealth and children.
Make them promises—
the devil's promises are naught but vanity.

وَلَا تُخَوِّلُهَا ۝

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى
رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
رَحْمَتَهُ وَيَخَافُونَ عَذَابَ اللَّهِ إِنَّ عَذَابَ
رَبِّكَ كَانَ كَذِبًا ۝

وَأَنْ تَرَى قَرْيَةً إِلَّا أَخْنُ مُهْلِكُهَا
قَبْلَ يَوْمِ الْيَوْمِ أَوْ مَعَهَا عَذَابًا
شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَذْمُورًا ۝
وَمَا نَعْمَ أَنْ تُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ
كَذَّبَ بِهَا الَّذِينَ كَانُوا هَٰؤُلَاءِ قَوْمًا لَا يَفْقَهُونَ
مُبْصِرَةً قَدْ ظَلَمُوا بِهَا وَمَا تُرْسِلُ
بِالْآيَاتِ إِلَّا تَخَوِّفُهَا ۝

وَأَذِّنْ لِلنَّاسِ أَنَّ رَحْمَتَنَا بَارِئَةٌ
وَمَا جَعَلْنَا الرُّؤْيَا الْبَاطِلَ أَعْيُنًا لَهُمْ
وَنُفُوسَهُمْ لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ
فِي الْقُرْآنِ وَنَحْنُ لَهُمْ خَمِيرٌ ۝

وَالَّذِينَ آمَنُوا بِالْحَقِّ وَالْأَمْرِ
بِالْغَيْبِ قَالُوا أَتُجَادِلُنَا خَلْقًا
طِينًا قَالَ أَرَأَيْتَ هَٰذَا الَّذِي كَرَّمْتَ
عَلَيْكَ نَارِينَ أَخْرَجْتَ إِلَى يَوْمِ الْفُتُورِ
لَتَحْمِلَنَّهُ دُونَهُ إِلَّا قَلِيلًا ۝

قَالَ أَهْبِ هَمِّنْ بِحَاكِمِهِمْ وَقَدْ
جَعَلْنَا جَزَاءَ الْكَافِرِ أَنْ يَكُونَ
أَسْفَرًا زُرْعًا اسْتَطَعْتَ مِنْهُمْ بِطِرًا
وَاجْتَبَ عَلَيْهِمْ دِيَارَهُمْ وَوَعْدُكَ
وَنَسِيتُمْ فِي الْأَمْوَالِ وَالْأَنْفُسِ
وَعْدَكُمْ وَوَعْدَكُمْ وَوَعْدَكُمْ
يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ۝
إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ
وَكُلٌّ بِرَبِّكَ وَكَذِبًا ۝

رَبُّكَ الَّذِي يُزَيِّجُ لَكُمُ الْغُلُوكَ فِي الْبَحْرِ
لِتَنْتَفِلُوا مِنْ فُطَيْلَةٍ إِنَّهُ كَانَ بِكُمْ
رَحِيمًا ۝

وَأَذِّنْ أَقْرَبَاتِ الْفُلَانِ جَعَلْنَا بَيْنَكَ
وَالْبَيْنِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
حُجَابًا مَسْتُورًا ۝

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ
يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَلَاذَا
ذُكِّرَتْ رُبِّكَ فِي الْفُلَانِ وَحَدَّثُكَ
وَلَوْ أَنَّ عَلَى أَذْبَارِهِمْ نُفُورًا ۝
نَحْنُ أَعْلَمُ بِمَا يَسْتَعْجِلُونَ بِهِ إِنْ
يَسْتَعْجِلُونَ إِلَيْكَ وَإِذَا هُمْ يَخْتَوُونَ
إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ
إِلَّا رَجُلًا مَسْحُورًا ۝

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا
فَلَا يَسْتَطِيعُونَ سَبِيلًا ۝

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرَقًا نَاعًا
لَسَوْعَتُونَ خَلْقًا جَدِيدًا ۝
قُلْ لَكُمْ أَجْرًا أَوْ حِمْلًا ۝
أَوْ خَلْقًا مِمَّا يَكْتُمُونَ فِي صُدُورِهِمْ
فَتَشْفَوْنَ مِنْ بَعْدِهَا كُلُّ الَّذِي
فَعَلُوا أَكَلْ مَتَرَةٍ فَسَيَكْفِيكَ
إِلَٰهَكَ دَعْوَاهُمْ وَيَقُولُونَ مَتَى هُوَ
قُلْ عَلَى أَنْ تَكُونَ قَرِينًا ۝

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ
وَتَقُولُونَ لَا إِلَهَ إِلَّا هُوَ ۝
وَقُلْ لِيَعْبُدُوا الَّذِي هُوَ
أَحْسَنُ مِنَ الشَّيْطَانِ يَزَعِ بَيْنَهُمْ
إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا
مُبِينًا ۝

وَرَبُّكَ أَعْلَمُ بِكُمْ إِنَّ يَسَاءَ مَا يَحْكُمُهُ
أُولَئِكَ يَسَاءَ الْيَعْدِ لَكُمْ وَمَا أَرْسَلْنَاكَ
عَلَيْهِمْ وَكَيْلًا ۝

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمُوتِ وَ
الْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ
عَلَى بَعْضٍ وَأَنْتَ بَادٍ زُيُورًا ۝
قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ
فَلَا يَسْتَجِيبُونَ كَشَفَ الضُّورُ عَنْكَ

65 "My devotees thou shalt not succeed
with them. Thy Lord is
(unto them) sufficient Trustee..."

66 Your Lord is He who makes
the ships to glide upon the waters
so that ye may seek bounty;
He is, indeed, to you, benevolent.

67 When you meet storms upon the seas
you are left astray by those
you call upon, apart from Him.
And then when He has brought you
safe to land, you prevaricate!
Man is, indeed, an ingrate!

68 Are you sure the shore (you reach)
will not cave in with you?
Or that He will not
send a sand-storm against which
there will be none to fend for you?

69 Or, are you sure He will
not send you back another time
and raise against you
a hurricane and drown you
because of your ingratitude?
Then will ye find none to help you!

70 We have indeed been gracious
to *Adam's* progeny—
borne them on land and sea.
We have nourished them
with fresh and wholesome food
and raised them high
above the rest of what
We have created.

8 *** 316

71 One day We shall call all men
as well as those that led them.
And each will find his record right—
not a hair-breadth of excess
will he encounter.

72 He who is blind here
will continue to be blind,
and groping for the path
until the end.

73 They would indeed divert thee
from that which We reveal to thee
so that thou mayest attribute
something false to Us.
Then, undoubtedly,
they would be friends.

74 Had We not made thee firm
thou might have been inclined
to lean a little towards them.

75 In that case
We would have made thee taste
twice the pains of life
and twice the pains of death!
No helper wouldst thou find
against Us.

76 They tried, indeed,
to have thee flee the land
in order to be rid of thee.
But they themselves would then
have tarried little behind thee.

77 (This is) the usual way
with all Apostles
whom We accredited
before thee.
Thou wilt find no change
in Our ways.

9 *** 317

78 Arise to prayer at sunset.
Pray till the night
has been established.
Recite the Qur'an at dawn.
Indeed, reciting the Qur'an at dawn
is worth witnessing.

79 A part of night too
expend thou thus
for thy personal good.
Mayhap thy Lord
will raise thee
to exalted height.

80 And pray thou
"O my Lord!
Permit me entrance
through the gate of Truth.
Allow me to emerge
through the gate to Truth.
And grant me
from Thyself
authority
to succour me!"

81 Say thou, "Truth has come,
falsehood vanished :
falsehood is bound to vanish."

82 We reveal in the Qur'an
that which heals
and blesses those of faith.
For those who transgress
it enhanceth naught but their loss.

83 When We enrich Man
he turns about
or moves away;
but when adversity
doth (even) touch him
he (soon) despairs.

84 Say thou,
"Every striver strives
according to his light;
and only Allah knows
who is, how far, right."

10 *** 318

85 They question thee about
the (nature of) Revelation.
Say thou, "Revelation
is an imperative
from my Lord—
ye cannot comprehend it,
except vaguely."

86 If We had wished (even now)
to withhold from thee
that which We reveal to thee
then, wouldst thou have no one
to plead thy cause with Us—

87 Except the mercy
of thy Lord Himself—
of His Grace
He has, indeed,
given thee much.

88 Say thou,
"If all citizens and denizens
were to join their efforts
to compose (a recital)
like unto this Qur'an
they could not bring one like it
even if they backed each other."

رُسُلَنَا وَلَا تَجِدُ لِسِنَّتِنَا مَحْوِيًّا ۝
أَقِمِ الصَّلَاةَ لِذِكْرِ الشَّمْسِ إِلَى
عَتَمِ النَّيْلِ وَفَرَانَ الْعَجْرَانَ فَرَانَ
الْعَجْرَانَ مَشْهُودًا ۝

وَمِنَ النَّيْلِ فَتَهَجِدْ بِهِ نَافِلَةً لَكَ ۝
عَنَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَكْرُومًا ۝
وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ
وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ
لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ۝
وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ
الْبَاطِلَ كَانَ زَهُوقًا ۝
وَقُلْ لِي مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ
الظَّالِمِينَ إِلَّا خَسَارًا ۝

وَأَذِّنْ لِّلنَّاسِ عَلَى الْإِنْسَانِ أَعْرَضَ
تَابِعًا بِنَبِيٍّ وَلَوْ أَمْسَهُ الشَّرُّ كَانَ يُفْجَرُ ۝
قُلْ مَنْ يَعْمَلْ عَشَا كَيْتَبَهُ فَرِيدًا
أَعْتَمِدُ بِهِمْ هُوَ أَهْدَى سَبِيلًا ۝
وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ
أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْجِلْمِ إِلَّا قَلِيلًا ۝
وَلَمَّا سَأَلْنَاكَ ذَهَبَ بِالنَّبِيِّ أَوْحَيْنَا
إِلَيْكَ نَحْمُكَ فَجَدَّ لَكَ بِهِمْ عَلَيْنَا كَلَامًا
لَّا رَحْمَةَ مِنْ رَبِّكَ إِنَّ قَوْلَهُ كَانَ
عَلَيْكَ كَبِيرًا ۝
قُلْ لِّمَنِ اجْتَمَعَتِ الرُّسُلُ وَالْحِجْرُ
عَلَى أَنْ يَأْتُوا بِثَبَاتٍ هَذَا الْقُرْآنُ لَا
يَأْتُونَ بِثَبَاتٍ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ
ظَاهِرًا ۝

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ
مِنْ كُلِّ مَثَلٍ فَأَنَّى أُكْفَرُ النَّاسُ
إِلَّا لَكُفُورًا ۝

وَأَذِّنْ لِّلنَّاسِ عَلَى الْإِنْسَانِ أَعْرَضَ
تَابِعًا بِنَبِيٍّ وَلَوْ أَمْسَهُ الشَّرُّ كَانَ يُفْجَرُ ۝
قُلْ مَنْ يَعْمَلْ عَشَا كَيْتَبَهُ فَرِيدًا
أَعْتَمِدُ بِهِمْ هُوَ أَهْدَى سَبِيلًا ۝
وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ
أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْجِلْمِ إِلَّا قَلِيلًا ۝
وَلَمَّا سَأَلْنَاكَ ذَهَبَ بِالنَّبِيِّ أَوْحَيْنَا
إِلَيْكَ نَحْمُكَ فَجَدَّ لَكَ بِهِمْ عَلَيْنَا كَلَامًا
لَّا رَحْمَةَ مِنْ رَبِّكَ إِنَّ قَوْلَهُ كَانَ
عَلَيْكَ كَبِيرًا ۝

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ
فِي الْوُجُوهِ وَالْبَحْرِ وَرَبَّنَا فَتَقَبَّلْهُمْ
فِي الْآخِرَةِ وَفَضَّلْنَاهُمْ عَلَى كُلِّ
بَشَرٍ مِّنْ خَلْقِنَا أَتَقْبَلُوكَ ۝

يَوْمَ مَدَّ عُرَا كُلًّا أَتَأْتِي بِمَا مَرَّمُ
فَمَنْ أَوْفَى كَيْتَبَهُ بِمَعِينِهِ فَأُولَئِكَ
يَقْرَأُونَ كِتَابَهُمْ وَلَا يُلَظْمُونَ
فَرِيدًا ۝

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي
الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا ۝
وَأَن كَادُوا الْيَقِينُ نَنفَخُ فِي السُّبُحِ
أَوْحَيْنَا إِلَيْكَ لِنُفِخَ فِي سَحَابٍ مِّمَّنَّا
فَلَا إِذَا تَعَدَّى ذَلِكَ حَقِيلًا ۝
وَلَوْلَا أَن تَبْتَئِنَّا لَنَدَّرْنَا كِتَابَ تَرْكُنَ
إِلَيْهِمْ فَبَيِّنًا قَلِيلًا ۝

إِذَا كَادَ فَنَكُ ضَعْفَ الْحَيَاةِ وَضَعْفَ
الْمَسَاةِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْهَا
نَصِيرًا ۝

وَأَن كَادُوا لَيَسْتَفِزُّوكَ وَمِنْهُمْ
الَّذِينَ يُخَفِّرُونَكَ مِنْهَا وَإِذَا الْآ
يَلْمُونَ خَلْقَكَ إِلَّا قَلِيلًا ۝

سُئِلَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ

89 We have, indeed, set forth for men
all kinds of similes in the Qur'an
but most men try only to evade.

90 (Speciously) they say,
 "We shall not
 put our faith in thee
 until thou make for us
 a fountain to gush forth
 from the earth..."

91 "Or thou possesseth
 a veritable heaven
 of vine and dates
 and water—channels
 interlaced;

92 "Or cleavest thou
 the heavens into pieces
 showering on us;
 or bringest thou
 Allah and the angels
 before our eyes.

93 "Or thou possessest
 a dwelling made of gold;
 or thou ascendest a ladder
 to the firmament:
 we shall not even then
 believe in thee
 unless thou throwest
 down on us
 a book which we can read."

Say thou "Good Lord!
 Am I any more
 than an inspired human?!"

11 *** 319

94 Nothing doth prevent
 the people from believing
 when guidance is at hand
 except their musing.
 "Has Allah sent a man
 as His emissary?"

95 Say thou,
 "If angels there had dwelt
 on earth in peace and harmony
 He would have sent
 an angel from above
 as His emissary.

96 Say thou,
 "Sufficient is Allah as Witness
 between me and you;
 He is, in truth, Aware.
 Observant of His servants.

97 (Only) he whom Allah guides
 is guided right; for he,
 whom He doth leave astray,
 finds no friend apart from Him.
 And We shall,
 at the moment inexorable,
 raise them, appearing as if
 blind and dumb and deaf,
 their destination hell;
 everytime it doth abate
 We add to it a blaze.

98 That is their reward
 because they did evade Our signs
 and (mockingly) they asked,
 "When we are bones and dust,
 shall we be raised again
 into a new creation?"

99 Do they not see that Allah,
 who made the heavens and the earth,
 doth have the power
 to make the like of them?

He has only set for them a term,
 of that there is no doubt.

But the transgressors
 still do nothing but evade.

100 Say thou, "If ye possessed
 (even) the (unbounded) treasure
 of my Lord's bounty,
 ye would have held it back
 fearing to exhaust it:
 man is, in truth, petty
 and ungenerous.

12 *** 320

101 Upon *Musa* We bestowed
 nine clear signs—
 ask the *Bani Isra'il*.
 When he came to them
Fir'aun said to him, "O, *Musa*!
 I think thou art obsessed!"

102 He said "(No!) .

Thou Knowest well
that none has sent these signs
except the Lord of heaven and earth
as clear proofs!
It is thou, O *Fir'aun*,
who, I think, art doomed."

103 He tried his best to banish them
from the land;
but We, (instead), drowned him.
along with all his hordes.

104 Thereafter We advised the *Bani Isra'il*,
"Dwell ye in this land.
And when the final promise
comes to be fulfilled
We shall gather you
into a compact group."

105 Justly had We sent it (then)
and justly doth it (ever) come.
We have not sent thee except
to warn and to felicitate.

106 The Qur'an—We have apportioned it
so that thou mayest read it out to men
from time to time.
And We reveal it when
it doth need to be revealed.

107 Say thou,
"Believe it or believe it not :
those who have been vouchsafed
revelation before this,
when this is read out to them,
prostrate themselves in rapture.

108 "And they say,
'Glory to Our Lord!
Truly has the promise
been fulfilled!'"

109 In tears (of joy) they bow and bend
in humbleness and gratitude.

110 Say thou : "Call ye on Allah
or call ye on *Rahman*,
no matter what you call Him,
All goodly names are meant for Him."

* * * * *

Exhibit not thy worship
nor be thou bent on hiding it :
follow thou a middle path.

* * * * *

رَبِّ اِذَا الْمُسْلِمُونَ خَشَعَتِ الْاُفْقَانُ
وَكَانَ الْاِنْسَانُ قَنُورًا ۝
وَلَقَدْ اَتَيْنَا مُوسٰى بِسَعَةِ اٰيٰتِنَا
فَنَسَّكَ اَيُّهَا الْاِسْرَءِئِيلُ اِذْ جَاءَهُمْ فَقَالَ
لَهُ فِرْعَوْنُ اِنِّى لَاطْلُقُكَ يَمُوسٰى فَخَوَّاهُ ۝
قَالَ لَقَدْ عَلِمْتَ مَا اَنْزَلَ هٰؤُلَاءِ اِلَّا
رَبِّ السَّمٰوٰتِ وَالْاَرْضِ بِصَاحِبِ وَرَاقٍ
لَّطْلُطُكَ يَمُوسٰى فَخَوَّاهُ ۝
فَاَرَادَ اَنْ يَسْفِطَهُمْ فَمِنْ اَرْضِ
فَارَاوٰهَ وَمِنْ مَعَدٍ يَمِيْعًا ۝
وَقُلْنَا مَنْ بَعْدُ لِيَمِيْعِي لِمَ اِيْلَ اِنْتُمْ
الْاَرْضُ فَاِذَا جَاءَ وَعْدُ الْاٰخِرَةِ جِئْنَا
بِهِمْ اَفِيْعًا ۝
وَالْحَقُّ اَنْزَلْنَاهُ وَالْحَقُّ تَزْلُ وَمَا
اَرْسَلْنَاكَ اِلَّا مُبَشِّرًا وَنَذِيرًا ۝
وَقُلْنَا اَفَرَأَيْتُمْ اَلَمْ تَعْلَمُوْا اَنَّ الْاَرْضَ
عَلَى مَكَّةٍ وَنَزَّلْنَاهُ نَزْرًا ۝
قُلْ اَوْتُوْنِي اَزْلُ تَوَسُّوْا اِنَّ الْاَرْضَ
اَوْتُوْا الْجَمْعُ مِنْ قَبْلِهِ اِذَا نَزَّلْنَاهُ عَلَيْكُمْ
يَحْمِلُوْنَ لَهَا زَكَاةً ۝
وَيَقُوْلُوْنَ سُبْحٰنَ رَبِّنَا اِنْ كَانَ وَعْدُ
رَبِّنَا لَمَفْعُوْرًا ۝
وَيَحْمِلُوْنَ لَهَا زَكَاةً يَسْكُوْنَ وَيَرْبُّوْهُم
حُسْنًا ۝
قُلْ اَدْعُوا اللّٰهَ اَوْ اَدْعُوا الرَّحْمٰنَ
اَيُّمَا مَا تَدْعُوْا فَلِلّٰهِ السَّمٰوٰتُ الْاَرْضُ
وَالْاَنْجَلُ ۝
وَالْاَنْجَلُ يَصَلُّوْنَ وَلَا تَخَافُ فِيْهَا
وَالْاَنْجَلُ يَصَلُّوْنَ ۝
وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِى لَمْ يَتَّخِذْ وَلَدًا
وَلَمْ يَكُنْ لَهٗ تَفْرِيقٌ فِى الْمَلٰٓئِكَةِ وَلَمْ
يَكُنْ لَهٗ رُوحٌ مِّنَ الدَّلٰلِ وَكَوْنُهُ
تَكْوِيْنًا ۝

وَقَالُوا اِنْ نُّؤْمِنُ لَكَ حَتٰى لَنَجْزِيَنَّكَ
مِّنَ الْاَرْضِ اَيُّهَا ۝
اَوْ تَكُوْنُ لَكَ جَنَّةٌ مِّنْ نَّجْوٰى وَعَبَّ
فَقَعَجَرًا لَّا تَهْرٰجُهَا اَتَجْعَلُهَا ۝
اَوْ نَسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا
كِسْفًا اَوْ تَكُوْنُ لَكَ بَيْتٌ مِّنْ نُجُومٍ اَنْ
تَرْفِىْ فِى السَّمَاءِ وَلَنْ نُّؤْمِنَ بِرُفُوْعٍ
حَتٰى نُنْزِلَ عَلَيْكَ كِتٰبًا تَقْرٰهُ ۝
مُبْتَحٰنَ رَبِّىْ هَلْ لَّكُم مِّنْ اٰيٰتٍ اَوْ سُوْرًا
وَمَا نَمْنَعُ النَّاسَ اِنْ يُّؤْمِنُوْا اِلَّا جَاهَهُمُ
الْهُدٰى اِلَّا اَنْ قَالُوا بَعَثَ اللّٰهُ بَشَرًا
رَّسُوْلًا ۝
قُلْ لَوْ كُنَّا فِى الْاَرْضِ مَلَائِكَةً
يَّمْسُوْنَ مَطْمَاطٍ مِّنْ اَنْزَلْنَا عَلَيْهِمْ
مِّنَ السَّمَاءِ مَلٰٓئِكًا رَّسُوْلًا ۝
قُلْ لِّغٰى بٰنِيْهِ شَرِيْدٌ اَبِيْنِىْ وَيَسِيْرُهُ
اِنَّهٗ كَانَ يَعْصِيْهِ غَيْرُ رَءِىْفٍ ۝
وَمَنْ يَهْدِ اللّٰهُ فَمَا لَهٗ هٰدٍ وَمَنْ
يَضِلْ فَلَنْ يَجِدَ لَهُمْ اَوْلِيًا مِّنْ
دُوْنِهِ وَنَحْمَدُكُمْ يَوْمَ الْقِيَمَةِ عَلَى
وُجُوْهِهِمْ غَمِيًّا وَبِكَمَا وَصَّيْنَا
مَا وَهَبْنَاكُمْ كَلِمًا تَحْبِبُّ رِزْقَهُمْ
سَجِيْرًا ۝
ذٰلِكَ جَزَاؤُهُمْ اِيَّاكُمْ لَمَّا اٰتٰنَا
وَقَالُوْا اِذَا اُنْتَا عَظَمًا مَّا وُفِّقْنَا اِنَّا
لَمُسْعُوْنُوْنَ خُلُقًا جَدِيْدًا ۝
اَوْ تَمِيْرُوْا اِنَّ اللّٰهَ الَّذِى خَلَقَ السَّمٰوٰتِ
وَالْاَرْضَ قَادِرٌ عَلٰى اَنْ يَخْلُقَ وَمِثْلَهُمْ
وَجَعَلَ لَهُمْ اٰجَلًا اَمْرِيْبٌ فَيُوْفٰى
الظَّالِمُوْنَ اِلَّا لَكُوْرًا ۝
قُلْ لَوْ اَنَّكُمْ مَّمْلُوْكَنَ خَرٰٓئِيْنَ رَّحْمَةً

111 Say thou, "Befitting is command to Allah
who hath taken for Himself no son;
no partner can there be
in His domain;
nor needeth He a friend
to save Him from ignominy—
nor to exalt Him
in His Supreme Majesty!"

*

SURA : *KAHF*

In the Name of Allāh the Rahmān the Rahīm

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Glory be to Allah
who sendeth to His servant
a revelation in which
there are no ambiguities.

2 Firmly it stands—
warning of a punishment from Him;
conveying to the men of faith,
who do good work,
the promise of magnanimous reward

3 Which will be theirs
for certainty.

4 (Sternly) it reprimands
those who say,
"Allah hath begot a child!"

5 They have no knowledge
concerning this;
nor their fathers had.
Of grave import is what
their (glib) tongues utter;
what they say is naught but calumny.

6 And yet
thou wouldst kill thyself
grieving at the prospects
which await them,
if they believe
not in this Message!

7 We have, indeed,
made all that is on earth
fair-seeming make-up
so that We may test
those who would be good.

8 But We shall make
all this (make-up)
that We have given her
disperse like barren sand-dunes.

9 Dost thou think that the story of
the People of the Cave,
as chronicled, doth represent
an unusual miracle of Ours?

10 "Some acolytes (it says)
entered they a cave and prayed.
'Our Lord! bestow on us
mercy from Thyself
and, for our tasks
prepare us well.'

11 "So We made them
lose their consciousness—
remained they in the cave
for several years—

12 "And then We woke them so that
We may test which of them
could calculate correctly
the duration
of the time that had elapsed!"

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13 (But) We shall (now)
relate to thee
the facts concerning them :

They were youths
who, in their Lord, believed
and We had favoured them
with guidance.

14 We braced their hearts—
they rose and they resolved :
"Our Lord is, verily,
the Lord of heaven and earth.
If we had called on anyone but Him
we should, of blasphemy, be guilty.

15 "Alas! our people have taken
unto other deities beside Him.
Why then do they not
bring any clear proofs?

Who can transgress more
than those who, against Allah,
indulge in falsehood?

- 16 "Away with them and what they worship
beside Allah! Let us take ourselves
to a cavernous retreat.
Your Lord will raise you
through His mercy
and guide you in your tasks with ease."

- 17 Thou couldst have seen
the sun when it arose
pass by on the right
and when it set
it left them on the left
while they remained
within the space between.

Such are Allah's signs :
he whom He guides is guided right,
but whosoever goes astray
he finds no friend or guide—

- 18 Thou wouldst have
thought them living
but they were dead;
We faced them some to left.
and some to right.
And their dog lay
stretched on its paws
at the entrance!
If thou hadst peeped at them
thou wouldst have been inclined
to turn and flee
overcome with awe!

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- 19 In such manner did We
bring them back to life
that they began
to question each the other.
Of them one speaker spoke :
"How long have you been resting?"
Others said, "A day or a part thereof."
(With growing consternation)
they said, "Your Lord alone
doth know how long ye have rested!
Send one of you with a note of yours—
there lies the city, let him go and see

وَرَبَّنَا عَلِّ قُلُوبَهُمْ إِذْ قَامُوا
فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ
لَنْ يَنْزِلَ عَلَيْنَا مَائِدَةٌ كَذَلِكَ

فَلَمَّا إِذْ أَشْطَطَا ①
هُوَ لَكُمْ مِمَّا تَتَخَدُّونَ دُوبَةً
أَلِهَةً لَوْلَا أَنْتُمْ عَلَيْهِمْ بِطَلُوفٍ
بِئْسَ لَكُمْ أَظْلَمُ وَرَبُّنَا افْتَرَى عَلَى
اللَّهِ كَذِبًا ②

وَإِذْ اغْتَرَفْنَاهُم مِّن مَّاءٍ يَّعْبُدُونَ
إِلَّا اللَّهَ فَأَلَّا إِلَيْهِ الْكَهْفُ بِشُكْرٍ لَّكَ
رَبُّكَ مِنْ رَّحْمَتِهِ وَفِيهِ لَكُمُ
مِّنْ أَمْرٍ كَرِيمٌ ③

وَبَرَى السَّمَاءَ إِذَا طَلَعَتْ تَرْدُومُ
عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذْ اعْرَبَتْ
قُبُورَهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ
مِّنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّكَ تَهْتَدُ
اللَّهُ لَهُمُ الْهَدَىٰ وَمَنْ يَضِلْ لَّعَنَ
تَحْدِيدُهُ وَيَاسْخِرُونَ ④

وَنَجَّيْنَاهُمْ أَفْطَا وَهُمْ رُفُوعٌ
وَلَقَدْ بَعَثْنَا فِي الْأُمِّيِّينَ ذَاتَ
الشِّمَالِ وَكَذَلِكَ بَلَّغْنَا رِجَالَهُمْ
بِالْوَيْبِ إِذْ طَلَعَتْ عَلَيْهِمْ وَكَانَتْ
مِنْهُمْ فِرَارًا وَكَلْبًا مِنْهُمْ رُغْمًا ⑤
وَكَذَلِكَ بَعَثْنَاهُمْ لِيَكْسَأَ وَابْتِغَاءً
قَالَ قَائِلٌ مِّنْهُمْ كَذَلِكَ لَبِثْنَاكُمْ
أَلْسِنًا نُورُومَا وَبَعْضُ يَوْمٍ قَالُوا لَكُمْ
أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ
بُورًا فَكَمْ هَذِهِ إِلَى السَّيِّئَةِ فَلْيَنْظُرْ
أَكْبَاهُ أَزْكَى طَعَامًا فَلْيَأْكُلْهُ بِمَرْثِي
وَنَهْ وَلْيَسْتَظْلِفْ وَلَا يَخْشَفْ رِجْلَهُمْ
لَهُمْ أَنْ يَطَّهَرُوا وَأَعْلَمُ بِهِ رَبُّكُمْ كَذَلِكَ
يُؤَيِّدُ وَلَمْ يَكُنْ فِي قُلُوبِهِمُ الْإِذْ أَبَدًا ⑥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ
الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِجَابًا ①
يَا أَيُّهَا الَّذِينَ آمَنُوا شَرِّحُوا الْفَرْقَ لَكُمْ
وَقِيلُوا لِلْمُؤْمِنِينَ الَّذِينَ يَمْلِكُونَ
الضُّعْفَ أَنْ لَهُمْ أَجْرٌ حَسَنًا ②

مَا كُنْتُمْ بِدِينِهِ مُؤْتَمِدِينَ ③
وَيُنَادِي الرَّبُّ الَّذِينَ قَالُوا اتَّقُوا اللَّهَ وَلَهُ
مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا إِلَهَ إِلَّا هُوَ
كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ
لَنْ يَقُولُونَ إِلَّا كَذِبًا ④

فَلَمَّا كُنْتُمْ بَاجِعَ فَسْكَ عَلَى أَفْوَاهِهِمْ
إِنْ لَمْ يُؤْمَرُوا بِهَذَا الْحَدِيثِ أَتَقْنُونَ
إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا
لِيَبْذُلُوهُمُ لَهُمْ حُسْنٌ عَمَلًا ⑤
وَأَنَّا جَاعِلُونَ مَا عَلَيْهَا صَعِيدًا
جُرًّا ⑥

أَمَرْتُمْ أَنْ أَصْغَبَ الْكَهْفِ
وَالرَّحْمَةُ كَالْوَيْبِ أَيْتَانَا عَجَابًا ①
إِذَا أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا
رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا
مِنْ أَمْرِنَا رَشَدًا ②

فَقَرَّبْنَا عَلَى الْأَنْفُسِ فِي الْكَهْفِ
سِينَئِينَ عَدَدًا ③
ثُمَّ بَعَثْنَا لَهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ
أَحْسَنُ لِمَا أُوتُوا أَمَدًا ④
ثُمَّ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ
إِنَّهُمْ فِيهِ أَمْثَلُ بِرَبِّهِمْ وَرَبُّهُمْ
هُدًى ⑤

that he finds pure food
and brings back some to eat.
Let him be courteous
and let none recognise him.

- 20 "Verily if they should recognise you
they will either stone you dead
or force you to their creed;
then wouldst thou be lost for ever."

- 21 Thus did We impress upon the people—
so that they may know
that Allah's promise
is not false and that
about the final hour
there is no doubt...

But then they only disputed
among themselves concerning them.
Some said,
"Bury them in some old vault;
their Lord alone knows who they were.
Those who prevailed
in their decision said
"Let us build a chapel for them."

- 22 Some say they were three
and that their dog made four.
Others say they were five
and that their dog made six;
still others fling at random
and say they were seven
and that their dog made eight!

Say thou,
"My Lord knows best their number..."

What knowledge they possess
is little. Therefore, enter not
into any controversy about them
beyond what is relevant.
Nor do thou make
a single enquiry
about them.

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* * * * *

- 23 Never say, "I shall do that,
without fail, tomorrow."

- 24 Unless (ye add),
"If Allah wills."

When thou forgettest,
call thy Lord to mind and say,
"Possibly, my Lord
will guide me nearer
to the truth than this."

* * * * *

- 25 (Some say) they lay
within their caves

three hundred years
others add nine (more).

- 26 Say thou, "Allah knoweth best
all that is unknown
of heaven and earth.
He is Supreme as Seer.
No one beside Him
have they to help them.
None there is to share His Majesty!

- 27 Report (to them) what is
revealed to thee
of thy Lord's injunctions.
None can alter His decrees.
And none wilt thou find
as Refuge beside Him.

- 28 Be thyself content with those
who call upon their Lord
at morn and eventide
seeking His grace.

Let not thine eyes
ever rove from them
towards the glitter
of the transient.

Listen not to those whose hearts
have turned immune to Us—
one who followeth his fancies,
whose case has gone beyond excuse.

- 29 Announce thou :
"Here is Truth from your Lord;
so, he who wishes may believe
and he who wishes, may evade."

We have prepared a fire
for those who transgress
it doth encompass them
like an enclosure.
When they cry athirst
there is thrust
a shower of molten brass
across their countenance.
Alas! Alas! their thirst!
Alas! their tryst!

- 30 Those who have real faith
and do good works—
no righteous deed of theirs
shall We allow to go to waste.

- 31 For them there shall be
gardens ever green
with streams beneath them,
with golden light and greenery—
silken raiments, rich brocades,
leisurely reclining on couches soft—
O, goodly compensation, rich repose!

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- 32 Or, give them the example
of the two
to each of whom We gave
vineyards two
surrounded both
by groves of date palms
and interspersed
with fields of corn—
33 Both gardens brought forth fruit
and failed they in no way.
Between the two
We made to flow a goodly stream.

- 34 So rich was one
that in a palaver
he said to his neighbour,
"I am more rich than thou
in wealth, and I command
more esteem among men."

- 35 Entered he his garden
in a self-deceiving mood.
"This, I am sure," he mused,
"will never change."

- 36 "Believe I not in the destined hour;
were I even to go back to my Lord,
I would surely find
something better in exchange."

- 37 His neighbour chided him :
"Wouldst thou evade Him
who transformed thee from dust
to living sperm
and fashioned thee into a man?"

- 38 "But, as for me,
The Deity alone
I recognise as Lord—
and none I join with my Lord.

فَلْيَوْمَ وَمِنْ شَاءَ غَلْبَتُهُمْ إِنَّا آخِذُونَ
بِالظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادُهَا وَإِنْ
يَسْتَوُونَ لَنُغْنِيَنَّكَ إِنَّمَا هِيَ كَالْفِهْرِ يَشْوِي
الْوَجْهَ يَفْسُ الشَّرَابِ وَسَمَتْ مُرْتَفَقًا
إِنْ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا
أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ يَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا نَضًّا
يُدْرَسُ مِنْ سُطْرٍ يَتَلَوْنَ مِنْهَا وَبُنِيَّةٍ
عَلَى الْأَرْبَابِ يُعْرَضُونَ ثَوْبًا حُمْرًا
وَأُخْرَى لَهُمْ مِمَّا رَزَقْنَاهُمْ يُحَلَّوْنَ
لَهُمْ فِيهَا جَنَّاتُ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ كُلُّهُمْ فِيهَا مُنْقَلَبُونَ
وَلَا يَصْلَوْنَ فِيهَا إِلَّا مِنْ غَيْرِ ظَاهِرٍ
وَلَا تَسْتَفْتِي فِيهِمْ شَيْءًا أَحَدًا
وَلَا تَقُولُ لِمَنْ أَرَادَ أَنْ يُقَالِ ذَلِكَ عَلَا
إِلَّا أَنْ نَشَاءَ اللَّهُ وَلَا تَكُ مِنَ الْكَافِرِينَ
نَسِيتُ وَقَدْ عَسَى أَنْ يَهْدِيَنَّ رَبِّي
إِلَى قَرِيبٍ مِنْ هَذَا رُشْدًا
وَلَقَدْ جَاءُوكَ بِالْحَقِّ عَلَى مَا لَمْ يَكُنْ مِنْ
كَادًا وَدُاعِيًا
قُلِ اللَّهُ أَعْلَمُ بِمَا لِكُمُ الْيَوْمَ مِنَ الْعَذَابِ
وَالَّذِينَ آمَنُوا بِهِ وَأَصْبَحُوا مَالِكًا مِنْ
دُونِهِ مَنْ تَلَايَ وَلَمْ يَجِدْ فِي حِكْمَتِنَا
حَسَنًا وَاشْلُ مَا أَوْحَى إِلَيْكَ مِنْ رَبِّكَ
لَا مَبْدَلَ لِكُلِّ صَافٍ وَلَنْ يَجِدَ مِنْ
دُونِهِ مُلْتَحَدًا
وَأَصْبَحَ يَتَكَلَّمُ مَعَ الَّذِينَ يَدْعُونَ
رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
وَجْهَهُمْ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ تُرِيدُ
زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا يُطِيعُونَ
أَعْمَلْنَا قُلُوبَهُمْ قَلْ أَلَمْ تَرَ أَنَا
وَكُنْ أَمْرًا مُطْرًا
وَقُلِ الْحَقُّ مِنْ رَبِّكَ مَنْ شَاءَ

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ
قَالَ مَا أَطْلَعْتُ أَنْ يَبْدَأَ هَذَا الْبَدَأَ
وَمَا أَطْلَعُ السَّاعَةَ قَائِمَةً وَلَئِنْ
رُودْتُ إِلَى رَبِّي لَنَجِدَنَّ خَيْرًا مِمَّا
مُنَقَلَبًا
قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ
بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ
طُفْلَةٍ ثُمَّ تَكُونُ رَجُلًا
لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِهِ شَيْئًا
أَحَدًا
وَلَوْ كُنَّا نَعْلَمُ أَنَّكَ جِنٌّ كَمَا قُلْتَ مَا شَاءَ
اللَّهُ لَكُنَّا قَوْمًا بِاللَّهِ إِنْ يَرَيْنَا
أَقْبَلَ مِنْكَ مَا لَكَ وَلَدًا

- 39 "When thy garden
thou didst enter
why didst thou not say,
'Whatever Allah wills!
No power is there
apart from Allah's.'

If thou dost see me
not so rich as thee
in wealth and progeny,

- 40 "Possibly, my Lord will give to me
a better garden than is yours
and send upon (your garden)
some calamity from heaven itself
so that dawn finds it
transferred into slippery slopes!
- 41 "Or it may be that morning
finds its water diverted to distances
from where thou canst not recall it."
- 42 (And so indeed it happened)
His vineyards were destroyed
and morning found him
wringing his hands with grief
at all that he had spent—
for all the vines had tumbled down
upon their trellises
"O woe is me!" he cried,
"Would that I had not
overlooked my One and only Lord."
- 43 No friends or servants
could help him against Allah;
nor could he help himself!
- 44 Allah alone, in truth,
is to be counted on
on such occasions.
- 6 *** 326
- 45 And strike for them life's simile:
When moisture doth descend
from the skies above,
earth's vegetation flourisheth.
And, overnight, it turns to stubble,
scattered by the winds.
Allah alone doth exercise all power.
- 46 Wealth and sons
are transient adornments;
but things of lasting value,
deeds of righteousness,
are worth much more
to thy Lord
for wages and reward!

- 47 One day We shall make
the "mountains" flee
and one will see the "earth"
come to its own.
All shall We raise and,
no one shall be left behind.
- 48 They will be presented
in serried ranks before thy Lord:
"Now have you come to Us
even as We had created you.
Arrogantly you had said,
"We shall not keep
the tryst with Thee!"
- 49 The bill before them—
thou wilt see the spendthrifts
flushed at seeing its contents
and wailing, "Woe to us!
What a bill is this?
Leaves it nothing big or small
without accounting for it!"
The total record of their deeds
will be before them.
No wrong will thy Lord
do to any one.
- 7 *** 327
- 50 And when We bade the angels:
"Bow to man!",
all bowed except Iblis.
He was of the haughty;
he disobeyed the order
of his Lord.
Would ye then take him
and his progeny
rather than Me
in spite of their avowed enmity?
Evil this alternative
for those who would persist.
- 51 I call them not
to witness the creation
of the heavens and the earth;
nor of themselves;
Nor is it for Me to help
those who mislead men.

- 52 One day He will say,
 "Call ye on my partners
 those on whom you banked,
 They will call them
 but to them
 they will respond not!
 Between them We have placed
 a void as barrier.

- 53 The fire which the evil doers face—
 it seems to wait for them—
 and there is no way of escape.

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- 54 We have, indeed, been lavish
 in providing for mankind
 examples of all kinds in this Qur'an.
 But man is oft contentious.

- 55 And what preventeth people
 from believing
 when guidance
 (for the future)
 is at hand and their Lord
 forgives them (for the past)—
 but that the mores
 of their fathers bar their way:
 or is it that
 their punishment approacheth near?!

- 56 No Envoy did We send
 except to hearten and to warn;
 but those intent on not believing
 argue falsely to evade the truth;
 they treat My signs and their portents
 as jests!

- 57 And who doth transgress more
 than he to whom
 the marvels of his Lord
 are pointed out
 but he evades them
 forgetting what his own hands
 have sent before him.
 We have screened their hearts
 from understanding
 and deadened their perceptions.
 Even if thou wert
 to invite them to guidance
 they will, in no wise, be guided.

وَأَذِّنْ لِلْعَالَمِينَ وَأَسْجُدُوا لِلرَّحْمَنِ
 فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ
 فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ
 وَوَرَثَتَهُ أُلَافًا مِنْ ذُرِّيَّتِهِ
 لَكُمْ عُذْرًا يُغْنِي عَنْ الظَّالِمِينَ
 بَدَلًا ۝

مَا أَشْهَدُ لَهُمْ خَلْقَ السَّمَوَاتِ
 وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُمْ
 مُنْجِدِينَ الْمُضِلِّينَ عَصَا ۝
 وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ
 زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ
 وَجَعَلْنَا بَيْنَهُم مَوْبِقًا ۝

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ
 مُوَاعِنُهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ۝
 وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ
 مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ
 شَيْئًا جَدَلًا ۝

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا بِالْعَدْلِ
 أَنَّهُمْ يُسْتَغْفِرُونَ لَهُمْ مَا أَتَوْا
 بِتِلْكَ مِنْ سُوءٍ إِلَّا الَّذِينَ
 أَلْهَىٰ لَهُمُ الْعَدَابُ فَلَا ۝
 وَنَاثِرِ الْمُرْسَلِينَ إِلَّا الْمُتَّبِعِينَ
 وَمُسْتَضِئِينَ دُجَىٰ بِلَالِ الَّذِينَ كَفَرُوا
 بِالْبَلْبَلِ لِيُضِلُّوا بِهِ الْحَقَّ وَالتَّحْدِثَ
 أَنْتَبَىٰ وَمَا أَتَيْنَاهُمْ هَؤُلَاءِ ۝

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ
 فَأَعْرَضَ عَنْهَا فَمِنْ آيَاتِنَا أَنْ
 إِنَّا جَعَلْنَا عَلَىٰ لُبِّهِمْ كَافَّةً أَنْ
 يَفْقَهُوهُ وَفِي آذَانِهِمْ قُرْآنًا وَإِنْ تَدْعُهُمْ
 إِلَى الْهُدَىٰ فَلَنْ يَنْصَتُوا وَإِذَا ابْتَدَأَ
 وَرَبُّكَ الْغَفُورُ الرَّحِيمُ لَوْ تَرَىٰ إِذْ
 يَخْرُجُ الْكَافِرُ خِفَافًا وَيَرْجِعُ
 إِلَيْنَا كَثِيفًا وَهُوَ فِي رُكْنٍ
 مُطَبَّقٍ ۝

- 58 Thy Lord is most Forgiving,
 twice Merciful:
 If he had meted out to them
 what they deserved
 they would soon have been
 in torment.
 But there is for them
 a respite beyond which
 they will find no succour.

فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِّنْ
 جُنَّتِكَ وَيُرْسِلْ عَلَيْهَا حِصَابًا مِّنَ
 السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ۝
 أَوْ يُصْبِحَ مَا وَهَا غُورًا فَلَنْ يَنْصَبِعَ
 لَهُ طَلَبًا ۝

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ
 عَلَىٰ مَا أَتَقَىٰ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ
 عُرْوَتِهَا وَيَقُولُ يَا بَنِي آدَمَ اذْكُرُوا
 رِبِّي أَحْسَنًا ۝
 وَلَمْ يَكُن لَّهُمْ فِيهِ مَنَعَةٌ فَصَوَّوْهُ مِنْ
 دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ۝
 هَٰذَا إِلَٰهُ الْوَلَدِ يُدْعَىٰ لِلْحَقِّ هُوَ خَيْرٌ
 ثَوَابًا وَخَيْرٌ عُقْبًا ۝

وَأَصْحَابُ لَهُمْ مَثَلٌ السَّيِّئَاتِ أَلَّا يَسْأَلُوا
 كَمَا أَتَىٰ لَهُمْ مِنَ السَّمَاءِ فَاخْتَلَطَ
 بِهِمُ النَّارُ فَاذْكُرُوا أَنَّهُمْ هُمُ
 نَذَرُوا لِلزَّيْنِ وَكَانَ اللَّهُ عَلَىٰ كُلِّ
 شَيْءٍ مُّقْتَدِرًا ۝
 أَلَمْ تَرَ أَنَّ الْوَالِدِينَ يُدْعَوْنَ إِلَى الدُّنْيَا
 وَالْبَقِيَّةِ الْغَالِيَةِ خَيْرٌ عِنْدَ رَبِّكَ
 ثَوَابًا وَخَيْرًا أَثَرًا ۝

وَيَوْمَ نُسِفُ الْجِبَالَ وَتَرَى الْأَرْضَ
 بَارِزَةً وَنَحْشُرُ لَهُمْ قُلُوبًا وَزُرُوعًا
 أَحْدَا ۝
 وَخَرُّوا عَلَىٰ رُكُوعٍ صَفَاءً لَقَدْ
 جَعَلْنَاهُمْ قُلُوبًا فَخَلَفْنَا مَا كُنَّا
 نَمُوتُ لَكُمْ لَنْ نَجْعَلَ لَكُمْ
 مَوْعِدًا ۝

وَوَضِعَ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ
 مُشْفِقِينَ فِي مَقَادِيرِهِمْ وَيَقُولُونَ
 يَا وَيْلَتَنَا مَالِ هَٰذَا الْكِتَابِ
 لَا يُغَادِرُ صِفَافًا وَلَا زَكَاةً
 إِلَّا أَحْصَاهُ أَوْجِدُوا مَا
 عَمِلُوا حَاجَةً أَلَّا يَظْلِمَ رَبُّكَ أَحَدًا ۝

59 There lie the towns
that We destroyed
when they transgressed.
But for their destruction
We had fixed a time.

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60 Said *Musa* to his servant,
"I shall not rest until I reach
the place where two seas meet;
till then I shall go on and on."

61 But when (without perceiving)
they passed the confluence,
between them, they forgot
the fish (they carried)
and (silently) it found its way
amidst the current.

62 When further they had gone,
he asked his servant,
"Let us have our morning meal.
We have, indeed, tired ourselves
in this task."

63 He answered,
"Dost thou remember
passing by that cavern?
It was there I lost the fish!
It was only *Shaitan*,
who, 'I should think,
made me overlook it, and, strangely,
it found its way into the sea."

64 He said,
"That is the spot we seek."
So they retraced their steps
with diligence.

65 And there they found
a devotee among Our devotees.
We had blessed him
with Our grace
and endowed him
with knowledge from Ourselves.

66 *Musa* said to him,
"May I follow thee
so that thou mayst teach me
something of thy wisdom?"

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67 He said,
"Thou wilt not have the patience
to bear with me.

68 "In fact, how can thou
bear with me
when thy knowledge
doth not encompass all?"

69 He said, "Allah willing,
thou wilt find me patient
and in no matter
shall I disobey thee."

70 He said,
"If thou must follow me
ask thou then no questions
until I myself
relate to thee the facts."

10 *** 330

71 So they proceeded smoothly
until, sitting in a barge
he scuttled it!
(Impetuously) *Musa* pleaded:
"Hast thou scuttled it
to drown its occupants?
A strange thing thou hast
done indeed!"

72 He said, "Had I not told thee
thou wouldst not be able
to bear with me?"

73 He begged:
"Hold not thou this lapse against me;
make not my task more difficult."

74 (And once again)
they went on smoothly,
until they met a youth
and he did slay him!

He (*Musa*) remonstrated:
"Hast thou slain an innocent
without a single blame?
A deed unheard of
thou hast done indeed!"

75 He said,
"Had I not told thee,
thou couldst not bear with me?"

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76 He beseeched :

"If I ever question thee
on any matter after this,
keep me not as thy companion.
I would then be left
with no excuse."

77 (Once again)

they went on smoothly
until they reached
the outskirts of a town.
They asked its people
for some food,
but they refused
to entertain them.
Therein they came upon
a wall inclined to fall—
he buttressed it.

He (*Musa*), importuned :

"If thou hadst wished
thou couldst have asked them
for some wage."

78 He said,

"Here is parting
between me and thee!
So I shall now
propound to thee
the explanation
of that regarding which
thou couldst not bear with me.

79 "As for the barge

it served some poor people
to ply upon the sea;
I wished to blemish it because
there was soon to follow
a king who seized
by force all barges.

80 "As for the youth
his parents were
people of great faith
and we feared
that he would grieve
and overwhelm them
with ingratitude.

قَالَ لَا تَأْخُذْ بِمَا تَشِيعُ وَلَا
تَرْهَقْ مِنْ أَمْرِ عَمْرٍَا

فَانْطَلَقَا سَخَىٰ إِذَا هُمَا عُلَا فَنَقَلَهُ
قَالَ أَتَنَلَّكَ نَفْسًا رَّكِيَةً يَغِيْرُ لَفْسٍ
فَعَدَّ حِشْتًا شَيْئًا ۚ ۞

قَالَ أَلَمْ أَقُلْ إِنَّكَ إِنَّا كُنْ تَقْتَبِرُ
مَعِيَ صَبْرًا ۞

قَالَ إِن سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَ هَذَا
فَلَا تُصِيبْنِي ۚ قَدْ بَلَغْتَ مِنْ لَدُنِّي
عُدْرًا ۞

فَانْطَلَقَا سَخَىٰ إِذَا تَابَا أَهْلَ قَرْيَةٍ
يَسْتَطْعِمَا أَهْلَهَا فَاذْنَابًا يُقَاتِلُهُمَا
فَوَجَدَا فِيهَا جِدَارًا يُرِيدَانِ أَنْ يُتَخَفَ
فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَكُنَّ عَلَيْهِ
أَجْرًا ۞

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَبَّحَكَ
بِتَابُوتٍ مَّا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ۞
أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَجُوعُونَ
فِي الْبَحْرِ فَارَدْتُمْ أَنْ آجِدِيَا وَكَانَ
وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ
غَصَبًا ۞

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ
فَخَرَّبْنَاهُ مِنْ ذُرِّيَّتِهِمَا طَغْيًا أَذَقْنَاهُ
فَارَدْنَاهُ أَنْ يُبَيِّنَ لَهُمَا رُحْمَ أَخِيهِ مِنَ
زُلْمَةٍ وَأَقْرَبَ رَحْمًا ۞

وَيَاكَ الْغُرَىٰ أَهْلَكْتُمْ لَهَا قُلُوبًا
بَعَلْنَا لَدُنْهُمْ قُرْبَىٰ ۞

وَلَا قَالَ مُوسَىٰ لِقَوْمِهِ لَا تَبْرَحُوا
أَبْلَغُ جَعَلَ الْغُرَىٰ أَوْ أَمَجَىٰ حَقًّا ۞
قُلْنَا بَلِّغْ جَعَلَ بَيْنَهُمَا نِسْبًا خَوْفَهُمَا
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ۞

قُلْنَا جَاوِزَا قَالَ لِقَوْمِهِ إِنَّا عُدُّوْنَا
لَقَدْ لَبِيتْنَا مِنْ سَفَرِنَا هَذَا نَصَبًا ۞
قَالَ أَرَأَيْتَ إِذَا أَوْبَيْنَا إِلَى الصَّخْرَةِ
فَأَنِّي نَبِيتُ الْخَوْتُ وَمَا أُنْشِئُهُ إِلَّا
الْقَاطِنُونَ أَنْ أَدْلُوكَ وَاتَّخَذَ سَبِيلَهُ
فِي الْبَحْرِ عَجَبًا ۞

قَالَ ذَلِكَ مَا كُنَّا نَبْغِي ۚ فَارْتَدَّ عَنِ
أُتْرُقِهِمَا قَصَصًا ۞

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا اتَّبِعَهُ رَمَقَهُ
وَمِنْ عِنْدِنَا وَاعْتَدْنَاهُ مِنْ لَدُنَّا يُلْمَأُ
قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَى أَنْ
تُعَلِّمَنا مَعَايِلَ رُشْدًا ۞

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۞
وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خَبْرًا ۞
قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا
أَعْصِي لَكَ أَمْرًا ۞

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ
شَيْءٍ حَتَّىٰ أُخْبِرَكَ مِنْهُ وَكُنَّا
فَانْطَلَقَا سَخَىٰ إِذَا رَكِبَا فِي السَّفِينَةِ
خَرَّبْنَاهَا قَالَا أَخْرَجْنَاهُمَا لِلْغُرَىٰ أَهْلًا
لَقَدْ حِشْتُ شَيْئًا إِمْرًا ۞

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ
صَبْرًا ۞

81 "So we wished
that their Lord
would give them in exchange
a better one than him
in purity,
to earn their love.

82 "As for the wall,
it was meant for
two orphaned youths
of the town,
and, underneath it,
lay a treasure left for them
by their father
who was an honest man.
So thy Lord wished
that they should reach full age
before they drew their wealth.
(It was) thy Lord's mercy;
I acted not on my own.

These are the explanations
of that for which
thou couldst not bear with me."

11 *** 331

83 They question thee
concerning *Dhulqarnain*.
Say thou, "Very well,
I shall convey to you
something about him :

84 We had enthroned him in the land
and gave access to him
in all directions.

85 Advanced he first
in one direction,

86 Until he reached the place
where the sun doth set.
Witnessed he its sinking
in the murky waters (of the sea).
And there he caught up
with the horde.
We said to him, "O *Dhulqarnain*!
Annihilate them if thou wilt
or, if thou wilt,
be thou kind to them
(they are at thy mercy).

87 (But) he announced, "Only those
who (henceforth) transgress
I shall punish forthwith.
the rest I leave them
to their Lord.

He will punish them
with a punishment in due course.

88 "But he who acquires faith,
and renders righteous service,
he shall be rewarded well
and we shall ourselves
allot to him facilities."

89 Advanced he then
along (another) way.

90 Until he reached the place
where the sun doth rise.
He found it rising on a people
whom We had provided
with no covering against it.

91 Thus it was
We knew what problems
did encompass him.

92 Advanced he then
along (another) way

93 Until he reached
the vale between two cliffs.
Below these he came upon
a people who could not
understand a word.

94 They begged of him,
"O *Dhulqarnain*!
Yajuj or *Majuj*,
(one or another
of these nomad hordes)
oft ravishes our land;
shall we gather for thee tribute
so that thou mayest build,
between them and ourselves,
a wall?"

95 He said,
"That which my Lord
has placed me on
is more (effective).
But help you me
with your labour
and I shall raise
between yourselves and them
a mighty rampart.

96 "Bring me only iron crowbars."

Then when he had levelled
the gap between the cliffs,
he said, "Now blow
(upon the bellows)!"

And when he had made it red hot,
he said, "Bring now to me
the molten lead to pour."

97 Thus neither could they scale it
nor could they pierce it through.

98 He said, "This is
through the mercy of my Lord.
And yet when my Lord's
plan is fulfilled
He will crumble it to dust.
My Lord's design
will, truly, be fulfilled."

99 We shall leave some on that day
to surge like waves on others.
Lo! the trumpet blows
and We have gathered them
into a mighty gathering.

100 There shall face them
hell, as a fact,
for those who did evade.

101 Those whose eyes
were sheathes against My signs,
who could not use their ears!

12 *** 332

102 Do these evaders think
that they will take
My devotees as patrons beside Me?
Truly! We have prepared hell
to welcome all such sneaks.

103 Ask ye,
"Shall we tell you who they are
whose actions are entirely in vain?"

104 Those whose energies
have been vainly spent
in matters of the moment

قَالَ مَا مَكْنِيِّ فِيهِ رَبِّي خَبِيرٌ
فَاعْمِدُونِي بِقُوَّةٍ وَأَجْعَلَ بَيْنَكُمْ
وَبَيْنَهُمْ رَدْمًا ۝

أَتُورَىٰ زُبُرَ الْحديدِ حَتَّىٰ إِذَا سَاوَىٰ
بَيْنَ الصَّدَقَيْنِ قَالَ الْفُكْرُ احْسَبِي
إِذَا جَعَلَهُ نَارًا ۝ قَالَ أَتُورَىٰ أَفَرِغْ
عَلَيْهِ قَطْرًا ۝

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا
اسْمَحُوا لَهُ فِي نَفْسٍ ۝

قَالَ هَذَا رَحْمَةٌ مِنِّي فَإِذَا جَاءَ
وَعْدِي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدِي
رَبِّي حَقًّا ۝

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي
بَعْضٍ وَتُفْرَقُ فِي الصُّورِ فَيُجْعَلُهُمْ
جَمْعًا ۝

وَعَرَّضْنَاهُمْ يَوْمَئِذٍ لِلْكَفْرِ
عُرْضًا ۝

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ
عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ
سَمْعًا ۝

أَحْسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا
عِبَادِي مِن دُونِي آلِيَاءَ ۝ إِنَّا نَعْلَمُ
أَعْتَدْنَا لَهُمْ لِلْكَفْرِ نَزْلًا ۝

فَلَمَّا نَسُوا مَا آلَوْا فِي الْحَدِيثِ
الَّذِينَ ضَلَّ سَبِيلُهُمْ فِي الْحَيَاةِ
الدُّنْيَا وَلَهُمْ فِي السَّعِيرِ مُخِيمُونَ
صُنْعًا ۝

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ
وَلِقَائِهِ يُحِيطُ أَعْمَالُهُمْ فَلَا يُقِيمُونَ
لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ۝

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ
فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا
وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ

أَنْ يُبْلِغَهُمَا أَشَدَّ هَمًّا وَنُفِرَ لِحِجَّتِهِ
رُحْمَةً مِّنْ رَبِّكَ وَبَاغُوا نِعْمًا مِنِّي
ذَلِكَ نَبَأُ ذِي الْأَوْدَالِ مَا كُنْتُمْ تُحِيطُونَ بِشَيْءٍ مِّنْ

وَيْسَئُلُوكَ عَن ذِي الْقُرْنَيْنِ فَقُلْ
سَاءَ تِلْكَ أَعْيُنُكُمْ إِنِّي أَنَا اللَّهُ مِّنْ

إِنَّمَا مَسَّ الْأَرْضَ فَأَنزَلْنَاهُ مِنْ
تَحْتِ شَجَرٍ سَبْيًا ۝

فَاتَّبَعَهُ سَبْيًا ۝

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا
تَجْرِبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا
خَوْمًا مِّنْ ظُلُمَاتٍ أَلْوَنَ الْفَرَّازِ ۝ إِنَّمَا أَنْزَلْنَاهُ
وَلَقَدْ أَنزَلْنَاهُ فِيهِمْ خُسْنًا ۝

قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نَجْزِيهِ
تَجْزِيًّا يَوْمَ يَأْتِيهِ الْعَذَابُ وَهُوَ
بِالْظُلْمِ ۝ إِنَّا نَعْلَمُ مَا كُنْتُمْ تَعْمَلُونَ
وَأَمَّا مَن آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ
بِالْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا آلَةً ۝

ثُمَّ أَتْبَعَهُ سَبْيًا ۝

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا
تُظَاهِرُ عَلَىٰ تَوْبِهِمْ لِيُجْعَلَ لَهُمْ خُزُنٌ
دُونَهَا يُسْتَرَىٰ ۝

كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِمْ خَبْرًا ۝

ثُمَّ أَتْبَعَهُ سَبْيًا ۝

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ
دُونِهِمَا نَارًا تَلْبُكُ دُونَ يُفْلَكٍ ۝ يَوْمَئِذٍ
قَالُوا لَئِن لَّا نُبْرَأَ لِرَبِّنَا يُجِيبُ وَ

مَا جُوبِهُ مُقْسِدُونَ فِي الْأَرْضِ فَكُلٌّ
يُجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ
بَيْنَهُمْ وَبَيْنَهُمْ سَدًّا ۝

and who think
that they are worthily engaged.

105 They are the ones
who would evade
the presence of their Lord
and His Omnipotence.
Vain are their efforts!
Nor by the day of judgment
will they have gathered weight.

- 106 They are the ones whose wage is hell,
because they, (persistantly) evade;
and of Our signs and Envoys
make a jest!

- 107 But for those who do believe
and do good work
for them, indeed,
gardens in paradise
itself await.

- 108 Therein they shall stay
wishing for no change.

- 109 Say thou,
"If the seas all served as ink
to record my Lord's glory,
the seas would emptied be
before (the evidence)
of my Master's glory
had been recorded—
even if We were to refill them.

رَبِّي لَتَفْعَلَ الْبَهِيمَ أَنْ تَنْفَعَهُ
كَلِمَتِي وَلَوْ جِئْتُ بِمِثْلِهِ بِدَارٍ ۝
قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ
أَنَّمَا الْهُدَى إِلَهُ وَاحِدٌ فَمَنْ
كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا
صَالِحًا وَلَا يُخْلِفْ عِبَادَتَهُ رَبَّهُ أَحَدًا ۝

ذَلِكَ جَزَاءُ الْفَاسِقِينَ الَّذِينَ كَفَرُوا
وَاتَّخَذُوا آلِهَتِي دُرُوسًا وَمُزَاجِرًا ۝
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ۝
خَالِدِينَ فِيهَا لَا يَدْخُلُونَهَا آلُ الْفَاسِقِينَ
قُلْ لَوْ كَانَ مِنَ الْمُحْسِنِينَ دَلِيلٌ

- 110 Say thou,

"I am, indeed, a man like you.
Revealed has been to me :

The Deity of all of you
is One Deity!

So those who seek the Presence
of their Lord, let them engage
in righteous deeds and never,
in the worship of their Lord,
admit another!

*

SURA : MARYAM

In the Name of Allah the Rahmān the Rahīm

1 *** 333

KAF! HA! YA! 'AIN! SAD!

(PAY THOU HEED! O MUHAMMAD!)

2 A (true account of thy Lord's grace
on his servant, Zakariyyah :

3 He prayed, "O, my Lord!

Fast ebbeth strength from me;
my hair is hoary white;
still, in praying to Thee, Lord.
I have never been unmindful.

5 "I fear my kinsmen after I am gone;
my wife is barren,
O, give me, by Thy grace, a son

6 "To inherit me and to inherit
the posterity of Ya'qub,
and, make him, my Lord,
well pleasing to Thee."

7 "O Zakariyya!
We promise thee a son,
his name *Yahya*—
of those We have distinguished
none has borne that title."

8 He mused, "My Lord!
How can I have a son
when my wife is barren
and I have become old?"

9 He reflected, "Thus doth it
(sometimes) happen."
He mused on, "Thy Lord hath
(ere now) said,
'Tis easy for me: I made thee
when, indeed, thou wast naught!" "

10 He prayed, "My Lord!
Give Thou me guidance."
He mused on, "What thou shouldst
do is this :

أَمْرًا إِلَىٰ عَاقِرَةٍ وَقَدْ بَلَغَتْ مِنَ الْكِبَرِ

عِيسَىٰ

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَؤُلَاءِ
وَقَدْ خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُنْ

شَيْئًا

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ آيَتُكَ
أَلَّا تَكَلَّمَ النَّاسُ لَكَ لَيْلًا سَمِعًا

فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْفَىٰ
إِلَيْهِمَانِ سَبِيحًا أَتَمْرَةً وَعِيسَىٰ

يَبْعَثُ خَلْدًا الْكِتَابُ يَقُودُ وَاتَّيْنَهُ
الْحُكْمَ صَبِيحًا

وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً وَكَانَ

تَقْوِيًا

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يُمُوتُ
وَيَوْمَ يُبْعَثُ حَيًّا

speak not to men; be dumb
for full three nights."

11 (In due course) he re-appeared
to his people on the altar
and led them in prayer
mornings and at eventides . .

12 "O, *Yahya*!
Hold thou fast to the Law!"
And We gave wisdom to the youth,

13 Abundant life as from Ourselves
and diligence.
He was conscientious,

14 Considerate to his parents—
neither aggressive,
nor given to sin.

15 May blessed be
his birth, his death,
and his awakening to life.

سُورَةُ مَرْيَمَ

كَهَيْصَ ۚ ذِكْرُ رَحْمَتِ رَبِّكَ
عَبْدُكَ زَكِيًّا

إِذْ نَادَىٰ رَبَّهُ يَدِئًا وَخَفِيًّا

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي

وَاسْتَعْلَىٰ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ
بِدُعَايِكَ رَبِّ شَقِيًّا

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي

وَكَانَتْ أَمْرًا إِلَىٰ عَاقِرَةٍ فَنَسَبَ لِي مِنْ

لَدُنْكَ وَلِيًّا

يَرِيحُنِي وَيَرِيحُنِي مِنْ أَلٍ يَعْقُوبَ

وَأَجْعَلُهُ رَبِّ رَضِيًّا

يُزَكِّيهِ أَتَاكَ ذِكْرُكَ بِعِلْمٍ يُمْنُهُ

يَحْيَىٰ لَمْ يَجْعَلْ لَهُ مِنْ قَبْلُ عِثًّا

قَالَ رَبِّ إِنِّي يَكُونُ لِي عَذَابٌ وَكَانَتْ

2 *** 334

- 16 Mention in the Book, *Maryam* :
when she retired from her people
to the eastern niche.
- 17 And covered she herself from them,
lo! We sent Our will!
Appeared it to her
like a handsome man.
- 18 She murmured :
"In the name of *Rahman*
I seek refuge from thee
if thou hast any conscience!"
- 19 He said,
"I am but a messenger
from thy Lord,
to promise thee
a son all pure."
- 20 She said,
"How shall I have a son
when no one hath touched me,
nor am I of the profligates?"
- 21 He said,
"Thus doth it (sometimes) happen..."
Thy Lord hath (ere now) said,
'Tis easy for Me,
so that We may make of him
a sign for men
and a blessing from Ourselves :
it is a thing decreed!"
- 22 So she conceived him
and betook him
to a distant place—
- 23 The birth pangs came upon her
when leaning on a date palm.
She moaned in anguish,
"O wouldst that I had died
long, long before this
and had been quite forgotten!"
- 24 (A rippling sound nearby)
reassured her :
"Grieve not, thy Lord
has set a spring below thee—
- 25 "And shake thee on thyself
the date tree—
it will shower on thee
its ripened fruit.
- 26 "So eat and drink
and rest thine eyes;
and if thou seest anyone,
say thou,
"This day I keep a fast for *Rahman*
and wouldst not speak
to any man."
- 27 (In time) she rode with him
to her people...
They said, "O *Maryam*!
What an outright radical
hast thou brought forth!
- 28 "O *Harun's* sister!
Thy father wast no apostate,
nor wast thy mother of the
wayward!"
- 29 She merely pointed to him.
They fumed :
"How shall we discuss with him
who is (still)
a baby in the cradle
(compared to us)?!"
- 30 He meekly said,
"I am (only) a servant of Allah
He hath shown to me the Law
and made of me an Envoy.
- 31 "And he hath blessed me
at all times and places
and He hath enjoined me
to do my duty,
fulfil my obligations
as long as I do live,

32 “And be considerate to my mother.
He hath not enjoined on me
aggressiveness nor ingratitude!

33 “Blessed my birth, my death,
and my awakening to life!”

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34 Such were the facts
concerning ‘Isa son of Maryam,
a true account which they contest—

35 It is just not for Allah
to beget a son!
Glory be to Him.
When he decrees a thing
He only wills:
“BE!” and so, it IS!

36 “(‘Isa only said:)
“Surely Allah, my Lord,
is the Lord of all of you;
therefore serve ye (only) Him
this is the soundest path.”

37 But the denominations
squabble ‘mong themselves;
woe then to those who thus evade
when they witness for themselves
(the truth) on the final Day.

38 How well they’ll see and hear
on the Day when they appear
before Us!
Today all these obstreperous ones
are in apparent darkness.

39 Warn them of the Day
of their despair
when things are settled finally
while they are still oblivious
and without realising!

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَاكُمْ بِالْحَقِّ
وَمَا كُنَّا بِمُتَعَذِّلِينَ ۝

فَأَشَارَتْ إِلَيْهَا قَالُوا كَيْفَ نُحْيِي مَنْ
كَانَ فِي الْهَدْيِ صَيِّبًا ۝

قَالَ إِنِّي عَبْدُ اللَّهِ إِنِّي أُهْدِيَ الْكَوْنُ
وَجَعَلَنِي نَبِيًّا ۝

وَجَعَلَنِي مِنْ رُسُلِهِ إِنِّي أَدْعُو إِلَى
بِالْصَّلَاةِ وَالْزَكَاةِ مَا دُمْتُ حَيًّا ۝

وَبَرًّا بِوَالِدَيْهِ وَلَوْ كَرِهَ الْغَافِلُونَ ۝
شَهِيدًا ۝

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ
أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۝

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ
الَّذِي فِيهِ يَمْتَرُونَ ۝

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ
سُبْحَنَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ
لَهُ كُنْ فَيَكُونُ ۝

وَرَبُّكَ اللَّهُ رَبُّ
هَٰذَا صَوْرَةُ مَرْيَمَ ۝

فَاتَّخَذَتْ الْأَحْرَابُ مِنْ بَنِي إِسْرَءِيلَ
لِلَّذِينَ أَفْرَأَوْا مِنْ مَرْيَمَ يُومِرُونَ ۝

أَتُوعِبُونَهُمْ بِذُنُوبِهِمْ يَا لَأُنْظَرَ
الْقَلِيلُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ۝

وَأَنذَرَهُمْ يَوْمَ الْحَشْرِ فَإِذْ نُفِخَ الْفُخْرُ
وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ۝

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَحْنُ
وَالْيَوْمَ نَرْجِعُونَ ۝

وَأَذْكُرِي الْكِتَابَ مَرْيَمَ إِذِ اتَّخَذَتْ
مِنْ أَهْلِهَا مَكَانًا شَرْفِيًّا ۝

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا
إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ
إِن كُنْتُ نَبِيًّا ۝

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ
لَكَ غُلَامًا زَكِيًّا ۝

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْ
بِي ذَكَرٌ وَلَمْ أَكُ نَبِيًّا ۝

قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَى
هَيْئَةٍ وَلِيَجْعَلَ لَكُمُ الْآيَاتِ رُحْمَةً
وَيُخَوِّفَ ۝

وَكَانَ أَمْرًا مُقَضًّى ۝
فَحَمَلَتْهُ فَاتَّخَذَتْ بِهِ مَكَانًا قَوِيًّا ۝

فَاجَاءَهَا الْخَافِضُ إِلَى جَذْعِ الْعَلَّةِ
قَالَتْ يَا أَيُّهَا الْمَلَأَىٰ هَٰذَا الْكُفْرُ
نَسِيتُ مَنِّيًّا ۝

فَنَادَاهَا مِنْ تَحْتِهَا أَلْهَيْتَنِي فَاذْ
جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۝

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسْقِطُ
عَلَيْكِ رُطَبًا جَنِيًّا ۝

فَكُلِي وَاشْرَبِي وَكُورِي عَيْنًا قَامِنًا
تُكْرِمِينَ مِنَ الْبَيْتِ لَمَّا أَتَاهَا فَلَمَّا
نَادَتْ لِلرَّحْمَنِ صَوِّمًا فَلَمَّا أَكَلَمَ
الْيَوْمَ أُنْزِلَ ۝

فَأَتَتْ بِهِ قَوْمَهَا اتِّخَذَتْ لَهُمْ أُمَمٌ
لَقَدْ حَقَّ شَيْءٌ قَرِينًا ۝

40 It is, indeed, We
who survive the earth
and all that on it lies:
to Us shall all return.

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41 Mention in the Book

Ibrahim.

He too was a true Apostle.

42 He asked his father,

"O my father!

Why dost thou worship
that which neither hears
nor sees
nor profits thee at all?

43 "O my father! Verily,
truth is now revealed to me,
which has not come to thee
so, follow me.
and I shall guide thee
along an even path.

44 "O my father!
Worship thou not *Shaitan*
for *Shaitan* is the opposite
of *Rahman*!

45 "O my father!
I fear lest chastisement
from *Rahman* touch thee
and thou become a vassal
of *Shaitan*!

46 He burst out:
"Darest thou to insult
my deities, O *Ibrahim*?!
If thou desist not
thou shalt be stoned to death!
Get out and keep away for aye!"

47 He (meekly) said,
"Fare thee well!
I shall pray for thee
to my Lord
for He is to me gracious.

48 "Withdraw I from you all
and all ye worship
beside Allah;
I shall rely upon my Lord; may be
that, with the blessing of my Lord,
I need not be ungrateful."

49 Because he turned away
from them all
and what they worshipped
beside Allah,
We bestowed on him
Ishaq and *Ya'qub*
and each We made an Envoy.

50 And on them showered We Our grace
and made of them
lofty penants of the Truth.

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51 And mention in the Book, *Musa*.
He too was devoted
and came to be
an Envoy and a Messenger.

52 Called We unto him
right from the Tor
(of Sinai) and
drew him near to Us
for converse.

53 We bestowed on him,
through Our grace,
his brother *Harun*,
himself an Apostle.

54 And mention in the Book, *Isma'il*.
He too was steadfast
in his promises and came to be
an Envoy and a Messenger.

55 He was wont to enjoin
on his people service,
and responsibility;
he had endeared himself
to his Lord.

56 And mention in the Book, *Idris*.
He too was a true Apostle.

57 And We raised him
to a high degree.

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66 Man wonders :

"After I am dead
shall I be raised to life?"

67 But doth not man realize

We created him before
when he was naught?

68 Yes, by thy Lord!

We shall raise them
and their instigators too
and We shall offer them,
on their knees, to hell!

69 We shall draw forth from all sects
the one which was disdainful most
to accept the *Rahman*.

70 Then We shall choose
from these
those who, for broiling,
are most ripe!

71 And none shall escape muster.
That is the pledge of thy Lord
and has to be fulfilled.

72 We shall therefrom draw
those who were cautious
and leave the ones who
transgressed
still standing on their knees.

73 And when Our revelations
are read out openly
those who would evade
(suggestively) inquire
of those who would believe :
"Which of us two contestants
has more rank
and more following?!"

74 How many groups
have We destroyed ere this
who had more power and pomp!

75 Say thou, "Those who wish
to go astray,

the *Rahman* helps them
in their wish—
until they see
what had been promised,
or the approaching hour :
then they will realize
who was low in rank
and poor in following!

76 And Allah doth enhance

His guidance
to those who themselves wish
to be rightly guided.
And things of lasting value,
the goodly deeds,
are valued more by thy Lord
and bring in more returns.

77 Hast thou seen the person
who denies Our evidence
and yet doth boast :
"I shall have
wealth and children."

78 Has he pierced the future?
Or, has he received assurance
from the *Rahman*?

79 Nay! We have noted what he says
and shall his punishment extend.

80 To Us doth reach
whate'er he says;
and he shall come to Us alone.

81 They have taken beside Allah
other deities so that
it may bring them prestige.

82 Nay, they shall (soon) deny them
and become their opponents.

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83 Dost thou not see
that We send furies
to these evaders
and that they make them
furiously exasperated?

- 84 Therefore, hasten not against them.
We merely count their days.

- 85 That day We shall present
the righteous
as an embassy
before the *Rahman*.

- 86 The evil doers
We shall drive to hell.

- 87 None shall have the power
to intercede—
except the ones
who have been given
an assurance
from the *Rahman*.

- 88 They say the *Rahman*
has begot a son!

- 89 Now have ye said
a monstrous falsehood!

- 90 The heavens well might cleave!
The earth be torn asunder!
The mountains crumble into dust!

- 91 That they should attribute
to the *Rahman* a son!!

- 92 It doth not behove
the *Rahman*
to have a son.

- 93 There is nought
in the heavens and the earth
that doth not bow in service
to the *Rahman*.

- 94 He takes account of all
and has assigned to each
his duty.

- 95 And on the appointed day
each cometh to Him singly.

- 96 On those of faith
and righteousness
the *Rahman* doth bestow
appreciation.

وَقُلْ لِلْإِنسَانِ إِذْ أَمَرْتُ لَسَوْفَ
أُخْرِجُهُ حَيًّا ۝

أَوَلَيْدُ الْإِنسَانِ أَتَاخُلَقُ مِنْ
تَبَلٍّ وَلَمْ يَكُنْ شَيْئًا ۝

قَوْرِيكَ أَنْخَرْتَهُمْ وَالشَّيَاطِينَ ثُمَّ
لَنُخْصِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثَا ۝

ثُمَّ لَنُزَعَنَّ مِنْ كُلِّ شَيْعَةٍ أَيْقُمَهُمْ
أَسَدًا عَلَى الرَّحْمَنِ عِثًّا ۝

ثُمَّ لَنَقْصُ أَعْمَارَ الْبَاقِينَ هُمْ أُولَئِكَ
يَوْلِيَّا ۝

وَأَنْ يَنْتَكِرُوا إِلَآ وَرُدُّهَا كَانَ عَلَى
رَبِّكَ حَقًّا مَقْضِيًّا ۝

ثُمَّ تَتَّبِعِي الَّذِينَ اتَّقَوْا وَتَذَرِي الظَّالِمِينَ
فِيهَا جِثَا ۝

وَإِذَا نُفِثَ عَلَيْهِمْ ذُرِّيَّتُنَا ابْتِغَاءَ
الَّذِينَ كَفَرُوا الَّذِينَ يَنْتَوُونَ أَيْ
الْفَرِيقِينَ خَيْرٌ مِمَّا وَافَقُوا ۝

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ
أَخْسَرُ أَثَرًا ۝

قُلْ مَنْ كَانَ فِي الظَّلَامَةِ قُلُوبُهُ لَعَنَهُ
الرَّحْمَنُ مَذًا أَسْحَىٰ إِذْ أَرَادَ أَنْ يَنْزِلَ
إِنَّمَا الْعَذَابُ وَلِمَّا الشَّاعَةِ فَيُجْلَمُونَ
مِنْ هَوَاهُمْ وَمَا وَافَقُوا ۝

وَيَرْزُقُهُ الْإِنْسَانُ لِيُؤْتِيَ مَا أُعْطِيَ
وَالْبَلِيَّةُ تُضِلُّهُ عَنْ رُبِّكَ ۝

ثَوَابًا وَخَيْرٌ مِمَّا رَدَّ ۝

أَقْرَبُ بَيْتِ الْقَبْرِ بِأَيْتِنَا وَقَالَ
لَهُ وَتَحِينَ مَا أَرَادَ ۝

أَتَكَلِّمُ الْغَيْبَ أَمْ أَتَأْخُذُ عِنْدَ الرَّحْمَنِ
عَهْدًا ۝

وَقُلْ لِلْإِنسَانِ إِذْ أَمَرْتُ لَسَوْفَ
أُخْرِجُهُ حَيًّا ۝

وَأَلْقَىٰ فِي الْخَلْقِ الْإِنْسَانَ فِي طَاغُوتٍ
وَقُلْ لِلْإِنسَانِ إِذْ أَمَرْتُ لَسَوْفَ
أُخْرِجُهُ حَيًّا ۝

وَقُلْ لِلْإِنسَانِ إِذْ أَمَرْتُ لَسَوْفَ
أُخْرِجُهُ حَيًّا ۝

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أُخْرِجُهُ حَيًّا ۝

وَقُلْ لِلْإِنسَانِ إِذْ أَمَرْتُ لَسَوْفَ
أُخْرِجُهُ حَيًّا ۝

وَقُلْ لِلْإِنسَانِ إِذْ أَمَرْتُ لَسَوْفَ
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SURA : ṬĀ HĀ

In the Name of Allāh the Raḥīmān the Raḥīm

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TA! HA!

(O MUHAMMAD!)

- 2 We have not bestowed
the Qur'an on thee
that thou shouldst be
distressed—
- 3 'Tis only a reminder
to those who would beware...
- 4 Revelation from
the One who created
the earth,
the heavens on high,
- 5 The *Raḥman*
who o'er the cosmos
holdeth sway.
- 6 For Him
all that is in the heavens,
all that is on the earth,
all that lies between them
and underneath the soil.
- 7 Thou needest use no words.
He is aware of secret thoughts
and that which is
more hidden still.
- 8 The Deity!
No deity is there but He :
for Him
are all the beauteous names!
- 9 Hast there come to thee
the story of *Musa*?
- 10 When he beheld the glow,
he said to his kin
"Wait here, I glimpse a fire;

perhaps I'd bring for you
from it a lighted brand;
or, may be, I shall find
some guidance at the hearth.

- 11 When he approached it
he was hailed,
"O, *Musa*!
- 12 "I am, in verity, thy Lord!
So leave thy sandals :
thou art in the sacred
vale of *Tuwa*.
- 13 "I have chosen thee :
so heed thou (carefully)
to what thou art inspired.
- 14 "In verity I am Allah.
No deity is there but I.
Therefore,
serve thou (only) Me
and rise to do thy duty
in My name!
- 15 "Lo! there comes the hour—
I can almost glimpse it—
when every self will be rewarded
for that for which it strove.
- 16 "Therefore, let not those
who have no faith
in its coming,
and who still are wayward,
divert thee;
do not thou get lost.
- 17 "And, what is that
which thou dost firmly hold
in thy hand O, *Musa*?"
- 18 He said :
"This is my staff,
on it I lean;
with it I garner fodder
for my flock; I use it
for other purposes as well."

تَا هَا

19 He said,
"Cast it down O, *Musa*!"

20 He cast it and behold!
it was a winding serpent!

21 He said,
"Seize on it, and fear not,
We shall soon
revert it to its former state.

22 "Insert thy hand in thy folds!
Now bring it out.
(There!) it is white
without blemish—
a foremost sign.

23 "Soon shall We show thee
greater signs.

24 Proceed thou to *Fir'aun*.
He hath burst all bounds!"

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25 He prayed, "My Lord!
Expand for me my vision.

26 "Make clear to me
my duty.

27 "Unloose the knot
upon my tongue.

28 "So that they may understand
what I might say—

29 "Give me a second
from my family—

30 "My brother *Harun*.

31 "Double Thou my strength
through him;

32 "Let him share my tasks,

33 "So that we may strive
unceasingly,

34 "And spread thy message
(more) effectively.

35 "And Thou, Thyself,
keep an eye on us."

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَ
أَهْشَرْتُ بِهَا عَلَى عَصَى وَلِيِّي فَبُهِتَ أَتَمَارًا
أُخْرَى ۝

قَالَ أَلْقِهَا يَمُوسَى ۝
فَالْقِهَا فَأَخَذَهَا بِيَمِينِهِ فَسَقَطَ ۝
قَالَ خُذْهَا وَلَا يَخُفُّ مِنْ سُلُوبِهَا
سَيَمُرُّهَا إِلَى أُولَىٰ ۝
وَإِذْ مَرَّ عَلَىٰ جَنَاحَيْ عَصَا
يَمُوسَىٰ مِنْ غَيْرِ سَوْءٍ أَيْ أُخْرَىٰ ۝

لِيُؤَيِّدَ مِنْ آيَاتِنَا الْكُبْرَىٰ ۝
إِذْ هَبَّ إِلَىٰ ذُرِّيَّتِهِ طِفْلٌ ۝
قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۝

وَيُزِيلْ بَيْنِي وَبَيْنَ
وَأَحْلِلْ عُقْدَةَ لِسَانِي ۝
يَقْفُوهُ وَأَقْوِي ۝

وَأَجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ۝
هُرُونَ أَسَىٰ ۝
أَشْهِدُ بِهِ أَرْضِي ۝

وَأَتَّبِعْهُ فِي أَمْرِي ۝
كَيْ يَشْهَدَ لِي بِإِذْرَأِي ۝
وَنَنكِحَ لَكَ كَتُورًا ۝

إِنَّكَ نَكَيْتَ بِنَجْوِي ۝
قَالَ قَدْ أُوتِيتُ مُلْكًا يَمُوسَىٰ ۝
وَلَقَدْ مَنَّا عَلَىٰكَ مَرَّةً أُخْرَىٰ ۝
إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُؤْمَىٰ ۝

طَه ۝ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ
لِيَشْفَىٰ ۝
لَا تَنْزِيلًا لِمَنْ يَنْفَعِي ۝
تَنْزِيلًا لِمَنْ خَلَقَ الرَّحْمَ وَالشَّوْبَ
الْعُلَىٰ ۝

أَلَمْ نَجْعَلْ عَلَى الْعَرْشِ أُسْوَىٰ ۝
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا
بَيْنَهُمَا وَنَحْنُ الثَّوَرَىٰ ۝
وَأَنْ يَجْمَعَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ الْغُورَىٰ
وَأَخْفَىٰ ۝

أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ السَّمَاءُ وَالْأَرْضُ
وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ۝
إِذْ رَأَاهُ نَازِلًا فَقَالَ ارْقُبْهُ لِمَا كُنَّا فِي
أَسْنَتِنَا نَارًا لَعْنَةً أَيْ كَرِهًا لَهَا فَنَقَّبَسَ

أَوْ أَجْدَلْ عَلَى النَّارِ هُدًى ۝
فَلَمَّا أَنَّهُ الْوَدِيُّ يُؤْمَىٰ ۝
إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۝ إِنَّكَ
بِالْوَادِ الْمُقَدَّسِ طَوًى ۝

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُؤْمَىٰ ۝
إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ۝
وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۝

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ لَهَا أَخْبَرُ
كُلَّ نَفْسٍ بِمَا تَسْعَىٰ ۝
فَلَا تُصَدِّقْ عَنْهُمْ مَنْ لَا يُؤْمِنُ بِهَا
وَالْمَعْرُوفُ فَكَتَرَدَىٰ ۝

وَمَا تَأْتِيكَ بِجَنِينِكَ يَمُوسَىٰ ۝

36 He said, "Thy prayers
are granted, O, *Musa*!

37 "We had, indeed,
cast Our blessings on thee
once before

38 "When We suggested
that which We suggested
to thy mother :

39 'Cast him into a chest
then cast it in the waters
the waters will cast him
upon the banks.
He will be picked up
by My enemies
and enemies of yours.'

And I bestowed upon thee
love from Me
and reared thee in My sight.

40 "When thy sister followed thee
she said,
'Shall I show you one
who will rear it?'
Thus We brought thee back
to thy mother
so that her eyes be comforted
and she not grieve.

(Another time)
thou didst slay a man
but We rescued thee from harm.
Then We tried thee
with various trials
for several years
thou didst tarry
with the people of *Madyan*.
Then didst thou come
here as ordained O, *Musa*!

41 "Thus have I prepared thee
for My purpose.

42 "Proceed then,
thou and thy brother,
and slacken not
in My service.

43 "Proceed ye both to *Fir'aun*
who hath burst all bounds.

44 "Speak to him
using courteous speech :
mayhap he will heed,
and so beware."

45 They prayed, "Our Lord!
we fear lest he may be

prejudiced against us both
and himself take initiative."

46 He said, "Fear not.
I am with you both
I hear and see.

47 "So go ye both to him
and say ye both :
'We are Apostles
sent by the Lord!
So, send back with us
the *Bani Isra'il*
and burden them no more!
We have, indeed, come
with assurance from thy Lord :

There shall be peace
for those who would
take timely heed!

48 'But, we have also been assured
there shall be retribution
for those who lie
or (merely) turn their backs.' "

*

49 He said, "Who then O, *Musa*,
is the Lord of you two?"

50 He answered,
"Our Lord is He
who bestows on all things
their forms and then
doth guide them
(in their functioning)."

51 He asked :
"Then what about the fate
of former generations?
(Were they all astray
and therefore lost?)"

52 He said,
"Knowledge concerning them
and their account,
is with my Lord.
Never doth my Lord err
nor doth He forget.

- 53 "He hath made the earth
a cradle (for your growth)
laid out in it paths
(for your guidance)
He showereth heavenly rain
to raise diverse pairs of plants
each standing by itself.

- 54 "Eat ye yourselves
and let your cattle graze!
These, indeed, are miracles
for those who can discern."

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- 55 (Yes see the earth!)
From it We raised you.
To it We return you
From it We shall raise you
once again.

- 56 Many such signs
We showed to him
but he rejected them forthwith
or treated them as lies.

- 57 He said, "Wouldst thou *Musa*
with thy magic (words),
oust us from authority?

- 58 "We too can call forth
magic like it :
so let there be between
ourselves and thee a truce.
We will not break it
nor shalt thou
until we meet
on equal grounds."

- 59 He said,
"Fulfil thy promise
on the Festive Day
and let the people
gather before noon."

- 60 *Fir'aun* then withdrew;
his strategy he planned
and then appeared.

قَالَ فَهَنَ رَبُّكَ مَا يُمْسِقُ ۝

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ

ثُمَّ هَدَى ۝

قَالَ فَمَا بَالُ الْمُرُودِ ۝

قَالَ عَلِمْنَا عِنْدَ رَبِّكَ فِي نَبْإِ لَا يَخْلُفُ

رَبِّي وَلَا يَكْذِبُ ۝

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ هَٰذَا ۝

سَلَكَ لَكُمْ فِيهَا سُبُلًا وَآتَاكُم مِّنَ الشَّجَرِ

مَّا أَفْجَرَجَنَابَهُ ۝

مَلَأَ فَاخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتِ الثَّمَرِ ۝

مَلَأُوا أَرْوَاحَهُم مِّنْ رَّبِّكَ إِنَّ فِي ذَٰلِكَ

لَآيَاتٍ لِّذِي النُّبُولِ ۝

وَمَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا

نُخْرِجُكُمْ تَارَةً أُخْرَى ۝

وَلَقَدْ أَرْبَبْنَاكُمْ كَالْهِيَائِ فَكَلَبَابٍ ۝

قَالَ لِمَ جَعَلْتُ الْأَرْضَ جَنَاتٍ مِّنْ أَرْضِنَا

يُخْرِجُكَ يَوْمَئِذٍ ۝

فَلَمَّا آتَاكَ بِخَيْرٍ رَّغِبَ عَنْهُ فَأَجَعَلْنَا بَيْنَهُمَا

وَبَيْنَكَ مَوَدَّةَ الْوَحْلِ لَعْنًا وَلَا

أَنْتَ مَكِينٌ ۝

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَإِنَّ تُخْرِجُ

النَّاسَ ضَلَالً ۝

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ۝

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْهَرُوا عَلَى

اللَّهِ كَيْدَ الْفَاسِقِينَ ۝

خَابَ مَن أَفْتَرَى ۝

فَتَنَزَّلْنَا نَادَاهُمْ مِنْ سَحَابٍ مِّمَّنْ ۝

أَن أَفْرِزِيهِ فِي السَّابِقِ ۝

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ سَاحِلًا يَخْلُفُ

عَنْ دُونِ وَعْدٍ ۝

عَجَبَةً ۝

إِذْ تَنْتَبِهُ أَصْحَابُكَ فَقُولْ هَلْ أَتَاكُمْ

عَلَىٰ مَن تَلْفَظُهُ فَرَجَعْنَا إِلَىٰ آيَاتِكَ

كُنتُمْ تَقْتَرِعُونَهَا وَلَا تَحْزَنُ ۝

وَقَتَلْتَ نَفْسًا كَفَرْتُمْ لَهَا مِنَ الْغَيْرِ ۝

فَتَنَزَّلْنَا فَوَافَا ۝

أَهْلٌ مِّنْ مَّيْمَنٍ ۝

وَأَصْطَفَيْنَاكَ لِنَتْلُوهُ ۝

إِذْ هَبَّ أَسْفَلُ الْأَرْضِ بِالْحَقِّ ۝

فِي ذَٰلِكُمْ ۝

إِذْ هَبَّ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۝

فَقُولْ لَهُ قَوْلًا لَّيْمًا ۝

يَعْلَمُ ۝

قَالَ رَبُّنَا إِنَّا نَخَافُ أَن يُفْرِطَ عَلَيْنَا

أَنَّا نَطْلُقُ ۝

قَالَ لَا تَخَافَا ۝

أَرَأَيْتَ

فَأَبَيْه قَوْلًا ۝

مَعْنَاهُ ۝

فَدَجَّنَاكَ بِأَيِّهِ مِنْ رَبِّكَ ۝

عَلَىٰ مَن اتَّبَعَ الْغُدَىٰ ۝

إِنَّا قَدْ أُوتِيتُ الْيَمَانَ ۝

مَنْ لَّدَبَ وَتَوَلَّى ۝

- 61 *Musa* addressed them :

"Woe unto you!

Concoct no falsehood

against Allah

for He can overwhelm you.

Forgers come to evil ends!"

- 62 But they concerted

'mong themselves

secretly to make a plan.

- 63 They said,
 "Both of these are magicians;
 together, by their sorcery,
 they would cast you out
 from your domain
 and pervert people
 from your hallowed path.
- 64 "So bring together all your wiles
 and then put up a solid stand—
 exalted they who win this day."
- 65 They asked, "O, *Musa*!
 Wouldst thou open?
 Or shall we be the first
 to cast?"
- 66 He said, "Alright, you open."
 And lo, their (seeming) solid premises
 and their sinuous sophistries,
 through their magic (words),
 seemed to stir
 (the assembled crowd).
- 67 So much so that *Musa*,
 in his heart,
 felt a cringing fear!
- 68 We said: "Fear thou not;
 thou shalt have the upper hand:
- 69 Cast ye forthwith:
 their artifice will swallowed be;
 they have only cast a spell
 with their wily magic (words).
 But such magicians reach not—
 however far they go."
- 70 And lo, the magicians
 cast themselves in submission
 and say: "We believe
 in the Lord of *Musa* and *Harun*!"
- 71 He (*Fir'aun*) thundered:
 "Would you believe in Him
 before I permit you?
 He must, indeed, be
 your elder, he who taught you
 all your tricks.
 Lo, I shall sever
 your hands, your feet, alternately,
 and have you hanged on date trees
 so that you may realise
 who can torment more
 and who is more abiding."
- 72 They said,
 "We cannot influence thee
 by that which now appears
 to us as obvious truth;
 nor by Him who has
 created us (anew).
 Pass thou judgment
 as thou judgest best.
 Thou canst only pass decree
 for the immediate present.
- 73 "We have, indeed, believed
 in our Lord.
 May He forgive our faults
 and the deceits
 which thou didst force on us.
 Allah, indeed, is good
 and more abiding."
- 74 Verily, he who cometh
 to his Lord
 as (unrepentent) sinner,
 hell, indeed, is for him
 wherein he will neither die
 nor live.
- 75 And he who cometh
 a believer
 with righteous deeds,
 for him there are degrees
 of honour.
- 76 Gardens evergreen
 streamlets flowing at their feet
 therein they will surely rest.
 Such is the reward
 for those who would
 fulfil their duties.

He said, "O, my people!
Had not your Lord
given you a goodly promise?
Was fulfilment long delayed?
Or did you (simply) want
to earn His wrath on you :
so you went back
on your promises
to me?"

87 They simulated :

"We went not back
upon our covenant with thee
of our own will;
we only threw away
our metal ornaments.
That is all. The Samiri
threw them in the fire

88 "And brought forth from it
the image of a calf
which mooed—
(For a while) he joked :
'Here is your deity
and the deity of *Musa*!
We then forgot about it all..."

89 But did they not see
that it returned no answers
to their queries?
That it had no power
to do them harm or good?

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90 Had not *Harun*
warned them at the start :
"O my people!
Ye are being seduced in this.
Your Lord is the *Rahman*;
so follow me,
and in all matters, obey me?"

91 They had said,
"We shall not abandon this
until *Musa* comes back to us!"

92 He (*Musa*) asked, "O *Harun*,
what held thee back
when thou didst see them stray

93 From my following?
Wert thou too in any way involved?"

94 He pleaded, "Son of my mother!
Suspect me not nor blame me.
I only feared
that thou wouldst say,
'Thou hast caused a split
among the *Bani Isra'il*
and thou didst not
respect my word!'"

95 He asked,
"And what hast thou to say
O, *Samiri*?"

96 He answered, "I see it
from a different point of view
from others.
Accepted I the Apostle's teaching
for a while
and then discarded it.
That is all.
That is how I am inclined."

97 He said, "Go thy way!
Thou shalt be cursed
in life and made to cry,
'O touch me not.'
This curse
thou wilt not be rid of.

Here! See the deity
of whom thou art
a zealous worshipper :
it breaketh into smithereens;
it will be scattered on the seas.

98 "Indeed, the deity
of all of you
is The Deity
apart from whom there is no deity—
His knowledge doth encompass all."

99 Thus do We relate to thee
some true stories of the past.
We have, indeed, conveyed to thee
the message from Ourselves.

- 100 He who would spurn it shall,
on the Day of judgment,
bear a burden
- 101 Crushing him beneath.
Heavy, indeed, shall be
their burden
on the Day of certainty,
- 102 The Day the trumpet sounds
and We assemble
the criminals
waking from their sleep,
- 103 And muttering among themselves
"We've hardly counted ten."
- 104 We know full well
how they will respond
when the most discerning one
among them says
"Ye live not but a day."

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- 105 They ask thee
concerning "mountains."
Say thou, "My Lord
shall uproot them
and scatter them as dust."
- 106 He will reveal them
plain as a plane.
- 107 Thou shalt see in them
no ups and downs
no embellishments.
- 108 They on that day,
their caller shall obey
implicitly—
no loitering then!
All sound shall be subdued
in honour of the *Rahman*.
Nothing wilt thou hear
except their tramp.
- 109 That day,
no intercession shall avail

لَنَسْفَقَنَّهُ فِي الْيَوْمِ نَسْفًا ۝
إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
وَسِعَ كُلُّ شَيْءٍ عِلْمًا ۝
كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا
قَدْ سَبَقَ ۚ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ۝
مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ
الْقِيَامَةِ وِزْرًا ۝
خَلِيلِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ
حِمْلًا ۝
يَوْمَ يُنْفَخُ فِي السُّورِ وَنَحْشُرُ الْمُجْرِمِينَ
يَوْمَئِذٍ زُرْقًا ۝
يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْنَا إِلَّا عَمْرًا
ثَنًّا ۚ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ
أَمْ لَهُمْ طَائِفَةٌ لَمْ يُشْمَرْ لَهُمْ أَن يُنْصَفُوا
وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا
رَبِّي نَسْفًا ۝
فَيَذَرُهَا قَاعًا صَفْصَفًا ۝
لَا تَبْقَى فِيهَا جَبَابٌ ۚ وَلَوْ أَنَّ
يَوْمَئِذٍ الَّذِينَ لَا يَعْلَمُونَ لَآذَنُوا
لَهُ ۚ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ
فَلَا يَسْمَعُونَ إِلَّا هَمْسًا ۝
يَوْمَئِذٍ لَنَنْفَعُ الشَّاقَّةَ إِلَّا مَنْ
آذَنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ۝
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَخْلَفُهُمْ
وَلَا يَحِطُّونَ بِهِ عِلْمًا ۝
وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ
خَابَ مَنْ حَسَنَ ظَنًّا ۝

except of those who
the *Rahman* has permitted
or those whose words
are pleasing to Him.

- 110 He is aware of that
which is before them,
that which is behind them.
'Tis they who cannot
comprehend His knowledge.
- 111 Humbled shall all faces be
before the Ever-Living,
the Self-Existing.
Woe to those who bear
the burden of iniquity.

قَالُوا إِنَّمَا أَخْلَقْنَا مُوْعِدًا بِمَا كُنَّا
وَلَكُنَّا خَائِفِينَ ۚ أَفَأَنْتُمْ زُرْقَةُ الْقَوْمِ
فَقَدْ ذُنِبْنَا فِئَاذَكَ الْفَى السَّامِرِيُّ ۝
فَأَنصَرَفَ لَهُمْ عَجَلًا جَسَدًا إِلَهُ مُجَوَّرًا
فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى ۚ
فَقُتِلَ ۝
أَفَلَا يَرَوْنَ أَنَّ بُرْجَهُمُ اللَّهُ فَأُولَئِكَ
مَالِكُ الْهَمَةِ صَدْرًا وَلَا تَفْعَالًا ۝
وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ
يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ
الرَّحْمَنُ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ۝
قَالُوا لَنْ نَبْرَحَ عَلَيْكَ غَافِقِينَ ۚ
يَرْجِعُ إِلَيْنَا مُوسَى ۝
قَالَ يَهُودُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ
ضَلُّوا ۝
أَلَا تَتَّبِعُنَّ أَفْعَصَيْتَ أَمْرِي ۝
قَالَ يَا بَنِي إِسْرَءِيلَ لَا تَأْخُذْ بِالْحَيِّ
وَلَا يَرْجِعْ إِلَى غَيْبِكَ أَنْ تَقُولُ
تَرَفَّتْ بَيْنَ يَدَيْ إِسْرَءِيلَ وَلَمْ
تَرْجُبْ قَوْلِي ۝
قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ۝
قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ
قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَ
كَذَلِكَ سَوَّلَتْ لِي نَفْسِي ۝
قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ
تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا
لَنْ يُخْلَقَ ۚ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي
ظَلَمْتَ عَلَيْهِ عَالِيكَمُ الصُّورِ ۚ إِنَّهُمْ

- 112 But he who does
righteous deeds
and faith possesseseth
he need fear no wrong, no loss.
- 113 Thus do We reveal it—
a Proclamation in (plain) Arabic—
and elaborate therein
grave warnings
so that they beware
and it may serve them
as reminder.
- 114 Allah is the Ultimate,
the Truth Supreme.
Be thou in no haste
in proclaiming the Qur'an
before its message
is manifest to thee.
Say thou, "O, my Lord,
advance me Thou in knowledge."

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- 115 We had made a covenant of old
with man but he forgets.
(although) We find in him
no intention (to disobey).
- 116 When We bade the angels
"Bow to Man,"
all (had) bowed except *Iblis*.
He had disdained.
- 117 We had said, "O, Man!
This is, indeed, thy enemy
and thy mate's
beware lest he expel you
from your heaven
and ye be cast in misery.
- 118 "For you (herein)
no hunger, no nakedness,
- 119 "Thou wilt not thirst herein
nor suffer heat."
- 120 But *Shaitan*
cast doubts in him:
he whispered, "O, Man,

- shall I show thee
an everlasting tree?"
- 121 So they both ate of it—
became they conscious
of their nakedness
and used the garden leaves
for cover.
Thus Man disobeyed His Lord
and was led astray.
- 122 (But even) then
his Lord chose him,
forgave him,
and then guided him.
- 123 He said, "Ye both go down
and live together
enemies one to the other.
But if there comes
a guidance from Me
whosoever follows My guidance
shall not stray nor suffer death
- 124 "But he who turns his back
on My reminder, for him
life's opportunities
will be narrowed
and blind will be he
on the appointed Day.
- 125 He will say, "My Lord,
why hast Thou
raised me blind?
Ere now surely I could see."
- 126 He will say: "Just so:
when Our reminders came to thee
thou didst ignore them;
just so:
today thou too wilt be ignored.
- 127 Just so We deal
with those who transgress
and put no faith
in the evidence of their Lord—
and future misery
will be more severe
and more enduring.

- 128 How many generations,
in whose houses they abide,
have We destroyed.
Do these provide them
with no lessons?
Therein, indeed, are signs
for the intelligent."
- 129 And had it not been
for a forgone reprieve
from thy Lord,
they would have been assailed;
but their time is fixed.
- 130 Therefore, (O, MUHAMMAD!)
endure thou what they say
and keep on striving
to obey thy Lord,
before the sun doth rise
and ere it sets.
Strive thou on (even)
as the night engulfs,
and in the precincts
of the dawn,
so that, perchance,
Him thou mayest please.
- 131 Cast thou no longing eyes
on blessings We have given
to (other) couples—
(mere) ornaments
of the immediate present,
We (only) test them with them.
The favours of thy Lord (on thee)
are better, more enduring.
- 132 Enjoin upon thy people worship
and persist therein—
We ask thee not for maintenance:
'Tis We who maintain thee—
leadeth it to discipline.
- 133 They question:
"Why does he never bring to us
some prophecies from his Lord?"
Have there come to them
no clear prophecies
in the Books of yore?
- 134 Had We inflicted on them misery
ere this they would have said,
"Our Lord! if only

قَالَ رَبِّ لِمَ كَرِهَ رَبِّيَ أَخْلَى وَكَذَّ
كُنْتُ بَصِيرًا ۝
قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَهَا ۝
كَذَلِكَ الْيَوْمَ تُنصَى ۝
وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ
بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ
وَالْبَاقِي ۝
أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ
مِنْ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّرَبِّكَ الْغَفَى ۝
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ
بِرَأْسِ مَا أُولَئِكَ مَهْلِكُهُ ۝
فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ
غُرُوبِهَا وَبَيْنَ آتَائِهَا وَقِبْلَ
أَطْرَافِ النَّبْتِ لَعَلَّكَ تَرْضَى ۝
وَلَا تَسُبُّوا عَنِّيكَ إِلَى مَمَرِّ عَنَابِهِ
أَنْزِلُوا عَنْهُمْ زُفْرَةَ الْبَحِيرَةِ الذَّلِيلَةِ
لَنُفِيتَنَّهُمْ فِيهِ وَبَرَأَى رَبُّكَ غَيْرُ الْغَفَى ۝
وَالْمُرَاهِقَ بِالصَّبْرِ وَالصَّبْرُ عَلَيْهِمَا
لِكَيْتُمُكُنَّ رُءُفًا مِّنْ رَبِّكَ ۝
الْقَابِضَ الْبَاقِي ۝
وَقَالُوا لَوْلَا آيَاتُنَا يَا بَرِّكَ رَبِّهِ
أَوْ لَوْنَا أَيْمُنَ بِهِنَّ مَا فِي الْغَفَى الْأُولَى ۝
وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّنْ قَبْلِهِ
لَقَالُوا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا
فَنُنَبِّئُكُم بِآيَاتِ رَبِّكَ قَبْلَ أَنْ تَنَادَى
وَنُخْرِى ۝
فَلَنُكَلِّمَنَّكَ فَرَسًا مِّنْ رَبِّكَ
فَنَسْأَلُكَ عَنْ مَّا تَكْتُمُ مِنَ الْغُرُوبِ
السُّورَى وَمِنْ أَهْلِهَا ۝

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ
مُؤْمِنٌ فَلَنُغْفِرْ لَكُمْ ذُنُوبَكُمْ ۝
وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَفَعَّلْنَا
بِهِ مِنَ الْوَعْدِ لَعَلَّهُمْ يَتَّقُونَ ۝
يُحَدِّثُ لَهُمْ زُكْرًا ۝
فَعَمِلَ اللَّهُ الْفَرَاقَ الْحَقَّ وَلَا تَعْلَمُ
بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ
وَحْيُهُ وَكُنْ رَبِّكَ زُكْرًا عِلْمًا ۝
وَلَقَدْ نَعَدْنَا آلَ آدَمَ مِنْ قَبْلِ
قَتْلِهِمْ وَلَمْ يُجِدْ لَهُ عَزْمًا ۝
وَلَقَدْ عَلَّمْنَا الْبَنِيَّةَ الْغَيْثَ وَالْجَدَّ
فَنَسُوا الْآيَاتِ الْبَلِيَّةَ ۝
فَعَلَّمْنَا تَارَةً مِنْ هَذَا أَعْدَاءَ لَكُمْ
وَلَوْ نَشَاءُ لَكُنَّا مُجِرِّدُكُمْ عَنْ آلِهَتِهِمْ
فَتَسْتَفْتَى ۝
إِنَّ لَكَ أَرْجُؤًا فِيهَا وَلَ تَعْرِى ۝
وَأَنْتَ لَا تَنْظُمُ الْفِتْرَةَ وَلَا تَطْعَمُ ۝
تَوَسَّسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَادُمُ
هَلْ أَتَاكَ عَلَى شَجَرَةِ الْغُلْدَسِ وَمَلَائِكَةُ
لَا يَكُنِي ۝
فَأَكْثَرُ مِنْهَا قَبْدَتْ لَهُمَا سَأُولَهُمَا
وَطَقِيفًا لِّجُفَيْنِ عَلَيْهِمَا مِنْ قُورِي
الْجَنَّةِ رُوعَصَى أَدَمُ رَبِّكَ
فَعَوَى ۝
ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ
وَهَدَاهُ ۝
قَالَ ابْطَأْ بِهَا بِهَيْبًا بَعْضًا لِّبَعْضٍ
عَلَى قَائِلَايَايَا كَيْدٍ مِّنْ هَدَى لِّمَنْ
أَتَمَّ هَذَا أَى فَلَا يَصِلُ وَلَا يَشْفَى ۝
وَمَنْ أَعْرَضَ عَنْ وَكْرِي فَإِنَّ لَهُ مَعِيشَةً
ضَنْكًا وَنَحْشَةً يَوْمَ الْقِيَمَةِ ۝

thou hadst sent to us
a Messenger
we would surely have paid heed
to thy prophecies
before they came to pass
and humbled us."

- 135 Say thou:
"All wait so wait you too!
And soon ye'll come to know
who treads the smoothened path,
who is rightly guided."

SURA : ANBIYĀ

In the Name of Allāh the Rahīmān the Rahīm

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Nigh draws the time
of reckoning
for the people—
and yet they go about
in heedlessness...

2 No fresh reminder
from their Lord
doth come to them
but to it listen they
with scorn and ridicule

3 Born of thoughtlessness.
In secret conclave
whisper they who would seduce:
"What is he except a man like you?
Will ye be ensnared by his magic
with wide open eyes?"

4 (Say thou "Beware of what ye say!")
My Lord is e'er aware
of what is said.
He is the Hearer and the Knower!"

5 "Nay!" they say,
"These are tangled fantasies!
Or rather innovations
of a mere minstrel.
Just let him bring a miracle
like the ones evinced
by those of former generations!"

6 Had any of the people
whom We destroyed evinced belief
(in miracles which they were shown)?
Will then these believe?

7 Did We send before thee any but
men whom We inspired?
Inquire ye of the people of the Book
if ye (yourselves) are unaware

8 Did We give them bodies
except such as needed nourishment?
Were they immortal?

9 Eventually We did fulfil
Our promise to them
and rescued them
and those We wished;
but those who went
beyond all bounds
We them destroyed.

10 We have, indeed, bestowed on you
(O people!) a Book
(a Manual, a Code recitable)
to constantly remind you.
Why then do you not use
your intelligence?

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11 How many habitations
which transgressed
have We overthrown
and raised others
in their place!

12 'Tis only when they felt
Our might approaching them—
'tis only then they tried
from it to flee.

13 "Do not (vainly try to) flee!
Return ye to your revels
and your palaces...
perchance ye will be questioned!"

14 They wail, "O woe to us,
we had, indeed, transgressed!"

15 And this their wail
ceased not until We made
of them a stubbled field,
harvested and lonesome.

- 16 Did We create
the heavens and the earth
and all that is between
for idle play?

- 17 Had it been Our wish
to find a pastime,
We could have found ones
near at hand
if We did wish to play.

- 18 Thus do We hurl
the Truth against the Falsehoods.
It knocketh out the sense in them
and lo, they perish!
But woe to ye who (to Us)
ascribe such falsities.

- 19 Subservient to Him
are all that are in Heaven
and on earth; those nearest to Him
disdain they never to serve Him
nor are they ever wearied.

- 20 Strive they (in His service)
night and day—never do they flag.

- 21 Have some taken deities
from (foreign) lands,
whom they raise on high?!

- 22 If there had been among them
deities besides The Deity
there would have been rebellion.
Glory be to THE DEITY!
The Lord on High!
How they blaspheme!

- 23 What He doeth none can question;
'tis they who will be questioned.

- 24 Have some found another
deity beside Him?
Say thou, "Bring forth your proofs:
here are the recitals with me
and of those who were before me."
But (alas!) most of them
are ignorant of truth,
and that is why they turn away.

أَفَرَأَيْتُمُ فِيهِ مَسْكِنَتَكُمْ لَعَلَّكُمْ
تُسْأَلُونَ ۝

قَالُوا يُونُسُ إِنَّا كُنَّا ظَالِمِينَ ۝
فَمَا زِلْتَ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ
حُجُبًا لِمَا كَانُوا يَكْفُرُونَ ۝

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا
لِغَيْرِ ۝

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ مِنْهُمْ
لَهَيْبَةً لِكُلِّ قَوْمٍ ۝

بَلْ نَقْذِرُ الْبَاطِلَ عَلَى الْبَاطِلِ
فَيَذَرُوهَ كَآذَانٍ مُعْتَمِينَ ۝ وَلَكِنَّ
الْوَيْلَ لِمَا يَصِفُونَ ۝

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ مَنْ
عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَلَا يَسْتَحْشِرُونَ ۝

يَسْتَعِينُونَ ۝ ذَلَّلُوا وَهُمْ لَا يَفْهَمُونَ ۝
أَوْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ
يُقْسِرُونَ ۝

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا
سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا
يَصِفُونَ ۝

لَا يَسْتَعِينُ عَمَّا أَفْعَلُ وَهُمْ يُبْعِدُونَ ۝
أَوْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ثُلُثًا
هَآؤُلَاءِ بَرَهَاتُكُمْ هَآؤُلَاءِ مِنْ
قَبْلُ وَكُفْرُكُمْ يُبَيِّنُ بَلْ أَكْثَرُكُمْ
لَا يَعْلَمُونَ الْحَقَّ فَهُمْ يُغْرِبُونَ ۝

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُولٍ
إِلَّا نُوحِي إِلَيْكَ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا
فَاغْبُثُوا ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِن تَرَبُّوا لِلنَّاسِ جَنَّاهُمْ وَهُمْ
فِي غَفْلَةٍ مُمْرِعُونَ ۝

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ
إِلَّا اسْتَمْتَعُوا بِهِمْ وَلَهُمْ عَذَابٌ
كَاهِنٌ لَوْ يَسْمَعُونَ ۝

الَّذِينَ يَكْفُرُونَ أَكْثَرُ
وَمَا يَشْعُرُونَ أَفْتَاهُونَ السِّحْرَ وَأَنْتُمْ
تُجِيرُونَ ۝

قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَ
الْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝

بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلْ
أَفْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا
بِآيَةٍ كَمَا أُرْسِلَ الْآدَوُونَ ۝

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَوْمٍ أَهْلُهَا
أَفْهَمُ يُؤْمِنُونَ ۝

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي
إِلَيْهِمْ فَمَنْ شَاءَ أَهْلَ الدِّكْرِ ۝

كُنُوزٌ لَا يَلْعَبُونَ ۝
وَمَا جَعَلْنَاهُمْ جِنْدًا إِلَّا يَكْفُرُونَ
الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ۝

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنجَيْنَاهُمْ مِنْ
نَارِهِمْ وَأَهْلَكْنَا السُّوفْيَانَ ۝

لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ
أَفَلَا تَعْقِلُونَ ۝

وَكَمْ كَفَعْنَا مِنْ قُرْبَى كَانَتْ ظَالِمَةً
وَأَنشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ۝

فَلَمَّا أَحْسَبُوا أَنَّ بَاسَنَا إِذَا هُمْ مِنْهَا
يَرْجِفُونَ ۝

لَا تَرْجِعُوا كُرْسًى إِلَى مَا
كُنْتُمْ تُكَفِّرُونَ ۝

- 25 No Messenger We sent
before thee but on whom
We did enjoin:
"No deity is there but We!
Therefore serve ye Me."

26 (Impressed by an illustrious man)
Some say, "The *Rahman*
hath taken to Himself a son!"
Glory be to Him!
(All such) are only honoured devotees!

27 They have no voice before Him.
They act on His behest.

28 He knows what lies before them
and what doth lie behind them.
None do they befriend
but the ones whom He approves.
Tremble they in awe of Him.

29 If any of them were to say,
"I am a deity, along with Him;"
for such We prescribe hell.
Thus do We punish
those who transgress.

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30 Do those who would evade
not realize
that heaven and earth were one
before We cleft them?
And that all living things
We have made of water?
Will they not this believe?

31 And We have bestowed
mountains on the earth
lest it sway
and have provided therein
passes for their passage;
perchance they will be guided.

32 And We have made the sky
a canopy of safety, but still
they live beneath it heedlessly.

33 It is He who made
the Night, the Day
the Sun, the Moon :
they all strive silently
(along their assigned paths).

34 We have granted to no man
before thee immortality;
if then, thou shouldst die,
will they, for ever, live?

35 All those that live
must taste of death.
We test you with evil as with good,
and then to Us ye all return.

36 Whenever those who would evade
see thee, they treat thee not
except with ridicule.
"Is this," they say, "the one
who speaks against your deities?"
And yet, they themselves,
even against *Rahman* blaspheme!

37 "Man," (they say in excuse)
"is made of haste."
Soon will I show My signs.
Hasten ye not Me.

38 They sneer,
"When will this threat descend,
if what you say is true?"

39 If only those who would evade
knew (now) the time
when they will be unable to evade
the fire from their faces
or from their backs,
when no one will be there
to help them.

40 But no! It will descend
upon them suddenly
and confound them
and they will be
helpless in avoiding it.
They will have no time.

41 Messengers before thee
have been ridiculed;
but, that which they had ridiculed
encompassed those who mocked.

42 Ask thou, "Who watcheth o'er you
night and day except the *Rahman*?"
But remembrance of their Lord they abhor.

43 Have they other deities
who guard them apart from Us?
They have no power to help themselves
they come not near to Us!

- 44 We did enrich these men
and their forefathers
until they have become decadent.
Do they not see
that We have been reducing
their proud domain
in its periphery?
Is it they who are gaining?

عَنْ ظُهُورِهِمْ وَلَا هُمْ يَنْصُورُونَ
بَلْ تَأْتِيهِمْ بَغْتَةً تَتَنَجَّيْهِمْ مِنْ
يَسْتَكْبِرُونَ زُفَرًا وَلَهُمْ يَنْظُرُونَ
وَلَقَدْ اسْتَفْزِزْنِي يُرْسِلَ رَبِّيَ تَبْلِيًا
تَحِيَّا بِالَّذِينَ يُخَفِّرُونَ وَابْنَهُمْ نَاكَرًا
بِهِمْ يَنْصُرُونَ
فَلْيَمَنْ يَكْفُرُ لَكُمْ بِالْكِتَابِ
الَّذِينَ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ
ذِكْرِ رَبِّهِمْ مُعْرِضُونَ

وَكُلُوا الْخَلْقَ الرَّحْمَنُ وَلَدًا مَجْنُونًا
بَلْ سَاءَ مَا يَحْكُمُونَ
لَا يَسْمَعُونَ بِالْقَوْلِ لَهُمْ بِأَمْرٍ
يَعْمَلُونَ
يَعْلَمُونَ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يَشْعُرُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ
قَرِيبٌ حَتَّىٰ يَمُوتُوا مُشْفِقُونَ
وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ
فَتَأْتِكُ سُجُودَ بَنِي آدَمَ كَذَلِكَ يُجْزَى
الظَّالِمِينَ

- 45 Say thou,
"I only warn you.
as I have been enjoined."
But hear they not
who are deaf to warning
even when they're warned.

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا
لَا يَشْعُرُونَ أَنَّ اللَّهَ نَصَرْنَا أَنفُسَهُمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ
بَلْ مَتَّعْنَاهُمْ لَآءًا وَآتَيْنَاهُمْ حَتَّىٰ
طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّ
نَارِي الرَّحْمَنِ تَنْفَعُهُمْ مِنْ أَهْلِ الْإِيمَانِ
أَلَمْ يَكُنِ الْغُلَامُ

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ أَنْ يَنْصُرُوا
وَلَا يَرَوْنَ أَنَّ اللَّهَ نَصَرْنَا أَنفُسَهُمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ
جَعَلْنَا مِنَ الْمَاءِ حُلًّا فَتَوَسَّجُوا فَالْأَفْلا
يُؤْمِنُونَ

- 46 But let a whiff of thy Lord's wrath
but touch them and lo, they whine,
"O, woe to us,
we had, indeed, transgressed!"

فَلْيَرْبِكُمْ أَنْتُمْ وَالْغُلَامُ وَالْجَنَّةُ
الَّتِي كَانَتْ تَكُونُ لَكُمْ سَبِيلًا لَكُمْ يَوْمَ
يَكُونُ
وَجَعَلْنَا مِنَ الْمَاءِ حُلًّا فَتَوَسَّجُوا فَالْأَفْلا
يُؤْمِنُونَ
عَنِ ابْنِهَا مَعْرُضُونَ
وَهُوَ الَّذِي خَلَقَ الْإِنْسَانَ وَالْجِبَالِ وَالْجَبَلِ
وَالْقَمَرِ كُلِّ فِي فَلَاكٍ يَنْجُونَ
وَمَا جَعَلْنَا لَكُمُ قِيَامَ قِيَامِ الْخَلْدِ الْإِنْسَانِ
وَمَنْ يَكْفُرْ بِالْإِنْسَانِ الْخَلْدِ

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ يَقْبَلُوا
وَجَعَلْنَا فِيهَا جِبَالًا سَبِيلًا لَكُمْ يَوْمَ
يَكُونُ
وَجَعَلْنَا السَّمَاءَ سَفًّا فَتَكُونُ سَفًّا وَهُمْ
عَنِ ابْنِهَا مَعْرُضُونَ

- 47 We set up balances,
that are sensitive,
for the final assessment :
no man do they wrong a whit.
If there be weight
of but a single mustard seed,
they will reveal it.
All sufficient are We
As Reckoners.

وَكُلٌّ بِنَاحِيَّتِهِ
وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ
وَضِيَاءَ قَوْصَيْنِ الْيُسْفَىٰ
الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ
قَرِيبٌ السَّاعَةِ مُشْفِقُونَ
وَهَذَا آيَاتُنَا لَكُمْ أَنْتُمْ أَقَانِمُ
لَهُ مُنْذِرُونَ

وَهُوَ الَّذِي خَلَقَ الْإِنْسَانَ وَالْجِبَالِ وَالْجَبَلِ
وَالْقَمَرِ كُلِّ فِي فَلَاكٍ يَنْجُونَ
وَمَا جَعَلْنَا لَكُمُ قِيَامَ قِيَامِ الْخَلْدِ الْإِنْسَانِ
وَمَنْ يَكْفُرْ بِالْإِنْسَانِ الْخَلْدِ

- 48 On Musa and Harun
We did, indeed, bestow discernment,
light and guidance
for the circumspect,

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ
قَبْلُ وَلَتَجِدُنَا عَلَيْهِمْ
إِذْ قَالَ لِرَبِّهِ وَكَوْنَهُ مَا هُوَ إِلَّا الْقَائِلُ
الَّذِي أَنْتُمْ لَهَا عَاكِفُونَ
قَالُوا وَجَدْنَا آبَاءَنَا تِلْكَ أَلِهَتُنَا
وَمَا نَجِدُكَ بِمُتَّبِعِ الْهَدَىٰ

كُلٌّ نَفْسٍ دَافِقَةٍ السُّوَيْتِ وَتَبْلُوكُ
بِالشَّعْرِ وَالْخَيْزُرِ فَتَنْتَهَىٰ وَلِلَّهِ الْمَصِيرُ
وَلَمَّا آتَاهُ الدِّينَ كَفَّرَ وَابْنُ
يَكْفُرُ ذُنُوبَكَ الْإِلَهِ وَهُوَ الْهَدَىٰ الَّذِي
يَدُلُّكُمْ إِلَىٰ رَحْمَتِهِ وَهُمْ بِذَلِكَ الْوَعْدِ
هُمْ يَكْفُرُونَ

- 49 Those who fear their Lord,
inherently, and, of the hour
(of judgement), stand in awe.

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ سَآوِيكُمْ
الَّذِي فَلَا تَسْتَعِجِلُونَ
وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ
صَادِقِينَ
لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا
يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ سَآوِيكُمْ
الَّذِي فَلَا تَسْتَعِجِلُونَ
وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ
صَادِقِينَ

- 50 And here is being bestowed
a blessed reminder :
will ye then deny it?

52 When he said
to his father and his people :
"What are all these idols
before whom ye supplicate?"

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا
يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا

- 51 On Ibrahim, indeed,
We bestowed rectitude.
From early youth
We were aware of him.

53 They said, "We found
our father worship them."

- 54 He said, "Then, indeed,
ye and your fathers too
were, apparently, in error."
- 55 They asked,
"Dost thou speak in seriousness
or dost thou only jest?"
- 56 He said, "Nay, your Lord
(in reality) is the Lord
of heaven and earth—
He who gave them mass and shape—
and I am to that, witness!"
- 57 (And to himself he said :)
"By Allah, I shall deal
with your idols as soon as you
have turned your backs."
- 58 So he smashed them into pieces—
except the biggest among them,
so that to it they may return.
- 59 (When they returned) they cried,
"O, who has done this
to our deities!
He must, indeed, be from
amongst the monsters!"
- 60 (Some) said,
"We have heard a youth
speak lightly of them—
they call him *Ibrahim*."
- 61 They said, "Then haul him out
to face the people
so that they all may see."
- 62 They asked, "Hast thou done this
to our idols, O, *Ibrahim*?"
- 63 He said, "'Tis evident—
some one has done it;
Here (stands) their leader!
Ask his lordship,
if he will deign to speak!"
- 64 So they retired among themselves
and conferred: "In truth 'tis ye
who have been cornered!"
- 65 Then, crest-fallen,
and shame-faced,
(they murmured):
"Thou knowest well
'they' do not speak."
- 66 He said,
"Wouldst ye then render worship,
besides Allah,
to those who neither can
help you, nor cause you harm?"
- 67 "Off with you
and the things ye worship
besides Allah!
Have ye no sense?"
- 68 They rose in babble:
"Burn him!
Avenge your deities!!
If nothing else you do!!"
- 69 We decreed:
"O conflagration, subside!
Let *Ibrahim* be safe!"
- 70 They then deliberated strategy.
But We made themselves the losers.
- 71 We rescued him.
and *Lut*
to the land
which We have blessed
for all people.
- 72 And We gave him
Ishaq and *Ya'qub*—
as grandson—
And all of them
We righteous made.
- 73 We made them leaders—
they guided men
as We would wish
and We inclined them
towards righteous deeds
to stand attent at duty,
their obligations to fulfil,
and they served only Us.

74 And *Lut*. We gave him
judgment, knowledge,
and We rescued him
from the town in which
vile practices prevailed.
They were, indeed,
a set of evil reprobates.

75 We sheltered him beneath Our mercy.
He was, indeed, among the righteous.

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76 And *Nuh*—
when he called Us, long ago,
We responded to Him
and rescued him
and his household
from a great torment.

77 We succoured him amidst a people
who repudiated Our signs.
They too were evil people;
so, all of them were drowned.

78 And *Dawud* and *Sulaiman*.
when they passed judgment
on the field in which
a people's flock of sheep
had strayed,
We were, indeed, there.

79 And We made *Sulaiman*
understand :
'Tis We who bestow
all understanding, all discernment.
'Tis We who made
the mountains and the birds
resound to *Dawud* in his song.
'Tis We who act
(in all such instances).

80 It was We who taught him how to make
protective garments for you
to save you from each other's violence.
Will ye not then be grateful?

81 And for *Sulaiman*
(We provided) steady trade winds
which carried (cargo) at his bidding
from the Land which We had blessed.
We are the masters of all arts.

بَرَكْنَا فِيهَا لِلْعَالَمِينَ ۝
وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَاثِلِينَ ۝
وَكُلًّا جَعَلْنَا صَالِحِينَ ۝
وَجَعَلْنَا لُوطَ بْنَ إِبراهيمَ ذِينَ بَاطِلٍ ۝
أَوْحَيْنَا إِلَيْهِ فِعْلَ الْخَيْرَاتِ وَإِقَامَ
الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا
لَنَا عِبْدِينَ ۝
وَلَوْطًا أَنْتَهُ حُلَمًا وَعِلْمًا وَجَعَلْنَاهُ
مِنَ الْقَرِيبِينَ ۝
إِبراهيمَ كَانَ أَزْوَاجَهُ فَسَوَّاهُمْ
وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ
الصَّالِحِينَ ۝
وَلَوْطًا إِذْ دَاوَى مِنْ قَبْلِ فَاسَتْجَيْنَا
لَهُ فَجَعَلْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ
الْعَظِيمِ ۝
وَلَصَدَّقْنَا مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا آيَاتِنَا
إِبراهيمَ كَانُوا أَزْوَاجَهُمْ سَوَّاهُمْ فَأَعْرَضُوا
عَنْهُ ۝
وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَخْلُفَانِ فِي
الْحَرْبِ إِذْ نَفَسَتْ إِلَيْهِمُ الرُّجُومُ
وَكُنَّا عَلَيْهِمْ شَاهِدِينَ ۝
فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَاهُمْ حُكْمًا
وَعِلْمًا وَتَفَقَّهْنَا فِي مَا تَعْرَفُونَ ۝
يُحْيِيهِمُ وَالْأَمْوَالَ وَالْأَنْفُسَ
وَعَالِمَنَّهُ صِنْعَهُ لَكُمُ الْمَرْحُومَاتُ
فَمِنْ بَيْنِكُمْ فَعَلَمَ أَنْتُمْ شُرَكَاءُ فِي
وَالسُّلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ
إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا مَرْكُوكَ
يَحْمِلُ فِيهَا عُلَاقِينَ ۝
وَمِنَ الشَّيْطَانِ مَنْ يَفْضَحُونَ لَهُ
وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكَانَ
لَهُمْ حُفَظِينَ ۝

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ
فِي ضَلَالٍ مُبِينٍ ۝
قَالُوا أَجَعَلْنَا الْبَاطِلَ آمَنَ آمَنَاتٍ مِنَ الطَّاهِرِينَ
كَانَ بَيْنَ يَدَيْكَ الْغُفُورِ وَالْعَظِيمِ ۝
الَّذِي قَطَعَ لُوطَ بْنَ وَكَانَ عَلَى ذَلِكَ مِنَ
الشَّاهِدِينَ ۝
وَتَاللَّهِ لَئِنْ كُنَّا أَهْنَاءَ مَا كُنْهُنَّ أَنْ
تُؤْتُوا مَذْهَبَنَا ۝
فَجَعَلْنَاهُمْ إِذَا الْكِبَرِ الْكِبَرُ الْكِبَرُ
إِلَيْهِمْ يُرْجَعُونَ ۝
قَالُوا مَنْ مَعَنَا هَذَا الْإِبْرَاهِيمَ الْكَافِرُونَ
الظَّالِمِينَ ۝
قَالُوا إِنَّمَا هُوَ أَتَى بِكُرْهُهُ يُقَالُ
لَكَ الْإِبْرَاهِيمُ ۝
قَالُوا فَاتَّبِعْنَاهُ عَلَى أَعْيُنِنَا
لَعَلَّكُمْ تَهْتَكُونَ ۝
قَالُوا إِنَّكَ تَفَعَلْتَ هَذَا الْإِبْرَاهِيمَ
يَا إِبْرَاهِيمُ ۝
قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَتَعْلَمُونَ
إِنْ كَانُوا يَنْظُرُونَ ۝
فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ
أَنْتُمْ الظَّالِمُونَ ۝
ثُمَّ لَكُسْوا عَلَى رُءُوسِهِمْ وَلَقَدْ عَلِمْتُمْ
مَا هَؤُلَاءِ يَفْعَلُونَ ۝
قَالَ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا
يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ۝
أَتَى كَذِبًا لِيُتَعْبَدُونَ مِنْ دُونِ
اللَّهِ أَفَلَا تَعْقِلُونَ ۝
قَالُوا حَرِّقُوهُ وَاصْبُرُوا إِلَهُكُمْ إِنَّ
كُنْتُمْ فَاعِلِينَ ۝
قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى
إِبْرَاهِيمَ ۝
وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ۝
وَجَعَلْنَاهُ وَلِيًّا إِلَى الْأَرْضِ الْأَرْضِ

82 And among his devilish, skilled-ones
were some who dived for him
and who performed
some other feats besides,
We were their guardians.

83 And *Ayyub*,
when he called his Lord,
"Indeed, distress envelops me
O, Thou who art the merciful
beyond all Mercy!"

84 Responded We to him.
Relieved We him from his distress.
Restored We him to his people,
and doubled them as grace from Us,
and as an example
for those who would serve Us.

85 And *Isma'il* and *Idris* and *Dhu'l-kifl*
all persevered (against heavy odds)

86 And We welcomed them to Our mercy.
They were all among the righteous.

87 And *Dhu'n-Nun*
When he was led away by anger
and thought We had no power
concerning Him...
But, when, engulfed in darkness deep,
he prayed,
"Verily there is no diety
beside Thee! Glory be to Thee!
'twas I who had transgressed!"

88 We responded to him.
We rescued him from dire distress.
And thus We rescue all
who would believe.

89 And *Zakariyya*.
When he called to Us
"My Lord, leave me not (to old age) all alone
(although) Thou art the best Provider."

90 So We responded to him
and bestowed on him *Yahya*
and put to right for him his wife.
They vied, indeed, in doing good
and called on Us
in love and reverence.
On Us they did depend.

91 And she who maintained
her virginity!
We imbued in her from Our will
and made her, and her son,
a sign to all the peoples.

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92 (This was the substance
of Our message
through them all):
"Your different peoples
are, indeed, one single people
and I alone am Lord of all.
Therefore, serve ye only Me."

93 But they split their injunctions
among themselves. (Nonetheless)
they will all return to Us.

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94 Whoever acteth rightly,
and is a man of faith,
his effort will not be erased.
We shall record it.

95 But it becomes imperative
on Us
to annihilate a city
(when its dwellers)
will not retract

96 Until, (one horde of retribution
or another), *Yajuj* or *Majuj*
o'ertakes the gates
and from the hills:
(like ants) on them descends.

97 Nigh lies fulfilment
of the promise true
when the eyes of those
who would evade
will stare in horror:
"Ah, woe to us,
we were, indeed, oblivious
of this; we had indeed
been unjust to ourselves."

98 Indeed ye, and those ye worship
beside Allah, shall fuel hell
when ye will surely enter it.

99 If any 'mong them had been deities
they would not have entered it.
But all of them shall enter it.

100 They'll lend their selves
to its great hiss
they'll hear not else!

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- 101 But those for whom
has gone ahead
a welcome from Ourselves
they shall be from it
far removed.
- 102 Not even as a distant hiss
will they hear it.
Therein they will dwell
as they desire.
- 103 (Death, man's) greatest terror
will bring them no anxiety.
Angels themselves
shall welcome :
"Now dawns the day
which ye were promised."
- 104 Then We shall roll up
the heavens themselves,
as keepers of accounts
roll up their scrolls.
And they emerge as new creation.
That We promise
and that We will achieve.
- 105 We had emphasized in the *Zabur*
after due admonition : "The earth
my righteous servants shall inherit."
- 106 In that, indeed, doth lie an adage
for those who would sincerely serve.
- 107 Nor have We sent thee
but as a blessing
to all peoples.
- 108 Say thou, "All that has been
made clear to me is this :
The Deity of all of you
is One Deity!
Will ye (not) submit (to Him)?"
- 109 If they, (notwithstanding),
turn their backs, say thou,
"I have duly warned you.
I know not if the fulfilment
of that which you've been promised
is near or far.
- 110 "'Tis He who is aware
of that which ye profess
and that which ye hold back.
- 111 "I know not whether this
(intervening period)
is a test for you

وَاتَّقِ رَبَّ الْوَعْدَ الْحَقِّ فَإِذَا إِذَا
شَآخِصَةٌ أَصَارَ الَّذِينَ كَفَرُوا
يَوْمَئِذٍ لَأَنفِقُوا فِي عَفْوَةٍ هَذَا
بَلْ لَنَا طَائِفِينَ ﴿١٥﴾
إِنَّمَا وَمَا يُعَذِّبُونَ مِنَ الذُّنُوبِ
حَسْبُ بَعْضِهِمْ إِنَّمَا لَكَ آذَانٌ ﴿١٦﴾
لَوْ كَانَ هُوَ آلَ اللَّهِ لَا يَأْذَنُ وَرَدُّهَا
وَكُلٌّ فِي فَخِلٍ ذُنُوبٌ ﴿١٧﴾
لَهُمْ فِيهَا أَنْفُسُكُمْ وَأُولَئِكَ يَلْعَنُونَ ﴿١٨﴾
إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحَقُّ
أُولَئِكَ عَمَّا يُبْعَذُونَ ﴿١٩﴾
لَعَنَهُمُ اللَّهُ بِمَا كُفَرُوا بِهِ وَهُمْ فِي
مَا اشْكَلَتْ أَنْفُسُهُمْ فِي خِلَاءٍ ﴿٢٠﴾
لَا يَجِدُ لَهُمْ فِي السَّمَاءِ الْأَعْلَى
الْمَلَكَةَ هَذَا يَوْمَئِذٍ لَئِنْ كُنْتُمْ
تَعْبُدُونَ ﴿٢١﴾
يَوْمَ تَطْوَى السَّمَاءُ كَطَيِّ
الْسُّبْحِ كَمَا بَدَأَ أَوَّلَ خَلْقٍ يُعِيدُهَا وَعْدًا
عَلَيْنَا أَكُنَّا عَاطِلِينَ ﴿٢٢﴾
وَلَقَدْ كَذَّبْنَا فِي الذُّرُورِ بَعْدَ الذِّكْرِ
أَنَّ الْخَرِصَ يَرْتَفِعُ عِزِّي الْفُجُورِ ﴿٢٣﴾
إِنَّ فِي هَذَا الْبَلَاغِ لَعِبْرَةً لِّمُنْذِرٍ ﴿٢٤﴾
وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٢٥﴾
قُلِ الْغَايِبُ إِلَى أَتَى اللَّهُ لَكَ
وَالْجَنَّةُ نَارُ اللَّهِ تُوقَدُ مِنْ سَوَادٍ ﴿٢٦﴾
فَإِنْ تَوَلَّوْا أَفْضَلُ أَذْنُوعٍ لَّكُمْ
وَأَنْ كَذِبٌ أَقْرَبُ أَقْرَبُ أَقْرَبُ مَنَّا
تَوَعَّدُونَ ﴿٢٧﴾
إِنَّكُمْ تَعْمَلُونَ الْجَهْرَ مِنَ الْقَوْلِ
وَتَكْفُرُونَ بِاللَّيْلِ وَتَكْفُرُونَ
بِالْأَعْيُنِ وَأَنْتُمْ كَاذِبُونَ ﴿٢٨﴾
وَأَنْ كَذِبٌ أَقْرَبُ أَقْرَبُ أَقْرَبُ مَنَّا
تَوَعَّدُونَ ﴿٢٩﴾
قُلِ رَبِّ اجْعَلْ لِّي قَلْبًا
يَفْقَهُ كَلِمَاتِي وَأَعِزِّ لِيَ
الْأَمْرَ إِنَّي جَاءَنِي الْوَحْيُ
الْمُبِينُ ﴿٣٠﴾

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَتَىٰ مَسْحَى
الْعُرَىٰ وَآتَىٰ زُخْرَ الْوُجُهِ ۝
فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ
ضُرٍّ وَأَيَّاهُ أَهْلَهُ وَوَعَدْنَا لَهُمُ
رَحْمَةً مِّنْ عِنْدِنَا وَذُكِّرَى
الْعَالِينَ ۝
وَالْمُعِيزَ وَادْرِيسَ وَذَا الْكِفْلِ
كُلٌّ مِّنَ الصَّابِرِينَ ۝
وَأَذْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ
مِّنَ الصَّالِحِينَ ۝
وَذَا النُّونِ إِذْ ذَهَبَ مُغَاطًّٰلًا
فَنُجِّدْنَاهُ عَلَيْهِمْ كُنَادَىٰ فِي الظُّلُمِ
أَنَّىٰ آلَ إِلَهِ الْآتِ سُبْحٰنَكَ إِنِّي
كُنْتُ مِنَ الظَّالِمِينَ ۝
فَاسْتَجَبْنَا لَهُ وَخَرَجْنَاهُ مِنَ الْعِمَةِ
وَكَذٰلِكَ يُخَيِّبُ الْمُؤْمِنِينَ ۝
وَذُكِّرْنَا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي
فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ۝
فَاسْتَجَبْنَا لَهُ وَوَعَدْنَا لَهُ نَجْيًا وَ
أَخْلَعْنَا لَهُ زُجْجًا إِنَّهُمْ كَانُوا
يُسْرِعُونَ فِي الْخَيْرَاتِ وَذُكِّرْنَا
رَبْعًا وَهَامًّا ذُكِّرْنَا الْوَاصِلِينَ ۝
وَالَّذِي أَحْصَيْتُ فَرْعَهَا أَكْثَرُهَا
مِنْ ذُرِّيَّتِنَا وَجَعَلْنَا وَابْنَهَا
لِلْعَالَمِينَ ۝
إِنْ خِذَ أَقْسَمْتُكُمْ أَمَةً وَاحِدَةً وَأَنَا
زَيْكُكُمْ عَبْدٌ ۝
وَقَدْ كَفَرُوا أَكْثَرَهُمْ بَيْنَهُمْ كُلٌّ إِلَيْنَا
رَاجِعُونَ ۝
فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ
فَلَا يَكُنْ لَّكَ رِيبَةٌ وَنَالَهُ كَافُورًا
وَعَزَّهُ عَلَىٰ عَرِيَّةٍ أَهْلَكْنَاهَا إِنَّهُمْ
لَا يَرْجِعُونَ ۝
حَتَّىٰ إِذَا اخْتَفَىٰ يَاجُوجُ وَمَاجُوجُ
هُمُ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ۝

or just a transient phase of well-being."

- 112 Say thou,**
“Our Gracious Lord!
Protect us all
from that which they
do attribute (to Thee).”

SURA : MU'MINUN

In the name of Allah the Most Gracious the Most Merciful

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Prosperity is certain
for such believers:

2 (i) As are humble
in carrying out their duties.

3 (ii) Those who hold themselves
aloof
from profanities.

4 (iii) Those who strive to fulfil
all their obligations.

5 (iv) Those who preserve
their chastity—

6 Except with their mates
or those possessed by right,
for in such cases
they are free from blame;

7 But those who stray beyond
that limit,
they shall have transgressed—

8 (v) Those who faithfully abide
by their trusts
and promises.

9 (vi) And those who faithfully
observe their duties.

10 They shall, indeed,
be the inheritors

11 Who will inherit
a heaven on earth
as their abode.

12 In truth, We made man
from the crust of the earth.

13 Then We made of him a sperm
and placed him in a safe abode.

14 Then We made the sperm into an embryo;
the embryo We made into a foetus;
in this foetus We developed bones;
the bones We clothed in flesh;
then We willed him as an individual:
Glory be to Allah, the Creator sublime!

15 Then, after all this,
surely you will die.

16 Then, surely,
on the day inevitable,
ye will be raised.

17 Above ye We have made seven orbits—
We are at no time oblivious
of Our creation.

18 Send We from the skies rain
in due proportions.
We retain some upon the land;
We have the power to drain it all away.

19 And We provide for you thereby
shady groves of date-palms
and of vines.
In them ye have abundant fruits
from which ye eat.

20 And on the Tor of Sinai
there grows a tree
succulent with oil
and with a flavour delicate
for those who eat it.

30 In that, indeed, are signs;
and thus, indeed, do We try men.

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31 Then We raised after them
another generation

32 And sent We unto them a Messenger
from amongst themselves:
"Serve ye Allah.
No deity have ye beside Him.
Will ye not be loyal to Him?"

33 But the influential among his people
who would evade or spurn
the promise of the future,
whom We had exalted
in the immediate present, (said)

"No more is he
than a man like unto you:
he eats of what ye eat,
he drinks of what ye drink!

34 "If you should follow one
who is an image of yourselves,
ye will, indeed, be lost.

35 "Does he promise you
that when you're dead
and turned to dust and bones
you will emerge again?

36 "Vain, O vain—
what you've been promised!

37 "Nothing is there but
our present life—
we live and we die,
'tis not for us to rise again.

38 "He is no more than a man
who attributes a lie to Allah!
But we are not the ones
to put our faith in him!"

39 He cried, "O Lord! Help me Thou
against their casuistry!"

40 He mused (unto himself),
"Soon will they awaken
ashamed and repentant!"

41 Overtook them then—the blast
in right earnest
and We turned them into chaff!
Long, long forgotten now
is this presumptuous people. . .

42 Then We raised after them
another generation.

43 No people can abbreviate their term
nor can they extend it.

44 Then sent We Messengers successively.
But every time a Messenger
came to his people,
they called him false.
So We made them follow
one the other
and made of them
tales of the past.
Long, long forgotten now
are these people
who would not be convinced.

45 Then sent We *Musa* and his brother *Harun*
with Our proofs and clear testament

46 To *Fir'aun* and his vassals.
But they disdained.
They were, indeed,
a supercilious people.

47 They said, "Shall we put our trust
in these two men like ourselves,
and whose people are our slaves!"

48 They called them false
and were themselves destroyed!

49 Indeed, We gave to *Musa* the Law
so that (his people) may be guided. . .

50 We made the son of *Maryam*
and his mother a sign:
We ensconced them both
on a high ground
affording to them shade
and a spring.

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- 51 "O, ye (My) Messengers!
Meet for you is all that is pure;
act ye righteously:
I am, indeed, aware of all ye do!"
- 52 (This was in fact the substance
of Our message through them all :)
"Your different peoples
are, indeed, one single people,
and I alone am Lord of all!
Therefore, fear ye only Me!"
- 53 But they have split
this single dispensation
into different faiths,
each faith rejoicing
in what it has acquired!
- 54 But leave them for a while
in their confusion.
- 55 Do they think that just because
We have given them wealth and children
- 56 We shall hie them forth
to the realms of happiness?
Nay, they little understand!
- 57 (i) They who,
in fear of their Lord, grow pale;
- 58 (ii) They who,
(of His Omnipresent) revelations
are ever conscious;
- 59 (iii) They who,
with their Lord, no others do associate;
- 60 (iv) And they who
give, whate'er they give,
with hearts that thrill
because they give back
to their Lord—
- 61 They are the ones who hie to happiness—
they are the first to reach it.

إِلَىٰ رُفُوعٍ وَمَلَكَةٍ فَاسْتَأْذَنُوا وَادْعَا
قَوْمًا عَالِينَ ﴿٥١﴾
فَقَالُوا أَتُؤْمِنُونَ لِبَشَرَيْنِ مِثْلِنَا وَقُلُوبُنَا
لَنَا غُيُوبٌ ﴿٥٢﴾
فَكَيْفَ يُؤْمِنُ أَكْثَرُكُمْ إِذْ كَانُوا الْغَافِلِينَ ﴿٥٣﴾
وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ
يَهْتَدُونَ ﴿٥٤﴾
وَجَعَلْنَا ابْنَ مَرْيَمَ وَآمَةَ آيَةً فِي
أَوْدِيهِمَا إِلَىٰ رِبَاطَةِ ذَاتِ الْإِرْقِ وَمَعْنَى
يَا أَيُّهَا الرُّسُلُ كُلُّوَا مِنَ الطَّيِّبَاتِ وَ
اأْكُلُوا مِنْ ثَمَرِهَا لِي لَا يَمْنَعَكُم مِّنْهَا
وَأَنَّ هَذِهِ بَآئِنَاتُكُمْ أَفْعَادُ وَاحِدَةٍ وَ
أَن تَارِكُكُمْ مُّتَلَوِّينَ ﴿٥٥﴾
فَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ
حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٦﴾
فَذَرْنِي فَعْمَىٰ غَيْرَ كَافٍ يَدْعُونَ ﴿٥٧﴾
يَتَخَبَّشُونَ الْبُكَايَةَ هُمْ بَرِئُونَ مِمَّا قَالُوا
وَيَدْعُونَ ﴿٥٨﴾
لَسَاءَ لَهُمْ فِي الْخَلْقِ ذِكْرًا لَّا
يَشْعُرُونَ ﴿٥٩﴾
إِنَّ الَّذِينَ هُم مِّنْ حَشِيَّةٍ رَّبِّهِمْ
مُتَشَفِّقُونَ ﴿٦٠﴾
وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٦١﴾
وَالَّذِينَ هُمْ بِرَبِّهِمْ هُمْ فَرِحُونَ ﴿٦٢﴾
وَالَّذِينَ يُؤْتُونَ مَا آتَا وَهُوَ عَلَيْهِمْ
وَجَلَّةٌ أَكْثَرُ إِلَىٰ رَبِّهِمْ لَاحِقُونَ ﴿٦٣﴾
أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَالَهُمْ
لَهُمْ سَابِقُونَ ﴿٦٤﴾
وَلَا يَحْكُمُ نَفْسًا إِلَّا دُونَهَا وَلَا لَنَا
كِتَابٌ يُظْلَمُونَ ﴿٦٥﴾

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّرَبِّكَ الَّذِينَ يُؤْمِنُونَ ﴿٥١﴾
فَكُنْ أَتَقَاتِرَ مِنْهُمْ مِّمَّا كَانُوا يَعْتَزُّونَ ﴿٥٢﴾
فَأَنزَلْنَا الْقُرْآنَ فَذَرْنَاهُمْ أَن يَحْكُمُوا
إِنَّ اللَّهَ هُوَ الْغَافِلُونَ ﴿٥٣﴾
تَتَفَقَّهُونَ ﴿٥٤﴾
وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا
وَكُنُوا يُلَاقُوا الْأَجْرَةَ وَاتُّرَفُّهُمْ
فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ
مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ
وَيَشْرِبُ مِمَّا تَشْرَبُونَ ﴿٥٥﴾
وَلَوْ أَن أَعْطَاكُمْ شَيْئًا مِّنْهُ لَآتَاكُمْ
إِذَا خِفْتُمْ وَنَافَسْتُمْ فِي الْأُمُورِ
أَيُّكُمْ أَكْثَرُ أَكْثَرُكُمْ إِذَا كُنْتُمْ تَرَاهَا
وَعِظَامًا أَكْثَرُكُمْ مُّخْرَجُونَ ﴿٥٦﴾
هِيَ مَاتَ هِيَ مَاتَ لَهَا نَوْعٌ وَنَافَسْتُمْ
إِنَّ هِيَ إِلَّا حَيَاتُهَا لَآتَاكُمْ نَوْعٌ وَ
نَحْيَا وَنَحْنُ بِمُتَوَفِّينَ ﴿٥٧﴾
إِنَّ هَؤُلَاءِ أَكْثَرُ جُلُوفٍ يَدْعُونَ عَلَى اللَّهِ
كُنْ بَاوْ مَا تَحْنُ لَهُ يَوْمَئِذٍ ﴿٥٨﴾
قَالَ رَبِّ انصُرْنِي بِمَا كُنْتُ دُاعِيًا
قَالَ عَمَّا قَلِيلٍ لَّيُصْغَىٰ نَدْوَىٰ ﴿٥٩﴾
فَاتَّخَذَ اللَّهُ الصِّحْفَةَ بِالنَّحْيِ جَمَلُهُمْ
فَعَلَّاهُ فَعَلَّاهُ الْقَوْمَ الْفَاسِقِينَ ﴿٦٠﴾
فَكُنْ أَتَقَاتِرَ مِنْهُمْ مِّمَّا كَانُوا يَعْتَزُّونَ ﴿٦١﴾
مَاتَ سَبْقُ مَنْ أَتَىٰ أَجَلَهَا وَمَا يَسْتَأْذِنُونَ ﴿٦٢﴾
فَكُنْ أَتَقَاتِرَ مِنْهُمْ مِّمَّا كَانُوا يَعْتَزُّونَ ﴿٦٣﴾
أَكْثَرُ رَسُولُهُمَا كَذِبَةٌ فَاتَّخَذْنَا بَيْنَهُمْ
بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبُعْدًا
لِّقَوْمٍ لَا يُؤْمِنُونَ ﴿٦٤﴾
فَكُنْ أَتَقَاتِرَ مِنْهُمْ مِّمَّا كَانُوا يَعْتَزُّونَ ﴿٦٥﴾
بِأَيُّهَا وَسَلِّطْنَا مَوْسَىٰ وَآخَاهُ هَارُونَ
بِأَيُّهَا وَسَلِّطْنَا مَوْسَىٰ وَآخَاهُ هَارُونَ

- 62 No soul do We burden
with more than it can bear.
And with Us is the record
that bears the truth :
they will not be wronged.

- 63 But their hearts are much confused
and they engage in actions
(beyond) their duties
and in these actions
they continue to indulge.
- 64 Until We seize the foremost (among them)
and lo, they bleat (like sheep)!
- 65 "Oh bleat ye not today :
for ye shall in no way
be helped by Us!"
- 66 My omnipresence
was pointed out to you
but you turned back
on your heels
- 67 Superciliously;
and made of it a topic
to pass away the night . .
- 68 Why do they not
ponder o'er the words?
Has there come to them something
which had not come
to their forefathers?
- 69 Do they not recognize their Messenger?
Or, do they disapprove of him?
- 70 Do they say,
"He is possessed?"
No! He has come with Truth;
but most of you detest the Truth!
- 71 If this Truth had also
followed their wishes,
corrupted would have been
the heavens and the earth
and all who are therein.

Nay, We have offered them
counsel good for them;
but, from good counsel,
they ever turn away.
- 72 Or, dost thou ask them for a tribute?
The tribute of thy Lord is better.
He is the great Provider!
- 73 Thou art only calling them
to the correct path!
- 74 And they, indeed,
who in their future
have no faith
are shying from that path.
- 75 If We took pity on them
and rid them
of the distress which they suffer,
they will blunder still
in their waywardness.
- 76 We have, indeed, ere now
inflicted punishment on them
but they would not
humble themselves to their Lord
nor will they entreat.
- 77 Until We open on them
the flood gates of perdition :
then they will be o'erwhelmed.
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- 78 He it is who left ajar for you
the doors of sight, of hearing
and of heart!
How little is the gratitude
ye show!
- 79 He it is
who has broadcast you on earth;
to Him ye will be gathered.
- 80 He it is who (every day)
gives you life and death;
alternateth He the day and night :
Will ye never understand?
- 81 Instead, they echo those of old :
- 82 They say, "When we are dead,
and dry as dust and bones,
can we be raised again?
- 83 "Such promises were made before this
to ourselves and our forefathers
but these are not but ancient tales."

84 Ask thou, "Whose is the earth
and whose are those that live upon it?
Tell me if you know."

85 Promptly they will answer:
"Allah's." Say thou,
"Why then do ye keep not
that in mind?"

86 Ask thou, "Who is the Lord
of the seven heavens
and the Lord Supreme
of the highest Throne?"

87 Promptly they will answer
"Allah!" Say thou,
"Why then do ye not fear?"

88 Ask thou, "Who is that
in whose hands lies all power;
who compelleth all
and none can compel Him?
(Tell me) if you know."

89 Promptly they will answer
"Allah." Say thou,
"Why then are ye deluded?"

90 Verily, We have
imbued in them the truth,
but they persist in falsehood.

91 No offspring hath Allah begotten!
Nor can there be
with Him another deity;
else every deity
would have lorded (jealously)
o'er his domain
and each would try to aggrandize
o'er the others!
Glory be to Allah!
He is far above their chatter!

92 He is the Knower
of the hidden and the manifest!
High, high above
those they associate with Him.

وَالَّذِينَ هُمْ يُعْبُدُونَ ۖ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ

وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ

وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ

وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ

وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ

وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ
وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ

بَلْ لَّهُمْ فِي عَمَزٍ مِّنْ هَذَا وَلَهُمْ
أَكْمَالُ مِّنْ ذَٰلِكُمْ لَوْ أَنَّهُمْ كَانُوا

حَقِّ إِذَا أَخَذْنَا مَتَرَهُمْ بِالْعَذَابِ
إِذْ أَهْمُكَ مَن يَكْفُرُونَ ۖ

لَا يَخْلُقُ إِلَّا الْيَوْمَ بِآيَاتِنَا فَكُلٌّ
فَدَكَانَتْ آيَاتُنِي عَلَىٰ كُفْرِهِمْ
عَلَىٰ أَصْحَابِكُمْ فَتَمُوتُونَ ۖ

مُسْتَكْبِرِينَ ۖ فَجَاءَهُمُ الْمَوْتُ
أَقْبَرُ يَدَّ بَرَاءِ الْقَوْلِ أَم جَاءَهُمْ
فَالْتَمِ يَأْتِ آيَاتُهُمْ إِلَّا كَلِيلًا ۖ

أَمْ لَمْ يَعْرِ مَوْتَ آبَائِهِمْ قَبْلَهُ
مُنْكَرُونَ ۖ أَمْ لَمْ يُؤْمَرُوا بِالْحَمْدِ
أَمْ لَمْ يُؤْمَرُوا بِالْحَمْدِ ۖ

يَا لَيْتُمْ لَوْنُ بَعْضِهِمْ بِلْ جَاءَهُمْ
يَا لَيْتُمْ لَوْنُ بَعْضِهِمْ بِلْ جَاءَهُمْ
وَلَوْ أَنَّهُمْ كَانُوا أَهْلًا لَفَسَدَتِ
السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۖ

بَلْ أَتَيْنَهُمْ بِالْبَيِّنَاتِ مِنْ رَبِّهِمْ
فَكَذَّبُوا بِآيَاتِنَا فَكُلٌّ
وَهُوَ خَيْرُ الْمُنْذِرِينَ ۖ

وَلَا تَكُن لِّلْكَافِرِينَ أَوْلِيًّا يَتَّبِعُونَ
وَلَا تَكُن لِّلْكَافِرِينَ أَوْلِيًّا يَتَّبِعُونَ
وَلَا تَكُن لِّلْكَافِرِينَ أَوْلِيًّا يَتَّبِعُونَ

وَلَوْ رَحِمْنَاهُمْ وَلَسَفَّيْنَا مَا فِيهِمْ خَبْرًا
لَّا نُجِزِي فِي طَعْنِهِمْ يَوْمَ يُنْفَخُ
وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ لَمَا اسْتَكْبَرُوا

لِرَبِّهِمْ وَكَانَتْ تَضَعُونَ
حَقِّ إِذَا أَخَذْنَا عَلَيْهِمْ بَآئًا عَذَابًا
شَدِيدًا إِذْ أَهْمُكُمْ بِهِمْ مُبْمِلُونَ ۖ

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ

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93 (Thou art inclined to) say,
"My Lord!
If thou shouldst let me witness
that with which
Thou hast threatened them,

94 "Then, my Lord, include me not
among these obstinates!"

95 We have, indeed, the power
to let thee see
what We have promised them.

96 (But continue thou to) respond
with thy best against their evil.
We know full well what they chatter.

97 And say, "My Lord,
in Thee I seek refuge
from the promptings of the devils.

98 "And in Thee I seek refuge
lest they overcome my fortitude."

99 (They will continue thus)
until death comes to each of them
and he says,
"O my Lord! Return Thou (me)

100 "So that I might put right
what I neglected grossly."
These are cries in vain;
before them lies a void
until again they rise.

101 So, when the Trumpet blows
no bonds of lineage then exist.
None doth even ask (about another).

102 Those whose merits
heavy weigh, they prosper.

103 Those who are deficient
(in their merits)
they are the ones who have
put themselves to loss—
they are perpetually in misery.

104 Countenances scorched with misery,
faces grimacing, distorted.

105 "Was not My omnipresence
pointed out to you?
Did ye not repudiate it?"

106 They say, "Our Lord!
Our cleavages had overwhelmed us;
we had gone astray.

107 "Our Lord! Release us from this!
If we repeat our errors, then indeed,
we shall be self-condemned."

108 He saith, "Slink ye back
to your misery, speak ye not to Me!

109 "There were among My servants
some who used to pray:
'Our Lord! We acknowledge Thee!
Forgive us Thou and show Thy mercy
Thou art foremost in showing mercy.'

- 110 "But you treated them with ridicule—
so much so that laughing at them
made you even make fun of Me!
- 111 "This day I have rewarded them
for their perseverance...
in that they are triumphant."
- 112 He asks, "How long did you spend
on earth, how many years?"
- 113 They say, "We lived a day and odd;
but ask Thou them who counted."
- 114 He saith,
"Indeed, ye lived but little;
would that ye had known!
- 115 "Had ye not then believed
that We had made you all in vain
and that to Us ye'd never return?!"
- 116 High, high, Exalted is Allah!
The Sovereign in reality!
There is no Deity but He.
The Lord of heavenly Compassion.
- 117 He who would call upon
another deity with Him
has not (a vestige of) authority!
Judgment on him lies with his Lord;
but infidels they never prosper.

ظَلَمُونَ ﴿١١٠﴾
قَالَ احْسَبُوا يَوْمَئِذٍ مَا كُنْتُمْ تَحْكُمُونَ ﴿١١٠﴾
إِنَّكَ كَانَتْ قَرْيَةً ثَمَنَ عِبَادِي يَتَّبِعُونَ
رَبَّكَ أَمَّا فَالْغَفِيرُ لَنَا وَارْحَمْنَا وَأَنْتَ
خَيْرُ الرَّاحِمِينَ ﴿١١١﴾
فَاتَّخَذَ لَهُمْ يَوْمَئِذٍ آلِهَةً سَوَاءً
وَلَهُمْ مِنْهُمْ مَنَافِعُ فَهُمْ لَا يَتَذَكَّرُونَ ﴿١١٢﴾
إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ
هُمُ الْفَاقُونَ ﴿١١٣﴾
قُلْ لَمْ يَكُنْ لَكُمْ فِي الْأَرْضِ عَدَدٌ مِّنْ يَّوْمٍ
قَالُوا أَلَيْسَ الْيَوْمَ كَالْيَوْمِ الْأَوَّلِ
الْعَادِينَ ﴿١١٤﴾
قُلْ إِنْ كُنْتُمْ إِلَّا قَلِيلًا مِّنْ أَهْلِ الْأَرْضِ
لَمْ يَكُنْ لَكُمْ يَوْمَئِذٍ سَآئِرُونَ ﴿١١٥﴾
أَحْسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ
إِلَيْنَا لَتُرجعون ﴿١١٦﴾
فَتَعَالَى اللَّهُ الْمَلِكُ الْحَيُّ لَا إِلَهَ إِلَّا
هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٧﴾
وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُدَّ
لَهُ بِهِ فَإِذَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ
لَرْحِيمٌ الْقَبِيرُونَ ﴿١١٨﴾
وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ
الْرَاحِمِينَ ﴿١١٩﴾

118 Say thou, (only)

"O, my Lord,
Forgive me and be merciful.
Thou art all compassion!"

وَأَنَا عَلَى أَنْ تُرِيدَ مَا تُنَادِى بِهِمْ
لَقَدْ رُودُ ﴿١١٠﴾
إِذْ قَعِبَ الْكَافِرُ أَحْسَنُ الشَّيْءِ عِندَ عِزِّ
أَعْلَمُ بِمَا كَيْفَ يَحْكُمُونَ ﴿١١١﴾
وَقُلْ رَبِّ اغْفِرْ لِي وَلِغَيْرِي مِنَ الْمَنَافِقِينَ
وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿١١٢﴾
حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ
رَبِّ ارْجِعُونِ ﴿١١٣﴾
لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا كُنْتُ كَلَّا
إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرْدِ رَبِّهِمْ
بَرَزَ سَمْعًا إِلَى يَوْمِ يُبْعَثُونَ ﴿١١٤﴾
فَإِذَا الْوَيْعَةُ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ
يَوْمَئِذٍ وَلَا يَسْتَأْذِنُونَ ﴿١١٥﴾
فَمَنْ تَقَلَّبَتْ مَا بَيْنَهُمْ فَادْنَا مِنْهُم
الْمُقَلَّبُونَ ﴿١١٦﴾
وَمَنْ خَفَّتْ مَا بَيْنَهُمْ فَادْنَا مِنْهُم
خَيْرًا وَأَنفُخُ فِي سَحَابٍ مِّثْقَالِ ذَرَّةٍ
تَنفُخُهُمْ فِي سَحَابٍ مِّثْقَالِ ذَرَّةٍ فَبِمَا
كَانُوا يَكْفُرُونَ ﴿١١٧﴾
أَلَمْ يَكُنْ لَّيْلٌ مِّنْ لَّيَالِيكُمْ فَذُكِّرْتُمْ
بِهَا لَكِن يَدْعُونَ ﴿١١٨﴾
قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا مِثْقَالُ ذَرَّةٍ
فَوَإِنَّ كَلِمَتَكَ لَخَدِيدَةٌ ﴿١١٩﴾
رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَأَمَّا

*

SURA : AN'AM

In the Name of Allah the Rahimān the Rahīm

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Befitting is command to Allah only.

He who created the heavens and the earth and
ordained both darkness black and radiant
light!

And yet these infidels, with their Lord, (others)
would consider!

2 He it is who moulded you from clay and set for
you a span—the length of span He knows—and
yet ye vacillate!

3 He is the Lord of the heavens and the earth;
He knoweth what ye hide and what ye show;
He knoweth all that ye have earned.

4 No sign from 'mong the signs of Allah comes
to them but that they must deny.

5 Glibly they deny the truth when it comes to them :
soon indeed will come to them news at which
they shall not laugh!

6 Do they not observe how many of the former
generations We destroyed before them?
We had established them more firmly in the land
than We have now established you.
Upon them We had bestowed rain in plenty—
streams that warbled at their feet—
But lo! for their sins, We destroyed them.
And raised We other generations in their place.

7 If We had bestowed on thee a book (inscribed)
on (actual) paper, one which they could (even)
handle, (even then) these doubters would
have said,
"This is obviously naught but sorcery!"

8 They ask,
"Why is not an angel sent down to him (to help
him, with his might, to spread his gospel)?"
But if an angel We had sent the matter would
have been resolved; they would not then be
left to think.

9 (Besides), if an angel We would send (as a
Messenger) We would (have to) send him
as a man.

And then We would confuse them as they are
now confused!

10 Just so were laughed at, Messengers before
thee.

But they were soon beset with that at which
they laughed!

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11 Say thou, "Scan the earth and then reflect :
What was the end of those who faith denied!"

12 Ask thou, "To whom belongeth all that is
in heaven and earth?"

Answer thou : "To Allah!"

• • • • •

He hath on Himself made mercy incumbent!

• • • • •

He will eventually invite you all together,
that is certain;

'tis only they who have forfeited their innate
sense who will not believe!

13 For Him : all that subsists in night's darkness
or in the light of day.

And He who all perceiveth; He who all doth
know.

14 Ask thou, "Would you have me take for friend
some one other than the author of the heavens
and the earth?

He who feedeth but is never fed?"

Say thou, "I have been bid, first and foremost,
to accept the dictum :

'Be not among the deifiers.' "

15 Say thou, "Indeed I fear, if my Lord I were
to disobey, the punishment of the severe
day."

16 If anyone is excused that day it will be only through
His grace, and that will be, indeed, a blessing great!

17 If Allah were to touch thee, with affliction none can cure thee except He.
And if with good He were to touch thee—He hath power o'er every thing.

18 He reigns supreme o'er all His servants.
He is the Wise, He is the All-informed.

قُلْ لِمَنْ مَّا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ
يَتَّبِعُ كِتَابٌ عَلَى نَفْسِهِ الرَّحْمَةُ لِيُخَفِّفَ
لِلَّذِينَ يَقْبَلُونَ آيَاتِي فِيهِ الْكَرِيمُ
خَيْرٌ وَأَنفَعُهُمْ فَهُمْ لَا يُؤْمِنُونَ ١٦
وَمَا مَسَّكَ فِي الْيَلِّ وَالتَّهَارِ وَهُوَ
الْعَلِيمُ الْعَلِيمُ ١٧

قُلْ أَغْنَى اللَّهُ عَنِ الْإِنْسَانِ الْغَنَى
وَالْأَرْضُ وَهُوَ يُطْعِمُهُ وَلَا يَخْشَى الْإِنْسَانُ
أَن يَكُونَ أَوَّلَ مَنْ أُنسِيَ ١٨
وَلَا تَكُونَنَّ مِنَ الشَّاكِكِينَ ١٩
قُلْ لِي آخِثٌ إِن عَصَيْتُ رَبِّي
عَذَابَ يَوْمٍ عَظِيمٍ ٢٠

مَنْ يُصِرْ عَنْهُ يَوْمَئِذٍ فَقَدْ
رَجِمَهُ وَذَلِكَ الْقَوْلُ السَّيِّئُ ٢١
وَأَن تَسْأَلَ اللَّهَ بِظُلْمٍ لَا تَكُنْ مِنَ
الَّذِينَ إِذَا هُوَ دَانَ تَسْأَلُ بِخَيْرٍ
فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٢٢
وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ
الْحَكِيمُ الْخَبِيرُ ٢٣

قُلْ أَيْ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ
شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ
هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ
بَلَغَ أَجَسَكُمْ لَتَشْهَدَنَّ أَنَّهُ
اللَّهُ الْهَادِي الْخَيْرُ قُلْ لَا أَشْهَدُ
قُلْ إِنَّمَا هُوَ اللَّهُ وَابْدَأْتُ وَاسْتَعِ
يُرَى وَمَا أَتَشْكُرُونَ ٢٤

الَّذِينَ آمَنَهُمُ الْكِتَابَ يَحْفَظُونَهُ
كَمَا يَحْفَظُونَ آيَاتِهِمُ الَّذِينَ يَخُونُوا
أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ٢٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَ
الْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ
ثُمَّ الَّذِينَ كَفَرُوا بِآيَاتِهِمْ يَعْبَثُونَ ١٦
هُوَ الَّذِي خَلَقَكُمْ قَرْنَ طِينٍ ثُمَّ كَفَى
أَجَلَهُ وَأَجَلَ عَسَى عِنْدَهُ لَكُمْ
أَن تَعْلَمُوا تَعْلَمُونَ ١٧

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ
يَعْلَمُ سِرَّكُمْ وَنَجْوَىكُمْ وَاعْلَمُ مَا
تَكْسِبُونَ ١٨

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ
إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ١٩

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ
فَسَوْفَ يَأْتِيهِمْ أَنْزَارُهُمْ مَا كَانُوا بِهِ
يَسْتَعْجِلُونَ ٢٠

الَّذِينَ كَذَّبُوا كَذَّبُوا عَنْ تَعْلِيمٍ مِنْ
رَبِّهِمْ فَهُمْ فِي آفَافٍ مِمَّا لَمْ يَكُونُوا
لَهُمْ وَاسْتَأْذَنُوا عَلَيْهِمْ فَذَرَاهُمْ
وَجَعَلْنَا الْآيَةَ الْخَيْرَى مِنْ خَلْقِهِمْ
فَاتَّخَذُوا لَهَا حُجَّةً لَوْ كَانُوا
بَعْدِي هُمْ قَرْنًا آخَرِينَ ٢١

وَلَوْ كُنَّا نَسْمَعُ مِنْكُمْ شَيْئًا مِنْ دُونِ
فَلَسَوْنَا بِأَعْيُنِنَا لَقَدْ عَلِمْتُمُ الَّذِينَ
كَذَّبُوا أَنَّهُمْ لَا يَخْفَوْنَ عَلَيْنَا ٢٢
وَمَا كُنَّا لِنُؤْثِرَ عَنْكُمْ صُلَابًا وَلَا
أَنزِلَ لَنَا مَلَكًا لَقَدْ عَلِمْتُمُ الْأَمْثَلُ
يُنظَرُونَ ٢٣

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا
وَلَلْنَسَا عَلَيْهِمْ مَا يَلِيقُونَ ٢٤

وَلَقَدْ أَرْسَلْنَا نُوحًا بِرُسُلٍ مِنْ قَبْلِكَ فَخَفَى
بِالَّذِينَ يَخُفُّونَ مِنْهُمْ فَأَنزَلْنَاهُمْ سُلَالَةً
فَلْيَسِّرُوا فِي الْأَرْضِ لَمْ يَطْعَمُوا
كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ٢٥

19 Ask thou: "Who is the greatest as a witness?"
(They will answer, "Allah")

Say thou: "(Let then) Allah be the witness
between me and you: This Qur'an is revealed
to me so that I may warn you and those who
would be guided.

"Can you state with equal certainty that,
along with Allah, there are other deities?"
Say thou, "I certainly do not witness to that."
Say thou, "He is, indeed, the only Deity,
and I, indeed, am innocent of your deifying."

20 Those on whom Books have been bestowed
can recognize it as easily as they can recognize
their own children.

It is only they whose lives have been entirely
in vain that cannot make themselves believe.

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- 21 Who can transgress more than one who would
attribute a falsehood to Allah;
or, one who'd hide His revelations?
Such false witnesses can never prosper!
- 22 On the day when We have gathered them
together, We shall ask of those who would
others deify:
"Where are your co-deities?—the ones in
whom you had such confidence?"
- 23 Then will there be no means of subterfuge
for them except to say,
"By Allah! Thou Sustainer ours! We were
not amongst the polytheists!"
- 24 See how they fool themselves!
Misleadeth them the lie which they themselves
invent.
- 25 There are among them those who listen to thee.
But We have placed veils on their hearts so
that they understand not;
in their ears is heaviness;
and even though they're shown (Our) signs,
believe they not in them...
And when they come to discuss with thee
these doubters only say, "But these are only
tales of the ancients."
- 26 Such as these, fail to grasp the message and
hinder others too from grasping it;
but they destroy nought but themselves and
yet are unaware.
- 27 Would that thou couldst see them on the fiery
brink!
They say, "O woe to us! Would that we could
re-traverse!
We would not then deny the witness of our
Lord.
We would, We would believe!"
- 28 Then will become manifest to them what had
before been hidden;
But if they were (even then) allowed to re-
traverse they would return to that which is
forbidden—
They lie, indeed!

- 29 They think, "Naught is there but the present
life and we are never to be raised!"
- 30 Would that thou couldst see them when they're
ranged before their Lord!
He says, "Is not this real?"
They say, "Yes, by our Lord!"
He says, "Taste ye then the scourge which ye
denied!"
- 31 Lost, indeed, are those who would deny the
meeting with their Lord, until there comes
upon them (death's) gobbling moment.
Then they wail: "O, why, why did we neglect!"
And their burdens they continue to carry on
their backs!
And, O, what evil burdens carry they!

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- 32 And what is the life of the present except a
wasteful play?
The future destination of those who're wary
is better far—Have ye no sense?
- 33 Indeed, We know the pain thou feelest from
what they say; but, in fact, it is not thee that
they deny.
What Allah Himself manifests these trans-
gressors would confute!
- 34 Rejected were, indeed, Messengers before thee,
but persevered they midst these denials and
persecutions until there reached them Our
help.
Allah's ordinances none can change.
Surely there have come to thee the epics of the
previous Messengers.
- 35 Their (never-ceasing) rejection, (of all the signs
of Allah thou hast pointed out to them), is
hard for thee to bear.
Dig thou, if thou canst, into the bowels of the
earth, or build a ladder to the sky to bring for
them a sign (which will convince them)!
(Dost thou not see?): If Allah had so wished
He could have gathered them to the correct
path?
Then be not thou among the vain.

- 36 Those who (still) can hear, will certainly respond :
but the dead—Allah (alone) can wake!
And then to Him will they respond.

- 37 They say, "Why is not a miracle bestowed on him by his Lord?"
Say thou, "Allah can, indeed, bestow a miracle!"
But most of them (of Allah's ways) are not aware.

- 38 No creature crawls on earth, no bird doth fly on wings, but makes up a community like unto you.
Overlooked is nothing in Our design—they all respond eventually to Us.

- 39 Those who deny Our miracles are deaf and dumb, in utter darkness.
Whom He willeth Allah leaves to wander; whom He wills He leads to the correct path.

- 40 Say thou, "Ask yourselves :
If Allah's scourge comes on you, or a sudden dreaded hour, do ye call on some one else than Allah if ye are earnest?"

- 41 "Yea! On Him (alone) you'd call.
And, if He wished, He'd cure you of what ye did complain, and ye would fain forget what you would (ordinarily) conjoin (with Him)!"

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- 42 We had, indeed, sent Messengers to many peoples before you :
We (even) gripped them (lightly) with sorrows and adversity so that they may come to know their limitations.

- 43 Why then, despite adversity, were they not cowed down?
Instead, their hearts did harden and *Shaitan* made fair seeming to them whate'er they did.

- 44 When they had clean forgot Our message to them,
opened We to them the gates to all they wished...
And lo, when revelling in the midst of gifts from Us,

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي تُكَلِّمُونَ
وَأَنَّهُمْ لَا يَكُونُ بَيْنَكَ وَالَّذِينَ الظَّالِمِينَ
يَأْتِي اللَّهَ بِخَبْرِهِمْ ۖ

وَلَقَدْ كُنَّا بَنِي رَسُولٍ مِّن قَبْلِهِ فَصَبَرُوا
عَلَى مَا كُنَّا يَؤَاوُوا وَذَوَّاقُوا حَقِّ أَنفُسِهِمْ
نَصْرَانَا وَلَا مَجْدَل لِّكَلِمَاتِ اللَّهِ وَلَقَدْ
جَاءَهُمْ مِّن نَّبَائِي الْمُرْسَلِينَ ۖ

وَلَن كَانَ لَكِبْرِيَّاتِكَ إِعْرَاضُهُمْ
فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي
الْأَرْضِ أَوْ سُلَامَى فِي السَّمَاءِ فَتُلَاقَهُمْ
بِآيَةٍ ۚ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى
الْهَدَىٰ فَلَا تَكُن مِّنَ الْغَافِلِينَ ۖ

لَئِنْ أَشَاءَ اللَّهُ لَيَذَلَّنَا اللَّهُ وَلَئِنْ أَشَاءَ اللَّهُ
لَيَذَلَّنَا اللَّهُ وَلَئِنْ أَشَاءَ اللَّهُ لَيَذَلَّنَا اللَّهُ
وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن
رَّبِّهِ قُلْ إِنِ الْإِنشَاءَ قَادِرٌ عَلَىٰ أَنْ
يُنْزِلَ آيَةً وَلَئِنْ أَتَاكُمْ الزَّلْزَلَةُ فَتَقُولُوا
وَمَا نَحْنُ بِذُنُوبٍ ۚ فَلَوْلَا يُبْعَثُ قَوْمٌ

وَمَا نَحْنُ بِذُنُوبٍ ۚ فَلَوْلَا يُبْعَثُ قَوْمٌ
يُخَلِّفُونَ فِي الْأَرْضِ وَلَا يَفْقَهُونَ
بِطَرِيقَتِنَا سِيرَةَ إِلَّا أَصْحَابُ الْأَلْحَادِ
مَا كَانُوا فِي الْكَيْفِ مِنْ شَيْءٍ ثُمَّ
إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ۖ

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُحُفُهُمْ
فِي الظُّلُمَاتِ مَن يَشَاءُ اللَّهُ يَضِلُّهُ
وَمَن يَشَاءُ اللَّهُ يَهْدِهِمْ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ
قُلْ أَرَأَيْتُمْ كُرْسِيَّ أَنْتُمْ عَذَابَ اللَّهِ
أَوْ أَتُكَلِّمُ السَّاعَةَ أَفَرَأَيْتُمْ لَوْنُ
لَّيْلَتِكُمْ صَدِيقِينَ ۖ

بَلْ إِنَّمَا كُنَّا نَعْبُدُكُمْ فَخَشَفْنَا مَا
تَدْعُونَ إِلَيْنَا إِن شَاءَ وَتَحْسَبُونَ
مَآثِرَكُمْ ۖ

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ
فَاتَّخَذُوا لَهُمْ يُلُوكًا وَالْعُلَاقَ وَالْحُلُمَ
يَنْصَرِعُونَ ۖ

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا
وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ
الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ۖ

فَلَمَّا سَوَّاهُمْ قَدْرًا رَّوَاهُ فَتَحَبَّاسُوا
عَلَيْهِمْ أَتَابَ كُلٌّ حُوقًا ۚ هَٰذَا الَّذِي
فَرَّجُونَا أَتُكَلِّمُنَا أَوْ تَكُنَّا لَمْ نَحْنُ بِمُفَرِّجِي
قَادَاهُمْ يُبْسَلُونَ ۖ

We gripped them suddenly and they were crushed!

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ
كَيْدًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُغْنِيهِ
الظُّلُمُونَ ۖ

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا لِّقَوْلِ
الَّذِينَ أَشْرَكُوا آيِنَ شِرْكَائِهِمْ
الَّذِينَ كَانُوا يَزْعُمُونَ ۖ

ثُمَّ لَوْنُكُمْ وَنُفْسُكُمْ إِلَّآ أَنْ قَالُوا
وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا
فِي أَصْحَابِ الْمَشْأَمِ ۖ

أُظِّلْنَا كَيْفَ كُنَّا نَعْمَلُ الْفُلُوفِ
وَصَلَّ عَنْهُمْ مَا كَانُوا
يَعْمَلُونَ ۖ

وَيَوْمَ نَحْشُرُهُمْ مِّن يَّحْيِي إِلَيْكَ وَجَعَلْنَا
عَلَىٰ قُلُوبِهِمْ كِتَابًا أَنْ يَقْرَأُوا
فِيهِ وَلَا يَذْكُرُوا وَلَا يَرْجِعُوا إِلَىٰ
أَعْيُنِهِمْ فَذُكِّرُوا وَلَئِنْ يَرَوْا كِسْفًا مِّنَ
السُّمُوفِ يَصْحَبُهَا حَاقِقًا لَّيْلًا قَالُوا
يَحْيَا لَوْ كُنَّا نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
الْمَشْأَمِ ۖ

وَهُمْ يَصْهَوْنَ عَنْهُمْ وَيَنْتَوْن عَنْهُمْ
وَيَنْصَرِفُونَ ۖ وَلَوْ كُنَّا نَسْمَعُ أَوْ
نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ الْمَشْأَمِ ۖ

وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
الْمَشْأَمِ ۖ وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا
كُنَّا فِي أَصْحَابِ الْمَشْأَمِ ۖ

وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
الْمَشْأَمِ ۖ وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا
كُنَّا فِي أَصْحَابِ الْمَشْأَمِ ۖ

وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
الْمَشْأَمِ ۖ وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا
كُنَّا فِي أَصْحَابِ الْمَشْأَمِ ۖ

وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
الْمَشْأَمِ ۖ وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا
كُنَّا فِي أَصْحَابِ الْمَشْأَمِ ۖ

وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
الْمَشْأَمِ ۖ وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا
كُنَّا فِي أَصْحَابِ الْمَشْأَمِ ۖ

وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
الْمَشْأَمِ ۖ وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا
كُنَّا فِي أَصْحَابِ الْمَشْأَمِ ۖ

وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
الْمَشْأَمِ ۖ وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا
كُنَّا فِي أَصْحَابِ الْمَشْأَمِ ۖ

وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
الْمَشْأَمِ ۖ وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا
كُنَّا فِي أَصْحَابِ الْمَشْأَمِ ۖ

45 Damned were thus the last survivors among the aggressors!
And glory be to Allah, Lord of all communities.

46 Say thou, "Ask yourselves,
If Allah were to take away your hearing and your sight and were to seal your hearts, could any deity but The Deity restore them back to you?"

See, O, See! How lavishly expend We Our (waves of) arguments! And yet in shells they are encased!

47 Say thou, "Ask yourselves,
'If Allah's scourge
were to descend, suddenly or well-heralded, who will be destroyed except a people who transgress?'"

48 We send not Messengers except as heralds of prosperity;
so those who heed them and reform,
for them there is no fear nor shall they grieve.

49 But those who would confute Our evidence, them shall touch adversity because of their deceit.

50 Say thou, "I tell you not, that for me are open Allah's treasures;
nor do I claim to know the future.
I tell you not that I an angel am!
Obey I not but what has been revealed to me."
Ask thou, "Are they equal—the blind and those who see?
Why do ye never think?"

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51 Those that dread to wake before their Lord—warn them thou:
for them there is no other friend nor intercessor.
Let them beware.

52 Turn thou not away those who call upon their Lord day and night seeking His favour;
Thou art not accountable for them;
nor are they accountable for thee;
if thou wouldst spurn them thou wouldst be thyself among the aggressors.

53 Thus would We have some to serve as contrasts against others:
so they say, "Is it these from 'mongst ourselves whom Allah doth so favour?"
Is not Allah most aware of those who are sincerely grateful?"

54 When those who have accepted Our presence, come to you.
say thou, "Peace be with you."

Thy Lord hath on Himself made Mercy incumbent!

Verily, he among you who acteth ill in his ignorance, and then repents and doth reform, (he need not fear), for He is oft-Forgiving Merciful!

55 Thus do We explain in detail, Our instructions—so that the stratagems of the wicked may be exposed,

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56 Say thou,
"I am forbidden from worshipping those whom ye worship beside Allah."
Say thou,
"I will not follow your whims and fancies; for then I'll stray and cease to be among the guided."

57 Say thou,
"I firmly stand upon my Lord's authority but ye reject my claims.
'Tis not for me (to hasten)
what ye would hasten
None hath that power except Allah.
He truth expounds.
He is the Arbiter above all arbiters."

58 Say thou,

"If what ye seek to hasten lay with me,
settled would have been the matter between
you and me :

but it is Allah who knoweth best who is the
aggressor!"

59 With Him alone are kept the keys to the future.
None knoweth it excepting He!

He knoweth all that lies on land and sea.

No leaf doth fall but with His knowledge.

No grain doth penetrate the darkness of the
soil, be it fresh or withered, but is a part of
His manifest Design.

60 He it is who makes you dead by night and knoweth
what you did throughout the day;

He wakes you up again so that the term
appointed be fulfilled;

then to Him ye will return and He will show
you all that ye had done.

61 Supreme He reigns o'er all his servitors;
guardians He appoints o'er you, until death
comes to each—
then Our messengers take him and never
fail.

62 Then are they returned to Allah their friend
in truth.

Is not judgment His?!

Swiftest He, of those who take account!

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63 Ask thou,

"Who is it that rescues you from gloom on
land or sea when you, encompassed in
distress, entreat Him silently :

'If He would only save us this time, we shall
e'er be grateful?'"

64 Say thou,

"It is Allah who rescues you from this and
all such distresses—
and yet ye would conjoin!"

65 Say thou,

"He is the One who has the power to bring
calamities on you from above, and from
beneath your feet—

قُلْ إِنِّي لَهَيْئَتُ أَنْ أَعْبُدَ الَّذِينَ
تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا إِلَهَ إِلَّا
أَعْلَمُ مَا تَكْفُرُونَ ۝

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَلَا كُنتُ
بِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَتَسْتَعْلِفُونَ
الْحُلُمَ إِذْ لَا إِلَهَ إِلَّا يَخْشَىٰ الْحَقُّ وَهُوَ
خَيْرُ الْفَاضِلِينَ ۝

قُلْ إِنِّي لَأَعْلَمُ مَا تَسْتَعْلِفُونَ بِهِ
لَكُمُ الْأَمْثَلُ مِنْ بَيْنِي وَبَيْنَكُمْ وَأَلَّهُ
أَعْلَمُ بِالظَّالِمِينَ ۝

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا
إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ
وَمَا تَسْأَلُونَ مِنْ شَيْءٍ إِلَّا يَكُنْ لَهُ
وَلَا يَكُنْ فِي يَدَيْهِ أَلْفُ دَرَاهِمٍ وَلَا
أَلْفُ مِائَةٍ إِلَّا فِي كُتُبٍ مُبْثُورَةٍ ۝

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ
مَا جَرَحْتُمْ بِالنَّجْمِ إِنَّكُمْ عِنْدَهُ
لِيُعْطَىٰ أَجَلَ مُبَدَّلٍ ۝ ثُمَّ إِلَيْهِ
مَرْجِعُكُمْ ثُمَّ يُنْفِخُ فِي سَاقِكُمْ
وَيُصْعِقُكُمْ ۝

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ
حَفَظَةً دَحْشَىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ
تَوَلَّىٰ سَوْفَهُمْ أَتَانَهُمْ فَهُمْ لَا يَسْتَعِزُّونَ ۝
ثُمَّ دُفِنُوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقُّ إِلَّا
لِلَّهِ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ۝

قُلْ مَنْ يُغْنِيكُمْ مِنَ ظِلْمِ الْبَرِّ
وَالْبَحْرِ تَنْتَظِرُونَ عُثُوبَةَ اللَّهِ وَخُفْيَةً
لَهُ إِنَّا جُنُودُهُ لَكُمْ كُفْرًا ۝

الشُّكْرِينَ ۝ قُلْ اللَّهُ يُغْنِيكُمْ فِيهَا وَمَنْ عَلَيْكُمْ
ثَمَرُ أَنْ تَعْبُدُونَهُ ۝

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ
عَلَاءًا مِنْ تَوْفِيقِهِ وَخَيْرًا مِنْ أَلْفِ
بَلْسَمٍ لَوْ كُنْتُمْ عَاوِفِينَ يَعْصُونَ
بَعْضَ أَنْطَرِ كَيْفَ تَصِفُونَ إِلَّا بِأَعْيُنِ
بَصَرِ الْبَصَرِ ۝

فَقُلْ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ
وَأَبْصَارَكُمْ وَخَرَسَكُمْ عَلَىٰ فَالُوبِكُمْ
مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِهِ أَفَأَنْتُمْ
تَعْلَمُونَ ۝ لَيْفَ تَصِفُونَ أَلَمَ اللَّهُ يَمْدُدْ
قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَرَفْتُمْ إِلَهَ
بَعْدَهُ أَفَكُنَّ هَلْ يَخْلَقُ الرَّالْقَدِيمَ الْغَلِيظُ

وَمَا يُرْسِلُ الرُّسُلَ إِلَّا مِنْ بَيْنِهِمْ
وَيُؤْمِنُونَ مِنْهُمْ آمَنُ وَعَصَاهُ فَلَا
خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

وَالَّذِينَ كَفَرُوا بآيَاتِنَا يَكْفُرُ الْعَذَابُ
بِمَا كَانُوا يَفْسُقُونَ ۝

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ
وَلَا أَعْلَمُ الْغَيْبُ وَلَا أَقُولُ لَكُمْ أَنِّي
مَلَائِكَةٌ أُنْزِلُ إِلَّا مَا يَكُونُ لِي قَدَرٌ
قُلْ هَلْ يَسْمَعُونَ الْإِنشَاءَ وَالْبُصُورَ
إِنْ لَا تَعْلَمُونَ ۝

وَالَّذِينَ يَدْعُونَ يَدْعُونَ أَنْ يُخْرِجُوا
إِلَى رَيْحٍ مَكِينٍ لَمْ يَخْرُجْ مِنْ دُونِهِ
وَلَا يَخْرِجُهُمْ مِنَ الْقُبُورِ وَلَا يَخْرِجُهُمْ
بِالْعَذَابِ وَلَا الْعَذَابُ يُخْرِجُهُمْ وَلَا يَخْرِجُهُمْ
مِنْ جَسَدِهِمْ مِنْ شَيْءٍ قَدَرٌ

فَتَقَطَّرَ عَلَيْهِمْ مِنْ الظُّلُمِ ۝ وَكَذَلِكَ
أَخْرَجْنَا بَعْضَهُمْ بِبَعْضٍ لِيُتْلَوْا
أَقْوَامًا مِنَ اللَّهِ عَلَيْهِمْ مِنْ بَيْنِنَا

أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ۝
وَلَا جَاءَ لِلَّذِينَ يَقُولُونَ بِآيَاتِنَا
قُلْ سَلُّوا عَلَيْنَا كِتَابَ رَبِّكُمْ عَلٰى

لُفْيَةِ الرِّجْلِ أَلَمْ يَكُنْ مِنْ خَلْقِكُمْ
سُوءٌ بِفَهْلِهِ لَكُمْ تَابٍ مِنْ خَلْقِهِ ۝

أَصْلُهُ مَا كُنَّا نَعْلَمُ وَهُوَ جَدُّكُمْ
وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْأَنْبِيَاءَ وَنَحْنُ
سَيِّدُ الْمَجْرِمِينَ ۝

through tribal discord, or, by making some
taste others' violence."

See thou how We lavish arguments so that
they understand?!

- 66 But thy people reject them however true they be!
Say thou,
"No trustee am I over you."
- 67 "Every message must fulfil its mission and soon will ye too realize."
- 68 When thou seest people quibbling idly over
Our revelations,
disregard them until they turn to other subjects.
If *Shaitan* makes you overlook (this injunction
and you, unwillingly, participate), then, when
thou hast been reminded,
sit thou no longer among these transgressors.
- 69 Not that the circumspect have to account
for aught (the carefree do):
they need only their attention draw,
so that they might, perchance, beware!
- 70 Leave thou to themselves those who reckon
life as mere fun and frolic—
whom the immediate present has beguiled.
Proclaim hereby only this:
"One doth pledge one's self by what one does!
No friend has one, no intercessor besides Allah.
Even if one offered all, as compensation, no
compensation is accepted.
They themselves must suffer what they've
earned.
For them is bitter gall to drink, for them is
suffering to bear—
they that would evade (the Truth)."
- 9 *** 369
- 71 Ask them:
"Shall we really invoke others, beside Allah,
who can neither do us good nor harm?
Shall we retrace our steps in spite of having
been guided by Allah—
like those who run amok in desert sands
and run towards their homes while their
friends call them frenziedly: 'Come back,
come back?'"
Say thou,
"This is Allah's guidance: The Guidance!
Enjoineth it submission (only) to the Lord
of all mankind!
- 72 "And that, ye stand fast to your duties and
be for ever watchful:
It is Him ye have to answer.
- 73 "And it is He who hath created the heavens
and the earth in harmony.
when He wills
'BE!' it IS!
His every word is a command and His the
sovereignty when the final trumpet has ceased
to sound!
He the Knower of the Unseen and the seen.
the Omniscient and the Wise!"
- 74 (Remind them of the time) when *Ibrahim* told
his father *Azar*:
"Have you taken idols as your deities?
Verily, I find thee and thy people entirely
deluded."
- 75 Likewise, We made *Ibrahim* discern the move-
ments of the heavens and the earth so that
he might be well-convinced.
- 76 When twilight deepened into night he saw a
star: he thought,
"Here is my Lord!"
But when it set, (to himself) he said,
"Revere I not those who set."
- 77 When he saw the moon in all its glory, he thought,
"This is my Lord!"
But when it set, he murmured,
"Unless my Lord doth guide me I (too) shall
be among the people lost!"
- 78 Then when he saw the sun in all its splendour,
he said,
"This (surely) is my Lord. It is the greatest!"
But when it set, he cried,
"O, my people, absolve I myself from your
foolish blasphemies.
- 79 "I have been converted to Him who made the
heavens and the earth—
an upright worshipper—
I am, by no means, among the deifiers."

80 His people argued with him. He said,
 "Would you argue with me concerning Allah
 who Himself hath guided me?
 Naught I fear from those that you conjoin with
 Him—unless my Lord should will.
 The knowledge of my Lord extendeth o'er all.
 Will ye not realize?"

81 "How should I fear those ye conjoin (with Him)
 when ye fear not to conjoin them with Allah
 without His having given you cause?
 Which amongst us two has a claim to (His)
 protection?
 (Tell me) if ye know!

82 "Those who have faith and do not compromise
 what they believe, with what is false, they
 are the ones who will be safe and they who
 will be guided!"

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83 These were the arguments concerning Us which
 We bestowed on Ibrahim.
 We raise the rank of those We wish.
 Thy Lord, indeed, is Wise, All-knowing.

84 We bestowed on him Ishaq and Ya'qub—each
 one We guided.
 And Nuh, We had guided him before.
 And in his progeny: Dawud and Sulaiman
 Ayyub and Yusuf, Musa and Harun—
 Thus do We reward those who serve (Us)
 well.

85 Zakaryya and Yahya, 'Isa and Ilyas all were
 righteous workers.

86 Isma'il and Al Yas'a, Yunus and Lut—
 all these We distinguished among (different)
 peoples.

87 From 'mongst their ancestors their progeny,
 and their coevals,
 We hand-picked them and guided them along
 the correct path.

88 Such is Allah's guidance!
 He guideth 'mong His servants whom He
 wills.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى الْكُوكِبَ قَالَ
 هَذَا رَبِّي قَالَ فَلَئِمَّا أَقْبَلَ قَالَ لَا أُجِبُ
 الْكَافِرِينَ ۝

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي
 فَلَمَّا أَقْبَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي
 لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ۝
 فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا
 رَبِّي هَذَا الْكَبِيرُ فَلَمَّا أَفْلَتْ قَالَ
 يُغْوِيهِمْ إِلَىٰ بِرِّي وَإِنَّمَا اشْرَكُوا بِي
 رَبِّي ۝ وَجِئْتُكُمْ بِبَيِّنَاتٍ مِّنَ اللَّهِ وَلِأُنذِرَكُمْ
 وَلِتُزَكِّيَنَّهُمْ فَخِصْفًا مَّا نَسُوا اللَّهَ فَنَسُوا
 حَاجَتَهُمْ قَوْمَهُ قَالَ أَتُحِبُّونَ الْحَقَّ فِي
 اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ أَنْ تُشْرِكُوا
 بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي
 كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ۝
 وَلَكِنَّ أَخَذْتُ مَا اشْرَكْتُمْ وَلَا تَحْتَاكُونَ
 أَفَلَا تَعْلَمُونَ أَنَّ اللَّهَ مَالِكُ يَوْمِ الدِّينِ
 عَلَيْهِ سُلْطَانًا فَأَنَّىٰ تَقْرَأُونَ ۝
 بِالْأَمْرِ إِنَّمَا لَكُمْ تَعْلَمُونَ ۝

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ
 أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ يُنصَرُونَ ۝
 وَلِلَّهِ حُجَّتُكَ إِنِّي لَهُمُ آبِرُ هَدِيمٍ عَلَىٰ قَوْمٍ
 تَرْفَعُ دَرَجَاتٍ مِّنْ لَّدُنْكَ أُولَٰئِكَ رُكْنَاكَ
 حَكِيمٌ عَلِيمٌ ۝
 وَوَهَبْنَا لَكَ الْخُفَّ وَبَعَثْنَا فِي هَدْيٍ
 وَكَسَاهُ بِثِيَابٍ مِّنْ قَبْلِ وَجْهِهِ
 دَاوُدَ وَمُوسَىٰ وَأَيُّوبَ وَأَيُّسُفَ وَهَارُونَ
 وَهُمْ ذُرِّيَّةُكَ ذُرِّيَّةُ الْكَافِرِينَ ۝
 وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ
 كُلًّا مِّنَ الصَّالِحِينَ ۝
 وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَلُوطًا
 وَكُلًّا قَسَّيْنَا عَلَى الْعَالَمِينَ ۝
 وَمِنَ الْبَاقِيْنَ ذُرِّيَّتُهُمْ وَذُرِّيَّاتُهُمْ
 أَجْمَعِينَ ۝ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

وَلَمَّا بَلَغَ بِهِمْ ذُرِّيَّتَهُمْ وَأَمَّا الْكُوكِبُ
 فَكَانَ عَلَيْهِمْ يُؤْتِيهِمْ ۝

وَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي
 فَلَمَّا أَقْبَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي
 لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ۝
 فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا
 رَبِّي هَذَا الْكَبِيرُ فَلَمَّا أَفْلَتْ قَالَ
 يُغْوِيهِمْ إِلَىٰ بِرِّي وَإِنَّمَا اشْرَكُوا بِي
 رَبِّي ۝ وَجِئْتُكُمْ بِبَيِّنَاتٍ مِّنَ اللَّهِ وَلِأُنذِرَكُمْ
 وَلِتُزَكِّيَنَّهُمْ فَخِصْفًا مَّا نَسُوا اللَّهَ فَنَسُوا
 حَاجَتَهُمْ قَوْمَهُ قَالَ أَتُحِبُّونَ الْحَقَّ فِي
 اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ أَنْ تُشْرِكُوا
 بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي
 كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ۝
 وَلَكِنَّ أَخَذْتُ مَا اشْرَكْتُمْ وَلَا تَحْتَاكُونَ
 أَفَلَا تَعْلَمُونَ أَنَّ اللَّهَ مَالِكُ يَوْمِ الدِّينِ
 عَلَيْهِ سُلْطَانًا فَأَنَّىٰ تَقْرَأُونَ ۝
 بِالْأَمْرِ إِنَّمَا لَكُمْ تَعْلَمُونَ ۝

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي
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 رَبِّي ۝ وَجِئْتُكُمْ بِبَيِّنَاتٍ مِّنَ اللَّهِ وَلِأُنذِرَكُمْ
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 أَفَلَا تَعْلَمُونَ أَنَّ اللَّهَ مَالِكُ يَوْمِ الدِّينِ
 عَلَيْهِ سُلْطَانًا فَأَنَّىٰ تَقْرَأُونَ ۝
 بِالْأَمْرِ إِنَّمَا لَكُمْ تَعْلَمُونَ ۝

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 أَفَلَا تَعْلَمُونَ أَنَّ اللَّهَ مَالِكُ يَوْمِ الدِّينِ
 عَلَيْهِ سُلْطَانًا فَأَنَّىٰ تَقْرَأُونَ ۝
 بِالْأَمْرِ إِنَّمَا لَكُمْ تَعْلَمُونَ ۝

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا
 رَبِّي هَذَا الْكَبِيرُ فَلَمَّا أَفْلَتْ قَالَ
 يُغْوِيهِمْ إِلَىٰ بِرِّي وَإِنَّمَا اشْرَكُوا بِي
 رَبِّي ۝ وَجِئْتُكُمْ بِبَيِّنَاتٍ مِّنَ اللَّهِ وَلِأُنذِرَكُمْ
 وَلِتُزَكِّيَنَّهُمْ فَخِصْفًا مَّا نَسُوا اللَّهَ فَنَسُوا
 حَاجَتَهُمْ قَوْمَهُ قَالَ أَتُحِبُّونَ الْحَقَّ فِي
 اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ أَنْ تُشْرِكُوا
 بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي
 كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ۝
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 عَلَيْهِ سُلْطَانًا فَأَنَّىٰ تَقْرَأُونَ ۝
 بِالْأَمْرِ إِنَّمَا لَكُمْ تَعْلَمُونَ ۝

But if they conjoin (aught, or any, with
 Him)
 lost shall be all for which they strove.

89 These are they on whom We bestowed Scriptures,
wisdom and foresight.
If these, (or their posterity) evade (their legacy)
We shall entrust it to a people who will not be
shirkers.

90 These are they who had received Allah's
guidance:
therefore, follow thou their path.

And say,

"I ask of you no wage for this: 'Tis naught
but an admonition for all communities."

11 *** 371

91 They show no cognizance of Allah's grace when
they say,
"Allah sendeth naught through an individual!"
Ask thou,
"Who then sent the message which *Musa*
brought as a light and guidance to mankind?
Ye have reduced it to a parchments few, for
purposes of show,
and hidden all the rest wherein ye had been
taught what ye knew not,
neither ye nor your ancestors."

Answer thou, thyself, "Allah"!

And leave them, engrossed in their chatter-
ing...

92 And (now has come) this Scripture, conveyed
with grace,
confirming what you have before you
and warning the Mother-City and its suburbs.
Those who look forward to the future Day
believe in it
and their duties jealously they guard.

93 Who can transgress more than one who would
invent a lie against Allah,
or, one who claimed to be inspired when he
was not at all inspired?

Or (more than) one who'd say,

"I (too) can send the like of Allah's message?"

O would that thou couldst see these sinners
in the throes of death!

Angels hying at their sides:

"Give up, give up thy selves!

Today ye are to be rewarded the guerdon of
shame for the lies ye uttered against Allah
and for having spurned His signs!"

94 And lo! each comes to Us as solitary as We
made him first;

each has left behind his back what We had
bestowed on him!

Nor, do We see with you your comrades who,
you thought, would share with you (your guilt).

Snapped is the knot between you and ye have
been bereft of that on which ye leaned!

12 *** 372

95 Allah is He who makes the kernel, the stone, to
sprout;

evoketh He the living from the dead and He
it is who raiseth the dead from 'mong the
living.

Such is your Allah!

Why then must ye stray?

96 The dawn evoketh He (from darkness);

the night ordaineth He for rest;

the sun, the moon for reckoning of time!

Such is the order set by the Sovereign and the
Wise!

97 Is it not He who doth provide the stars to guide
you, in the darkness, o'er the lands and seas?

Thus, indeed, We clarify Our signs to those
who can perceive.

98 Is it not He who broadcasts you from a single
source—

to tarry for a while and then depart?

Thus, indeed, do We emphasize Our signs
to those who think!

99 Is it not He who sends the rain from the skies?

By its means We raise the variegated plants—
extract We verdure bright, and grow from it
waving leaves of green and from them ears
of grain in heaps..

And palm trees with sheaths of clustering
dates, gardens of vines and olives and pome-
granates—all so alike, yet each so different!

Cast your eyes upon them when they ripen and
bear fruit! Are there not in all of these, miracles,
for those who would believe?

100 And yet, these monsters, made by (man) himself,
they would associate with Him!

And, stupidly, they attribute to Him Sons
and Daughters!

Glory be to Him.

Far, far above is He from what they attribute
to Him!

13 *** 373

101 Inventor of the heavens and the earth!

How can there be for Him a Son when He
hath no companion?

Createth He all things and all about their
nature He knows.

102 That is your Deity, that is your Lord,

no deity is there but He.

Created He all things, so worship Him, He is
the final Trustee.

103 The eye can see Him not. He seeth (what you
see) through the eye.

Incomprehensible is He.

Comprehends He all!

104 There have, indeed, now come to you clear
evidences of your Lord: he who seeth, seeth
for his self; and he who would be blind will
be fore himself, (say thou) "I am not here to
guard you constantly."

105 Thus do We expound the proofs so that they
may say,

"Thou hast taught us well,"

and that We may thereby convince the ones
who know (already).

106 Continue to obey what thou art bid by thy
Lord—

no Lord there is but He—and keep away
from all conjoiners.

107 If Allah had desired they would not have
conjoined—

We have not made thee their guardian—
nor have We given them in your charge.

ذَٰلِكَ الْبَصِيرُ جَعَلَ الْبَصِيرَ
وَالْبَصِيرَ وَالْقَرِيبَ نَامَ ذَٰلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝

وَهُوَ الَّذِي جَعَلَ لَكُمُ الْمَجُومَ هَٰؤُلَاءِ
يَهْدِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ فَن
نَضِلُّ فِي الْأَذْيَابِ يَقُومُ يَعْلَمُونَ ۝

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۝
قَدْ قَضَيْنَا الْأَذْيَابَ يَقُومُ يَقْفُونَ ۝

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَاخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا
مِنْهُ حَبًّا وَالنَّخِيلَ وَأَعْنَابًا وَمِنْهَا
زَيْتُونَ وَنَخْلٌ وَنَخْلٌ وَنَخْلٌ

وَحَبَّابٌ مِنْ غُلَامٍ وَنَخْلٌ وَنَخْلٌ
وَالْزَّيْتُونَ وَنَخْلٌ وَنَخْلٌ وَنَخْلٌ
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وَالْزَّيْتُونَ وَنَخْلٌ وَنَخْلٌ وَنَخْلٌ

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ
مِنْ عِبَادِهِ ۚ وَكَذَٰلِكَ نُفَصِّلُ الْآيَاتِ
لِلْعَالَمِينَ ۝

أُولَٰئِكَ الَّذِينَ أَنْتَنُمُ الْكِتَابَ وَالْكِتَابَ
وَالْكِتَابَ ۚ قَدْ أَنْتَنُمُ الْكِتَابَ ۚ قَدْ
وَكَلَّمْنَا بِهِمَا قَوْمًا لِيُؤْمِنُوا بِهِمَا ۚ قَدْ

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فِيمَنْ هُمْ
أَفْضَلُ ۚ قَدْ أَنْتَنُمُ الْكِتَابَ ۚ قَدْ
إِنْ هُوَ إِلَّا وَكَلَّمْنَا بِهِمَا قَوْمًا

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۚ لَئِنْ لَمْ
يَنْزِلْ اللَّهُ عَلَيْهِمْ كِتَابًا مِنْ رَبِّهِمْ
لَظَنُّوا أَنْهُ لَفَنَاءٌ مِنْ رَبِّهِمْ ۚ قَدْ

مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ
مُوسَىٰ نُورًا وَهُدًى لِّلْعَالَمِينَ ۚ قَدْ
قَدْ أَنْتَنُمُ الْكِتَابَ ۚ قَدْ أَنْتَنُمُ
وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ

قَدْ أَنْتَنُمُ الْكِتَابَ ۚ قَدْ أَنْتَنُمُ
وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ
وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ
وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ

وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ
وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ
وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ
وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ

وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ
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وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ
وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ

وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ
وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ
وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ
وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ

وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ
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وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ
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وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ
وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ

وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ
وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ
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وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ

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وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ
وَعَلَّمَهُمْ مَا لَمْ يَعْلَمُوا ۚ قَدْ أَنْتَنُمُ

108 Revile not ye those on whom they call apart from Allah—
lest they, in sheer reaction, and unwittingly, Allah revile!

Thus have We made fair seeming, to every people what they do.

Then to their Lord they all return and He will show them what they did.

109 They swear by Allah Himself that if they had clear proofs (about the revelation) they would believe in it.

Say:

"Proofs are with Allah".

But what He wishes you (thee and thy followers) to understand is this:
even if they came, they will not believe.

110 We shall divert their hearts, and their sight and, just as they had not believed at first (they still will be impervious):
We shall leave them wandering in distraction.

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111 And even if We were to send them angels, or if the dead had shouted to them (from their graves)—
and all and every evidence had been compiled before their very eyes—
they cannot believe, unless Allah wills.
But most of them would fain be ignorant.

112 Thus did We assign for every Prophet an opposition—
(consisting of) the devils among the cultured and the coarse who fool each other with gilded speech.
If thy Lord had so desired they could not have done this.
So leave thou them and what they do concoct

113 To be relied upon by those who have no hope (to look to) in the future—
thereby they may feel satisfied to go around a merry-go-round.

114 (Say thou),

"Shall I seek as arbiter—one apart from Allah—when it is He who has bestowed on you the Word explained in detail?"

They on whom We have bestowed the Word (ere now), they know full well that (this too) truly cometh from thy Lord.

So be not thou at all in doubt.

115 Replete are the decrees of thy Lord with truth and justice—none can alter them.
For He is both the Hearer and the Knower.

116 If thou wouldst (blindly) follow the majority of men they would lead thee far away from the path of Allah:

They pursue naught but passing whims, they do nothing but selfishly surmise.

117 Thy Lord alone best knoweth who from His path has gone astray;
and He alone best knoweth those who are guided.

118 So eat ye freely of that on which Allah's name has been invoked if ye would conform to His wishes.

119 And why should ye not eat of that on which Allah's name has been invoked, when He has clearly laid down the foods that are forbidden—
except when ye are driven to them.
But there are many who would fain mislead through selfishness and ignorance—
Thy Lord knoweth well those who commit excess.

* * * * *

120 Eschew ye all iniquity, inwardly and outwardly.
Verily, those who make iniquity their stock in trade earn their due returns!

* * * * *

121 Eat not of that on which Allah's name hath not been said—
that would be disloyal;
the wily will, no doubt, instigate their friends to harangue you.
But if you eat thereof you too will be heathens.

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- 122 He who was dead and We enlivened him and bestowed on him lustre among men— is he no different from him who is in utter darkness with no means of escape? Even so, We make fair-seeming, to the evil ones, what they do.

- 123 Likewise, in every town We raise leaders for its gangs to sabotage and plot: but they plot not except against themselves and see it not!

- 124 When miracles are pointed out to them they say,
"Believe we shall not until there come to us (miracles) like those that were bestowed on Allah's Messengers."
Allah knoweth best how He doth reveal His message.
Anon, there will descend upon these supercilious ones a degradation from Allah, and chastisement severe for their evasions.

- 125 Whom Allah wants to guide He openeth his heart to Islam, and whom He wants to lead astray his heart He shrivels and constricts like one who climbs the steep to heaven itself... Thus doth He make evil cling assiduously to unbelief.

- 126 And this, this is the correct path to thy Lord— We have, indeed, spelt out miracles to a people who deliberate.

- 127 For them abodes of peace with their Lord; He is their patron for what they had performed.

- 128 The day they are assembled all:
"O ye bunch of instigators!
How many decent men ye have seduced!"

The beguiled men, they say,
"Our Lord, we fooled each other till our time arrived—the hour which Thou hadst marked for us!"
He says,
"Hell then is your abode—ye will abide

سَيِّئَةً وَهُوَ أَعْلَمُ بِالْمُنَافِقِينَ ⑤
فَكَذَّبُوا بِمَا ذَكَرَ اللَّهُ عَلَيْهِمْ

إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ⑥
وَمَا لَكُمْ أَتَاكُمْ آيَاتُ اللَّهِ فَتُكْفِرُ بِهِمْ
عَلَيْهِمْ وَقَدْ فُضِّلَ لَكُمْ مَا تَحْتَرِمُونَ ⑦
إِلَّا مَا أَضْطَرُّرْتُمْ لَئِيْهِ وَإِنْ
كَذِبْتُمْ أَتَيْتُمُونَهُمْ بِهَوَاهُمْ
يَغْتَابُ عَلَيْهِمْ إِنْ رَبَّكَ هُوَ أَعْلَمُ
بِالْمُنَافِقِينَ ⑧

وَدُّوا أَنْ يُدْعُوا إِلَى الْإِسْلَامِ وَبِطَانَتِهِ
إِنَّ الَّذِينَ يَكْفُرُونَ بِالْآيَاتِ يُخْجَرُونَ
بِمَا كَانُوا يَعْمَلُونَ ⑨

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ سِرًّا
عَلَيْهِمْ وَإِنَّهُ لَفِي سِرِّ الظَّالِمِينَ
يُخْجَرُونَ إِلَى آيَاتِهِمْ لِيُجَادِلُوكُمْ
وَأَنْ أَطْعَمُوهُمْ إِنْ كُنْتُمْ تُشْكِرُونَ ⑩
أَوْ مَنْ كَانَ مَشَا فَاَحْبَبْتُهُ وَجَعَلْنَا
لَهُ نُورًا لِّيَهْدِي بِهِ فِي النَّاسِ كَمَنْ
مَقْلَبٌ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ
فِيهَا كَذَلِكَ يُرِيدُ لِلْكَافِرِينَ مَا
كَانُوا يَعْمَلُونَ ⑪

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قُرْآنٍ لِّكَبِيرٍ
مُّجْرِمِينَ لِيُضِلُّوكُمْ أَفْهَامًا وَمَا تَذَكَّرُونَ
إِلَّا أَنْ تَقُولُوا مَا نَسْمَعُونَ ⑫
وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا إِنَّا لِلَّهِ يُؤْمِنُونَ
حَتَّى تَأْتِيَهُمْ آيَةٌ تَأْتِي بِغَيْرِ
الَّذِي جَاءُوا بِهَا وَهُمْ لَا يَرْجِعُونَ
رُسُلَهُمْ سَيُجِيبُ الَّذِينَ أَجْرَبُوا
صَاعِقًا وَعِندَ اللَّهِ عَذَابٌ شَدِيدٌ
بِمَا كَانُوا يَعْمَلُونَ ⑬

فَمَنْ يَرْجِعْ إِلَى اللَّهِ مِنْ ذُنُوبِهِ يُشْرِكْ
صَدْرَهُ إِلَى الْإِسْلَامِ وَمَنْ يُدْوَ
يُضِلُّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرًّا
كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ
اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ⑭
وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا هَذَا
فَضْلُ الْآيَاتِ لِقَوْمٍ ذَكَرُوا ⑮
لَهُمْ وَالسَّالِعِينَ عَنِ رَبِّهِمْ وَهُمْ
لَا يَلْمِزُكَ ⑯

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا مَا اجْعَلْنَاكَ
عَلَيْهِمْ حَفِظًا فَأَمَّا أَنْتَ فَاعْلَمْ بِرَبِّكَ
وَلَا تَسْجُدْ لِلَّذِينَ يَدْعُونَ مِنْ دُونِ
اللَّهِ قَسَبُ اللَّهِ عَنكَ وَأَنْتَ بَعْدَ عَلِيمٍ
كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ
ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ
بِمَا كَانُوا يَعْمَلُونَ ⑰

وَأَنصُرُوا اللَّهَ جَهْدًا أَيْمَانُكُمْ لَعَلَّكُمْ
جَاءَتْهُمْ آيَةٌ كَيَوْمَ تَنْقُضُ يَدَاهُ
فَلِإِنَّمَا الْآيَاتِ عِنْدَ اللَّهِ وَمَا
يُنْصِرُكُمْ إِنَّمَا آيَاتُ اللَّهِ جَاءَتْكُمْ
يُؤْمِنُونَ ⑱

وَقَبِّلْ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا
لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَكَذَلِكَ
فِي طُعْنَانِهِمْ يَنْصَرُونَ ⑲
وَلَوْ أَنَّمَا كُنَّا لَكُمْ إِلَهُمُ الْمَلَائِكَةُ
وَكَلَّمَ السَّمَاءَ لَوَقَّيْكُمْ نَاعِلِهِمْ
كُلَّ نَفْسٍ قَبْلَ مَا كَانُوا يَظُنُّونَ إِلَّا
أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ
يُجَاهِلُونَ ⑳

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَفْسٍ عَمَلًا
شَاطِئِينَ لِلنَّاسِ وَالْجِنَّ يَتُوبُونَ بَعْضُهُمْ
إِلَى بَعْضٍ لَعَلَّ الْقَوْلَ عَزَّوَالَهُ
وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ قَدْ زُهِدَ
وَمَا يَفْعَلُونَ ㉑
وَلِيُضْغِيَ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا
يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَ
لِيُتَبَرَّأُوا مَا هُمْ مُفْعَلُونَ ㉒

أَفَعِمَّ اللَّهُ أَنْتَجَى حَكَمًا وَهُوَ الَّذِي
أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَ
الَّذِينَ آمَنُوا بِهِمْ يُكَيِّدُ بَعْضُهُمْ أَمْرًا
مُتَرَاكِبِينَ رَبِّكَ فَاتَّقِ وَلَا تَكُونُوا
مِنَ الْمُتَكِبِينَ ㉓

وَلَمَّا جَاءَتْكَ رَبُّكَ صَدَقًا وَعَدًا
لَمْ يَكُنْ لَكَ كِبِيَّةٌ وَهُوَ السَّوْمِيُّ الْعَلِيمُ ㉔
وَأَنْ طَاعُوا أَكْثَرُ مَنْ فِي الْأَرْضِ فَيُضِلُّوكَ
عَنْ سَبِيلِ اللَّهِ أَنْ يَتَّبِعُونَ إِلَّا
الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ㉕
إِنْ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَجِئَ عَنِ

in it for aye—unless Allah wills (it otherwise)."

Indeed, thy Lord is Wise, Omniscient!

129 Thus do We make transgressors condemn each other for their evil occupations.

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130 "O ye gathering of varied hues!
Had there not appeared Messengers from
'mongst yourselves, who conveyed to you
My revelations and warned you of a Day
like this?"

They say (humbly),
"We bear witness 'gainst ourselves."

(Yes,) it was their immediate pleasure which
had lured them.

To themselves they now admit that they had
been evaders!

131 (Yes, Messengers are thus detailed) because
thy Lord destroyeth not unjustly a community
whose members have not been warned.

132 For each and every one (among the
Messengers) there are degrees according
to their deeds;

Thy Lord is not oblivious of anything they
do.

133 Thy Lord depends on naught, (and) is full of
mercy!

If He wished He would obliterate you and
make others whom he wished, succeed
you—

just as He raised you from 'mong the remnants
of the predecessors.

134 All that which hath been promised will come to
pass—

None among ye can frustrate it.

135 Say thou,

"O my people, strive ye as ye will! I too sit,
not still.

Soon will ye know who will reach the final
goal!"

Verily, aggressors do not prosper!

136 They set aside for Allah, from what He hath
(Himself) produced, of crops and cattle
a share!

"This," they feign, "is for Allah; and this
for our Intermediaries."

From that which is for their 'intermediaries'
naught doth shift to Allah;
but that which is for Him shifteth to their
'intermediaries'!

Absurdly do they arbitrate!

137 Similarly, to most of these conjoiners, these
'intermediaries' made fair seeming the
slaughter of their progeny
in order to mislead and quite confuse what
was required of their religion.

If Allah had so willed they would not have
done this.

So thou (too) leave them to their machi-
nations.

138 They (these 'intermediaries') say:

These kinds of cattle and these crops have
been tabooed:

none may eat thereof but those whom,
as they say, We have authorised.

And these are animals forbidden to be
yoked and these forbidden to be slaughtered
in the name of Allah...

False accusations all—

Soon will He recompense them for what
they falsely attribute to Him!

139 And they say:

What cometh from the wombs of this (kind
of) cattle is solely for our men,
and forbidden to our women-folk;
but if it comes forth stillborn they may
share!

Soon will He reward them for the tributes
which they pay to Him!

For He, indeed, is Wise, Omniscient!

140 Damned indeed— those who mortify the children
(of the people) stupidly, in ignorance, and
forbid to them such food as Allah hath
provided.

Invent they lies against Allah!

Far have they strayed, indeed!

They are beyond guidance.

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- 141 He it is who flourisheth vineyards trellised and untrellised;
and groves of dates of various kinds;
olives, pomegranates, like, unlike...
Eat ye of their fruit when they are ripe...
But render ye the common dues at harvest,
and squander not:
for Allah loveth not those who waste.

ما كانوا يكسرون
الحرو والاسر باله
سلككم بكم لقا
ات و س د و س د و
مكم م د ا م ا ل و ا س ه د
ما ك ل ا ب ع س ا و ع ر ه م ا ل و
ه ا ل د م ا و س ه د و ا ك ل ا
ب ع س م ا ل ه م ك ا و ا ك م
ر د ك ا ل ا ر ل م ت ص ر م ط
م ط ك ا ل ه م ك ا ل م ك ل م
و ا م ل ه م ك ل و ر و ل ك ر
د و ح ب م ا م ا ك ل و ا و
م ا م ط ك س ع ل ك م ا س ط و ر
و د ك ا ل ع د و ا
ل ح م ا ر س ا د س ك م
و س ع ل م م ر س د ك م
م ا س ا ك م ا س ا ك م
م ر ك ر ه ف و م ا ح ر
ا ر م ا و ع د و ر ل ا
و م ا س م م ع و ر و ل ع و م

يَصِلُ إِلَى شَرْكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٤١﴾
وَلَكِنَّ الْإِنسَانَ لِكَيْفَرٍ مِنَ الشُّعْرِ يُرِينَ
فَتَلَّ أَوْلَادِهِمْ شُرَكَاءَهُمْ وَهُمْ لَا يَرْجِعُونَ
وَلِيْلَيْسُوا عَلَيْهِمْ جُنُودًا وَلَا نَشَاءُ
اللَّهُ مَا تَفْعَلُونَ ﴿١٤٢﴾
وَقَالُوا هَذِهِ أَغْنَانَا وَفَحَرَّتْ رِجْلُكُمْ
يَطْعَمُهُمْ أَلا مَن نَشَاءُ يَرْزُقُهُمْ
أَنعَامٌ حَرَمَتْ طُهُورُهَا وَأَنعَامٌ لَا
يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً
عَلَيْهِ سَيَجْزِيهِمْ مَّا كَانُوا يَفْعَلُونَ ﴿١٤٣﴾
وَقَالُوا إِنَّا نَطْلُقُ هَذِهِ الْأَنْعَامَ
خَالِصَةً لِّدُنُونَا وَإِنَّا لَكَاثِرُونَ عَلَى
أَزْوَاجِنَا وَإِنْ يَكُنْ مَعْنِيَهُمْ
زَيْدٌ شَرْكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ
إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٤٤﴾
فَدَحِيرَ الْبَاقِينَ فَتَلَاؤُا وَلَدَكُمْ سَفَهًا
يَغْيِرُ عَلَيْهِمْ وَحَرَمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً
عَلَى اللَّهِ فَذُكِّرُوا وَلَوْ كَانُوا فَهْتِينَ ﴿١٤٥﴾
وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ
وَعَرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ
مُخْتَلِفًا أَلْوَانُهُ وَالزَّيْتُونَ وَالزُّمَانِ
مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ
إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ
وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ ﴿١٤٦﴾
وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ مَّا
مَنَّا رَبُّكُمْ اللَّهُ وَلَا تَنسَوْنَ خُطُوبَ
الْمُحْطَرِّينَ إِنَّهُ لَكَاغِدٌ لِّمُؤْمِنِينَ ﴿١٤٧﴾

وَيَوْمَ يُنْفَخُ عَنْهُمْ رُوْعُهُمْ يَنْصُرُ الْجَنَّةَ
فَنُصِرَ الْمُنَافِقِينَ إِلَى الْأَرْضِ وَقَالَ
أُولَئِكَ يَنْفَكُونَ مِنَ الْأَرْضِ يَكُونُ اسْمُهُمْ
بَعْضُهُمْ لِبَعْضٍ وَكُلُّهُمْ لِلَّهِ الَّذِي
أَنبَلَتْ لَنَا قَالَ النَّارُ مَشْرُوكُكُمْ
خُلْدِينَ فِيهَا أَلَا مَأْشَاءُ اللَّهُ إِنَّ
رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٤٨﴾
وَلَكِنَّ الْإِنسَانَ لِكَيْفَرٍ مِنَ الشُّعْرِ يُرِينَ
فَتَلَّ أَوْلَادِهِمْ شُرَكَاءَهُمْ وَهُمْ لَا يَرْجِعُونَ
وَلِيْلَيْسُوا عَلَيْهِمْ جُنُودًا وَلَا نَشَاءُ
اللَّهُ مَا تَفْعَلُونَ ﴿١٤٩﴾
وَقَالُوا هَذِهِ أَغْنَانَا وَفَحَرَّتْ رِجْلُكُمْ
يَطْعَمُهُمْ أَلا مَن نَشَاءُ يَرْزُقُهُمْ
أَنعَامٌ حَرَمَتْ طُهُورُهَا وَأَنعَامٌ لَا
يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً
عَلَيْهِ سَيَجْزِيهِمْ مَّا كَانُوا يَفْعَلُونَ ﴿١٥٠﴾
وَقَالُوا إِنَّا نَطْلُقُ هَذِهِ الْأَنْعَامَ
خَالِصَةً لِّدُنُونَا وَإِنَّا لَكَاثِرُونَ عَلَى
أَزْوَاجِنَا وَإِنْ يَكُنْ مَعْنِيَهُمْ
زَيْدٌ شَرْكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ
إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٥١﴾
فَدَحِيرَ الْبَاقِينَ فَتَلَاؤُا وَلَدَكُمْ سَفَهًا
يَغْيِرُ عَلَيْهِمْ وَحَرَمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً
عَلَى اللَّهِ فَذُكِّرُوا وَلَوْ كَانُوا فَهْتِينَ ﴿١٥٢﴾
وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ
وَعَرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ
مُخْتَلِفًا أَلْوَانُهُ وَالزَّيْتُونَ وَالزُّمَانِ
مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ
إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ
وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ ﴿١٥٣﴾
وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ مَّا
مَنَّا رَبُّكُمْ اللَّهُ وَلَا تَنسَوْنَ خُطُوبَ
الْمُحْطَرِّينَ إِنَّهُ لَكَاغِدٌ لِّمُؤْمِنِينَ ﴿١٥٤﴾

- 143 (For instance take their rule): The eighth (to be declared as sacred), in two complements:

(Here is) a trace of sheep a trace of goats—ask thou,
“Are only males to be considered or the females, or the young which both the females bear?”

Answer ye with facts if ye possess the truth!

- 142 And among animals some are meant for service some to be consumed:
Avail ye freely of that which Allah hath provided,
Follow not where'er the devil leads, for he, indeed, is enemy.

- 144 And here are a pair of camels and a pair of cattle, tell me:
Are only males to be considered or the females or the young which both the females bear?

Were you present when Allah decreed this rule?

Who can transgress more than one who attributes a falsehood to Allah and misleads men through their ignorance?!

Truly, Allah doth not guide a blasphemous people.

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- 145 Say thou:

"Nothing, in what has been revealed to me, do I find forbidden for an eater who would eat—

except carrion,
blood that flows,
the flesh of swine—
for it is dirt,

and food that has become profane because of names other than of Allah having been invoked.

But, (even so), if one is in distress—and prompted neither by sheer gluttony, nor by defiance—(one may eat thereof).

Thy Lord is oft-Forgiving Merciful."

- 146 To the *Yahud* We forbade all animals with undivided hoofs;
and, of cattle, sheep and goat We forbade the fat—
except what clings upon their backs or their entrails or bones.
This was the price prescribed for their gluttony—We are always right.

- 147 When they accuse thee of falsehood, say:
"Your Lord possesses immense mercy:
but never is His wrath held back from an erring people."

- 148 Those who conjoin, quibble: "If Allah had so willed, we would not have conjoined, nor our fathers either—
nor would we invent taboos."

Thus did dissemble those before them, until they were made to taste of Our wrath.
Say thou, "Have ye any clear proof?
Produce it then before us.
Ye follow not but passing whims, you do nothing but surmise."

- 149 Say thou, "(Yes), with Allah lies the final argument—
He could, indeed, if He wished, have guided all of you."

- 150 Say thou: "Call ye forth your witnesses to testify that Allah hath forbidden this (or that)!"

But (even) if they bring such witnesses, do not thou be taken in by them.

Nor do thou give in ever to the wishes of those who discount all Our signs;
those who look not to the future;
those who, with their Lord Himself, would fain compete!

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- 151 Say thou, "Come! I shall list for you what Allah hath enjoined:

(i) "Conjoin not aught with Him.

(ii) To parents show ye kindness.

(iii) Do not kill your progeny because of penury—
it is We who nourish you and them—

(iv) Go not even near to lewdness—openly or secretly.

(v) Destroy no life that Allah hath made sacred except in just cause.

*Thus doth He command you
so that
ye may understand.*

- 152 (vi) "Touch ye no orphan's property—unless it be to make it better—until it comes of age.

(vii) Weigh and balance justly.

No soul do We burden with more than it can bear.

(viii) When ye (are called upon to) speak, speak ye the truth, even if it is against a relative.

(ix) Fulfil all covenants made in Allah's name.

Thus, doth He command you so that ye may reflect.

153 This is the straight highway to Me : so follow it! Follow ye no (devious) tracks lest ye be scattered from His path.

Thus doth He command you so that ye may beware!

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154 Yes, We had given *Musa* a covenant to protect those who would be virtuous, and explaining in all details so that in it they may find a Guidance and a Mercy from their Lord.

155 And this too is a covenant which We have graciously revealed : follow it with diligence, so that ye may be blessed.

156 Can you any longer say, "A Covenant (for each) was bestowed only on two peoples before us; but of their teaching we were unaware?"

157 Or can you say, "If a covenant had been bestowed on us we would have followed it more closely than they." There now have surely come to you clear manifestos, from your Lord, to guide and bless!

لَهْدِكُمْ أَجْمَعِينَ ۝
قُلْ هَلْ مَعَكُمْ شَهِدٌ أَنَّكُمْ أَلَيْتُمُ الْكُفْرَ بِلِلَّهِ
أَنَّ اللَّهَ حَكَمَ هَذَا ۚ وَإِنْ شِئْتُمْ لَأَذْكُرَنَّ
تَشْهَدُ مَعَهُمْ وَلَا تَكْفُرُ أَهْوَاءُ الَّذِينَ
كَذَّبُوا بِالْآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَهُمْ يَرْجِعُونَ كَيْدَهُمْ لَوْنٌ ۝
قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ كُفْرُكُمْ
عَلَيْكُمْ ۚ أَلا تَشْكُرُونَ ۚ وَكُفْرُكُمْ أَشَدُّ
بِالْوَالِدَيْنِ إِحْسَانًا ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ
فِي سَبِيلِنَا ۚ إِنَّكُمْ تَرَكُّوهُمْ وَإِنَّا لَهُم
وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا
وَمَا بَطَّنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي
حَرَّمَ اللَّهُ ۚ أَلا بِالتَّقْوَىٰ ذِكْرُكُمْ وَظَنُّكُمْ
بِهِ لَعَلَّكُمْ تَتَّقُونَ ۝
وَلَا تَقْرَبُوا مَالَ الْيَتَامَىٰ إِلَّا بِالْإِحْسَنِ
فِي أَحْسَنِ حَتَّىٰ يَبْلُغُوا أَشَدُّ ۚ وَادْفَعُوا
الْكَيْلَ وَالْيَمِينَ ۚ إِنَّ بِالْهَيْبَةِ لَا يَكْفُلُ
نَفْسًا إِلَّا وَرِسْعَةً ۚ وَإِذَا قَامُوا فَانْهَوُا
ذُلُوكَ ۚ وَافْعَلُوا ۚ وَبِعْهُنَّ اللَّهُ ۚ وَافْعَلُوا
ذَلِكَ وَظَنُّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ۝
وَأَنْ هَذَا جَزَاءُ مَنْ مَسَّيْتُمْ فَايْتَعُوهُ
وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ
سَبِيلِهِ ۚ ذَلِكُمْ وَضَعْنَا لَكُمْ لَعَلَّكُمْ تُنْذَرُونَ ۝
ثُمَّ أَنزَلْنَا مُوسَىٰ الْكِتَابَ تَمَامًا عَلَى
الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ
وَهَدَىٰ وَرَحْمَةً لِّعَالَمٍ يَرْفَعُونَ ۝
وَهَذَا آيَةُ أَنْزَلْنَاهُ مُبَارَكًا فَاتَّبِعُوهُ
وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ۝
أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى
طَائِفَتَيْنِ مِنْ قَبْلِنَا ۚ وَإِنْ كُنَّا
عَنْ دَرَسَتِهِمْ لَغَافِلِينَ ۝

تَمْنِيَةً أَوْ دَافِعًا مِنَ الظَّالِمِينَ الَّذِينَ
وَمِنْ الْمُعْرِضِينَ ۚ قُلْ أَلا تَذْكُرُونَ
حَقَّكُمْ أَوِ الْكَاذِبِينَ ۚ إِنَّمَا أَشْكُمَكُم
عَلَيْكُمْ ۚ إِنَّمَا أَشْكُمَكُم ۚ إِنَّمَا أَشْكُمَكُم
لَنْ تَشْكُرُوا صِدْقِينَ ۝
وَمِنْ الْإِبِلِ الَّذِينَ وَمِنْ الْبَقَرِ الَّذِينَ
قُلْ أَلا تَذْكُرُونَ حَقَّكُمْ أَمْ الْكَاذِبِينَ
أَمَّا أَشْكُمَكُم عَلَيْهِمْ أَكْثَرُ الْكَاذِبِينَ
أَمَّا أَشْكُمَكُم ۚ إِنَّمَا أَشْكُمَكُم ۚ إِنَّمَا أَشْكُمَكُم ۚ
يَهْدِي ۚ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى
اللَّهِ كَذِبًا لِيُخْلِقَ النَّاسَ بِغَيْرِ عِلْمٍ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝
قُلْ أَلا أَجِدُ فِي أَنْفُسِي لَكُمْ حُزْمًا
عَلَىٰ طَائِفَةٍ مِنْكُمْ ۚ أَلا أَنْ يَكُونَ
مِثْلَهُ أَوْ دَمًا مَسْفُوحًا ۚ وَظَنُّكُمْ بِهِ
لَعَلَّكُمْ تَتَّقُونَ ۝
وَأَنَّهُ رَجُلٌ ۚ أَفَلَا يَهْدِي اللَّهُ لِقَوْمِهِ
بِهِ قَبْلَ أَنْ يَخْلُقَهُمْ ۚ إِنَّمَا يَخْلُقُهُمْ
فَإِنْ رَزَقَهُمْ عَشْرَ رِزْقِينَ ۝
وَعَلَى الَّذِينَ هَادُوا حَزْمًا لِكُلِّ دِينٍ
ظُهُورُهُمْ مِنَ الْبَقَرِ وَالْغَنَمِ حَزْمًا عَلَيْهِمْ
شَعْرُهُمْ ۚ أَلا مَا حَمَلَتْ ظُهُورُهُمْ
أَوَّلَ الْحَوَايَا ۚ أَلا مَا اخْتَلَطَ بِظُهُورِهِمْ
جَزِينَهُمْ بِغَيْرِهِمْ ۚ وَإِنَّا لَصَدِّقُونَ ۝
فَإِنْ كَذَّبُوكَ فَقُلْ رَّبِّيَ ذُو رَحْمَةٍ
وَأَسْعَدَةٍ ۚ وَلَا يَزِيدُكُمْ إِلَّا عِزًّا ۚ وَظَنُّكُمْ
بِهِ لَعَلَّكُمْ تَتَّقُونَ ۝
سَيَقُولُ الَّذِينَ أَتَوْا اللَّهَ بِالْوَثَاقَةِ اللَّهُ مَا
أَشْرَكْنَا وَلَا أَتَيْنَاكُم بِشَيْءٍ مِمَّا
شِئْنَا ۚ وَكَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ
حَتَّىٰ دَخَلُوا أَسْجَادَهُمْ ۚ هَلْ عَنْكُمْ
مِنْ عِلْمٍ فَتُخَرِّجُوهُمْ لِنُقَاتِلَ ۚ إِنَّهُمْ يُخَفِّوْنَ
إِلَّا الظَّنَّ ۚ وَإِنْ أَنْتُمْ إِلَّا مَحْرُومُونَ ۝
قُلْ فَلِلَّهِ الْحُكْمُ ۚ إِنَّمَا الْغَايَةُ لِقَوْلِي ۚ

Who then (himself) oppresses more than one who doth deny (himself) the signs of Allah and keeps himself within a shell? Retribution will soon descend on those who sealed themselves against Our signs— Evil consequences for their self-concealment!

158 What do they wait for?

(Death's) angels to descend on them?

Thy Lord's judgment?

For some sign of Allah (to envelop them)?!

Oh the day when any sign of Allah doth appear
before them!

No soul shall profit then by its belief—if it
had not believed before or earned some
wages for its righteousness—

Say thou, "Wait then, we too shall wait!"

159 And as for those who split the reckoned (Truth)
and become sects—

have thou naught to do with them—

their dealings are with Allah!

He will, in time, make them realize what
all they did!

160 For what of good one doth for him is ten times
compensation :

and what of evil one is guilty of he will be
paid on par.

No one shall be wronged.

161 Say thou,

"In truth, indeed, my Lord has guided me
to the safe and secure path—

the eternal path of *Ibrahim*

the simple and the sturdy!—

He was certainly no deifier."

162 Say thou,

"My prayer and my abstinence, my life and
my death—all, all, are for the Lord of all
communities.

163 "No partner hath He—
this I am commanded
and this, first and foremost, I contend."

164 Ask thou,
"Shall I seek another lord when He is the
Lord of all?"

No wage a soul doth earn except for itself.
No burdened soul can bear the burden of
another—

Eventually, towards your Lord you all return.
He will enlighten you of that on which ye
differed—

165 He it is who hath made you vicegerents on
this earth and exalted some of you over
others so that He may test you with what
hath come to you.

Verily, thy Lord is quick to punish
and He, indeed, is Oft-forgiving, Merciful!

وَمَا لَهُمْ آلِهَةٌ يُلَاحِظُونَ ۖ
قُلْ إِنِّي هَدَىٰ رَبِّي سِرَاطًا
مُّسْتَقِيمًا ۖ وَبِأَيِّ آلِهَةٍ يُرْسَلُونَ
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۖ
قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَ
مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۖ
لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا
أَوَّلُ الْمُسْلِمِينَ ۖ
قُلْ أَغْنَىٰ اللَّهُ الْبَنِيَّ رَبًّا وَهُوَ رَبُّ
كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا
عَلَيْهَا ۚ وَلَا تَزِدُ الظُّلُمَ إِلَّا نُزُودًا أُخْرَىٰ ۖ
تَعْدِلُ إِلَىٰ رَبِّكَ فَمَرِّجْكَ أَيُّ نَبِيِّ لَكَ
بِمَا كُنْتَ تَعْمَلُونَ ۖ
وَهُوَ الَّذِي جَعَلَ لَكُمُ عِلَاقَتَ الْكَرْبِ
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ
يَعْلَمُ كُفْرَكُمْ فِي مَا أَنْكُرْتُمْ ۚ إِنَّ رَبَّكَ سَمِيعٌ
عَلِيمٌ ۖ وَلِلَّهِ الْغَنُورُ الرَّحِيمُ ۖ

أَوْ تَكُونُوا آلَ اللَّهِ أَلَيْسَ لِلَّهِ الْكُرْبُ
لِكُلِّ أَهْلٍ وَنَجْمٍ ۖ فَكَيْفَ جَاءَكُمْ
بِسْمَةِ رَبِّكُمْ وَهَدَىٰ قَوْمَهُ ۖ
فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ
وَصَدَّقَ عَبْدًا مِّنْ جُنْدِ الرَّبِّ يَدِينُ
يَصِدُّ ۚ قُلْ مَنِ اتَّبَعَ آلِهَةً غَيْرَ اللَّهِ
يَمَّا كَانُوا يُصِيدُونَ ۖ
هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْفِتْنَةُ
أَوْ يَأْتِيَهُمْ رَبُّكَ أَوْ يَأْتِيَهُمْ بَعْضُ آيَاتِ رَبِّكَ
يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ
نَفْسًا زِيَادَتُهَا وَلَمْ يُنْكِرْ آمَنَتْ مِنْ
قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۚ
قُلْ انْظُرُوا إِلَىٰ مَا تُتْلَىٰ عَلَيْكُمْ
إِنْ كُنْتُمْ مُدْرِكِينَ ۚ قُلْ قُلُوبُكُمْ
وَأَعْيُنُكُمْ وَأَنْفُسُكُمْ هِيَ رَاكِبَةٌ
عَلَىٰ جَهَنَّمَ خَائِفَةً لَّهَا سَبْعُ مِثَالِ
وَمِنْ جَهَنَّمَ سَبْعُ مِثَالِ ۚ فَلَا تُحْزِنُ إِلَّا

*

SURA : A'RĀF

In the name of Allāh the Rahīmān the Rahīm

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ALIF! LAM! MIM! SAD!

(MUHAMMAD! O, MUHAMMAD!)

2 To thee comes Revelation

—let not thy heart, therefore, be straitened on
that count—

so that, thereby, thou mayest warn and preach
to those of faith :

**3 "Obey ye what has been enjoined on you by your
Lord;**

look to none beside Him as your patron!

How little are you influenced by the Message!"

**4 How many habitations have We destroyed!
Catastrophe from Us descended on them while
they were asleep or while they rested at their
ease.**

**5 No plea had they to plead when thus beset,
except to say :**

"Indeed, We had ourselves transgressed!"

**6 Cross-question shall We then those who bore
the Message and those to whom it had been
sent.**

**7 We shall, in fact, relate to them from Our own
knowledge for We were never absent.**

**8 Exact that day will show the needle :
those whose worth is heavy they will prosper ;**

**9 Those who lack in weight, they are the ones
who will have wronged themselves because
they did not heed Our signs.**

**10 We have, indeed, established you firmly in
the land and given you sustenance.
How little show ye gratitude!**

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**11 We created you, then groomed you;
then We told the angels.**

"Pay homage ye to *Adam*!"

Bowed they all—except *Iblis*.

He alone refused to bend!

12 He asked,

"What kept thee from submission when I
had ordered thee?"

He answered,

"I am better than he!

Thou hast created me of fire (pure) and thou
hast made him of (common) clay!"

13 He said,

"Be thou degraded hence!

'Tis not for thee to display arrogance here!

Get out! And be among the meanest!"

14 He said,

"Let me watch them till the day they rise!"

15 He said,

"Be thou among the watchers!"

16 He said,

"Because Thou hast abandoned me by the
way-side, I shall way-lay them on the secure
path to Thee.

**17 "I will assail them from the front and from
behind, from right and left—**

Thou shalt not find many who thank Thee!"

18 He said,

"Get out from here—
scorned and disgraced!

If any 'mong them follow thee, hell will I
fill with all of ye!

- 19 "Thou, *Adam*! reside thee, and thy spouse, in paradise;
eat ye what ye will—
but go ye not near to this plant lest ye too be among the transgressors."

- 20 But *Shaitan* whispered to them both bringing to their consciousness their bodies, of which they had been unaware.

He said,

"Your Lord forbiddeth you this plant lest you should acquire power and make yourselves immortal!"

- 21 He swore to them:

"I am, indeed, your sincere friend."

- 22 He thus misled them through deceit—

so when they had tasted of the plant shyness overcame them and they began to fasten leaves from the garden on their bodies. Their Lord then called out to them:

"Forbade I not to you that plant?"

Warned I not that *Shaitan* was your avowed enemy?"

- 23 They wailed,

"Our Lord! We have wronged ourselves; if thou dost not forgive and show us mercy we shall be lost indeed!"

- 24 He said, "Get ye down, one entangled in the other;
on earth ye shall reside and draw nourishment for a time—

- 25 "On it, ye shall live;

on it ye shall die and from it ye shall be removed."

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- 26 O ye *Adam*'s progeny!

We have, indeed, bestowed on you raiment both to hide your nakedness and for adornment too:

قَالَ تَبٰۤا اَعْبُدُوْنِيْ لَا كُفَرْتُمْ لِيْكُمْ
وَعَلٰى اَطَاعَتِ الْمُسْلِمِيْنَ ۝
ثُمَّ لَازِمًا بِهِمْ لَا بِكُلِّ يَدٍ عَلَيْهِمْ رِيْثٌ
خَلَقْتُمْ وَعَنْ اَمْرٍ لَّهٗمْ عَنْ شَمَلِهِمْ
وَلَا جُنْدٍ اَنْ يَّخْرُجُوْا مِنْهُ ۝
قَالَ الْغٰوِيْنَ مِنْهَا مَآءٌ مَّوْدُوْعًا لَّا يَصِلُ
بِعَاۤءِكُمْ مِنْهُ لَئِيْذَا كُنْتُمْ عَنْهُمْ
وَيَاۤاٰدَمُ اسْكُنْ اٰثَرًا وَزَوْجَكَ الْجَنَّةَ
كُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا
هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الْغٰوِيْنَ ۝
فَوَسَّوْا لَهُمَا الشَّيْطٰنُ لِيُضِلَّاهُمَا
مَا وَاوٰى عَنْهُمَا مِنْ شَوَاهِمَا وَقَالَ
مَا لَهُمَا اَنْ يَّكَلَا عَنْ هٰذِهِ الشَّجَرَةِ اِنَّ
اَنْ تَكُوْنَا مَلَكَتَيْنِ اَوْ تَكُوْنَا مِنَ الْمَرْجُوْمِيْنَ ۝
وَقَالَ لَهُمَا اَلَيْسَ لَكُمَا اَلْوَنُ الطَّيِّبُ ۝
فَلَهُمَا يَخْرُوْا عَلٰى فُلْتَاۤءِ اَقَاۤءِ الشَّجَرَةِ
بَدَتْ لَهُمَا سَاوَاهُمَا وَلَفَّفَتْهُمَا
عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ وَنَادَاهُمَا
رَبُّهُمَا اَلَمْ اَكَلْهُمَا عَنْ يَّكَلُمَا الشَّجَرَةَ
وَاَكَلْ لَكُمَا اَلشَّيْطٰنُ لَمَّا عَزَّوَجَلَّ ۝
قَالَ رَبَّنَا ظَلَمْنَا اَنْفُسَنَا وَاَنْ لَّكُم
تَقْوٰى لَنَا وَتَرْحَمْنَا تَكُوْنُ مِنَ الْغٰوِيْنَ ۝
قَالَ اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
وَلَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ
اِلٰى حِينٍ ۝
قَالَ فِيْهَا تَحْيَوْنَ وَفِيْهَا تَمُوْتُوْنَ وَ
فِيْهَا تُخْرَجُوْنَ ۝
يٰۤاٰدَمُ اَنْزَلْنٰ اَعْلٰىكَ مِنْهَا
سَوَآءَكُمْ وَرَبِّيْٓ اَعْلٰى وَلِيَّاسَ الْغَفُوْرُ ۝
خِيْرٌ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّكُمْ يَتَّقُوْنَ ۝

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الْعَص ۝ كُنْزُ الْاَنْزِلِ الْاَنْزِلِ الْاَنْزِلِ الْاَنْزِلِ
يَكُنْ فِيْ صَدْرِكَ حَرَجٌ مِّنْهُ لِيُشْبِهَ
بِهِ وَدُوْرِيْ الْوُجُوْدِ ۝
اَلَيْسَ اَمَّا اَنْزِلَ الْاَنْزِلَ مِنْ رَبِّكَ
وَلَا تَتَّبِعُوْا مِنْ دُوْبِهِ اَوْلِيَاۡءَهُ
قَلِيْلًا مَّا تَذَكَّرُوْنَ ۝
وَكَمْ مِنْ قَرْيَةٍ اَهْلَكْنٰهَا نَحْنُ
بَاسْمًا اَيَّاكَ اَوْهُمْ قَالُوْنَ ۝
مَا كُنْ تَكُوْنُ غُوْلُهُمْ اَوْ اَوْفُوْا
اِلَّا اَنْ قَالُوْا اِنَّا كُنَّا ظٰلِمِيْنَ ۝
فَلَنَسْتَبْرَأَ الْاٰدَمِ اَنْ يَّرْسِلَ اِلَيْهِمْ
لِنَسْتَبْرَأَ الْمُرْسَلِيْنَ ۝
فَلَنَقْصُرَ عَلَيْهِمْ عِلْمَهُ وَمَا كُنَّا
غٰوِيِيْنَ ۝
وَالْوَزْنُ يَوْمَ ذٰلِكَ لِلْعٰلَمِيْنَ ۝
مَا رَزَيْنٰهُ قَالُوْا لَيْسَ هُمْ اَلْمُفْجَرُوْنَ ۝
وَمَنْ خَفَّتْ مَوَازِينُهُ قَالُوْا لَيْسَ
الَّذِيْنَ خَفَرُوْا اَنْفُسَهُمْ بِمَا كَانُوْا
بِاٰيٰتِنَا يَظْلِمُوْنَ ۝
وَلَقَدْ مَكَّنَّا فِي الْاَرْضِ وَجَعَلْنَا
لَهُمْ فِيْهَا مَعٰيِشَ وَلَئِيْلًا اَتَسْتَكْبِرُوْنَ ۝
وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنٰكُمْ ثُمَّ
قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدْوا لِاٰدَمَ فَسَجَدُوْا
اِلَّا اِبْرٰهِيْمَ لَمْ يَكُنْ مِنَ السَّاجِدِيْنَ ۝
قَالَ مَا مَنَعَكَ اَلَا تَسْجُدْ اِذَا اُمِرْتُ ۝
قَالَ اَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِيْ مِنْ نَّارٍ
وَخَلَقْتَهُ مِنْ طِيْنٍ ۝
قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُوْنُ لَكَ اَنْ
تَتَكَبَّرَ فِيْهَا فَاَنْزَلْنٰكَ مِنْهَا فَخَرَّ مِنْهَا
قَالَ اَنْزَلْنِيْ اِلَى الْيَمِيْنِ يَجْعَلُوْنَ ۝
قَالَ اِنَّكَ مِنَ الْمُنْظَرِيْنَ ۝

but, to be clothed in virtue that is best of all.
These are distinctions set by Allah—if ye would only pay them heed.

27 O, ye *Adam's* progeny!

Let not *Shaitan* mislead you—
even as he caused to be exiled your own progeni-
tors from heaven
stripping them of the veil (of innocence) and
making them aware of their own nakedness.
He and his ilk watch you still from places where
ye see them not.
We make these devils become friends of only
those who have no faith.

28 For each indecency which they indulge in, they
say,

"We found our fathers doing it!"

or

"Allah hath thus bidden us!"

Ask thou,

"Would Allah ever bid what is indecent?

Would ye attribute to Allah what ye do not
know?"

29 Say thou,

"My Lord has enjoined (above all) sincerity :
Stand and pray in any place of worship and
call upon Him in all earnestness.

Reckon Him alone.

As He created you so shall ye return to Him."

30 Some are guided;

some have earned misguidance, because they
take for friends and patrons devils (incarnate)—
instead of Allah—and think that they are
being guided.

31 O *Adam's* progeny!

Maintain your elegance in all worship;

eat ye and drink :

only, be ye not extravagant.

Verily, He loveth not those who waste.

32 Ask thou,

"Who hath forbidden (unto you) the good
things granted by Allah :

those bestowed by Him on His servants or
raised as healthy nourishments?"

Say thou,

"All these are meant for them who possess
faith in the present and also in the future."

Thus do We expound Our revelations, to those
who understand.

33 Say thou,

"My Lord forbiddeth only the obscene—be it
overt, be it hidden—

and sins,

and rebellion without cause;

(He enjoineth) that ye conjoin not with Allah
those you have no right to join
and that ye impute not to Allah that of which
you have no understanding."

34 Every following hath a duration appointed;

and when its time is spent, not an hour shall
they overstay
nor anticipate—!

35 O ye *Adam's* progeny!

How many times Apostles, from amongst
yourselves have arisen to communicate Our
revelations unto you!

Those who take heed or mend their ways, for
them there is no fear nor shall they grieve!

36 But those who treat Our illustrations as false
and frown upon them (in disdain)

they are the ones to go on smouldering for
aye!

37 Who can more transgress than he who'd
attribute a falsehood to Allah or misconstrue
His message?

Such men will have their prescribed share
until Our messengers do visit them for
their exit (from this life).

(The messengers), they ask,

"Where are the ones you called upon beside
Allah?"

They answer,

"O, they had deluded us!"

And (thus) they witness 'gainst themselves,
and prove their own depravity.

38 He saith,

"Enter ye, the company of citizens and
denizens that have preceded you, to hell-
fire!"

And every group of followers doth curse the
following that has preceded it—until they're
all embroiled!

Each succeeding one tells of its predecessor :
 "Our Lord, because they misled us, do Thou
 increase twofold their misery."

He saith,
 "Twofold is meant for all!
 But this ye do not understand!"

- 39 And lo, the predecessors say :
 "In no way are ye better than ourselves!
 So taste ye too the fruits of what ye've earned."

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- 40 Those that deny Our signs and show disdain
 towards them—
 for them will open not the gates of heaven
 until a snake doth pass through a needle's eye
 (or camels can escape through wicket gates).
 Thus do We reward those who are guilty.

- 41 Hell is their bedstead and impenetrable their
 covering!
 Thus do We reward those who transgress!

- 42 But those who possess faith and work in
 righteousness—

* * * * *
 No soul do We burden with more than it
 can bear.

* * * * *
 they are the ones to dwell in paradise and
 there they'll dwell for aye.

- 43 Cleanse We their hearts of rancour;
 streams murmur at their feet.
 They say,
 "Glory be to Allah who hath led us to this!
 We, by ourselves, could not have this achieved,
 had it not been for Allah's guidance!
 Indeed, it was the truth which our Lord's
 Messengers had brought to us!"
 And lo, it is announced :
 "This is the heaven which your own good
 deeds have left you as a legacy!"

- 44 The dwellers of the heavens, address hell's
 inmates :
 "What our Lord had promised unto us hast
 truly been fulfilled.

أَلَيْسَ أَكْثَبُ النَّارِ هُمْ فِيهَا خَالِدُونَ
 هُنَّ أَظْلَمُ مِنْ أَقْبَرَى عَلَى اللَّهِ كَيْدًا
 أَوْ كَذَّبَ بِالْحَقِّ أَوْ كَذَّبَ بِآيَاتِهِ يَنَالُهُمُ صَبَابُهُمْ
 مِنَ الْكِتَابِ حَقٌّ إِذْ لَبِئْتُمْ هُمْ رَسُولَنَا
 بِتَوْفُقِهِمْ قَالُوا أَيْنَ مَا كُنْتُمْ تُوعَدُونَ
 مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنْ أَعْدَادِهِمْ
 عَلَى الْقَبْرِ الْأَكْبَرِ كَانُوا يُكْفَرُونَ
 قَالُوا لَوْ كُنَّا نَعْلَمُ قَدْ خَلَتْ مِنْ
 قَبْلِكُمْ مِنَ الْجَنَّةِ وَالْجَنَّةِ وَالْجَنَّةِ
 خَلَتْ أَهْلُهَا كُنْتُمْ تُكْفَرُونَ إِذَا
 أَذْكُرْنَا فِيهَا شَيْئًا قَالَتْ أَمْضُوا
 لَكُمْ رَبَّنَا لَهُ الْآسَاتُ أُولَئِكَ الَّذِينَ كَانُوا يُكْفَرُونَ
 عَنْ آيَاتِنَا وَالَّذِينَ لَا يُكْفَرُونَ
 صَنَعَتْ وَلَكِنْ لَا تَعْلَمُونَ
 قَالَتْ أُولَئِكَ هُمُ الَّذِينَ كَانُوا يُكْفَرُونَ
 مِنْ قَبْلِ قَدْ دُفِنُوا الْعَذَابُ إِلَى تَطَافُتِهِمْ
 إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا
 عَنْهَا لَا تُفْلِحُونَ أُولَئِكَ أَصْحَابُ السَّعِيرِ
 يُدْخَلُونَ الْجَنَّةَ حَتَّى يَلْمِزَ الْمُتَكَبِّرِينَ
 فِي تَبَعِهِمْ لِيُجَادُوا وَكَذَلِكَ يُجْزَى الْمُجْرِمِينَ
 لَهُمْ مِنْ هَنَاءٍ وَمِنْ مَنَافٍ وَمِنْ نَجْوَى
 عُزَائِلٍ وَكَذَلِكَ يُجْزَى الظَّالِمِينَ
 وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا
 يَكُفُّ عَنْهُمْ أَفْئَادُكَ وَسِعَهَا آيَاتُكَ
 أَحَبُّ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ
 وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ
 فَجَرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ
 لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَفْخِرَ
 لَوْلَا أَنْ هَدَانَا اللَّهُ لَعَدْنَا جَاءَتْ
 رُسُلٌ رَبَّنَا بِالْحَقِّ وَكُودُوا أَنْ يَكُونَ
 الْجَنَّةُ أَوْ رَفَعُوا هَامًا كُنْتُمْ تَعْمَلُونَ
 وَنَادَى أَحَبُّ الْجَنَّةِ أَحَبُّ النَّارِ
 قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ
 وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ
 فَأَذْنُ مَوْفُودٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ
 عَلَى الظَّالِمِينَ

يَسْمِعُ أَوْ مَرَّ يَفْعَلُكُمْ اللَّهُ طُغْيَانًا
 أَحَبُّ أَبْوَابِ الْجَنَّةِ يَنْزِعُ
 عَنْهُمْ آيَاتُهَا لِيُرِيَهُمْ سَوَاقِهَا إِنَّهُ
 بِرَبِّهِمْ هُوَ وَفِيهِمْ مِنْ حَيْثُ لَا تَحْتَسِبُونَ
 جَعَلْنَا السَّيْطَانَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ
 وَإِذَا تَعَالَوْا فَاجْنَحْ قَالُوا وَجَدْنَا
 عَلَيْهِمُ آيَاتَنَا وَاللَّهُ أَمْرًا يُهَادِثُ
 إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ
 عَلَى اللَّهِ مَا لَا تَعْلَمُونَ
 قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا الصَّلَاةَ
 عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ
 لَهُ الْبَدِينَ هَ كَمَا بَدَأَكُمْ
 تَعُودُونَ
 قَوْلًا هَدَى وَفَرِيقًا سَقَى عَلَيْهِمُ الْعَذَابُ
 إِنَّهُمْ أَهْلُ الْعَذَابِ وَالسَّيْطَانُ أَوْلِيَاءُ مِنَ
 دُونِ اللَّهِ يَحْسَبُونَ أَنََّّهُمْ مُهْتَدُونَ
 يَسْمِعُ أَوْ مَرَّ يَفْعَلُكُمْ اللَّهُ طُغْيَانًا
 مَسْجِدٍ وَكَذَا وَاسْتَكْبَرُوا
 إِنَّهُمْ لَا يَحْسِبُونَ الْمُسْرِفِينَ
 قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ
 لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّبَا قُلْ
 هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا
 خَالِصَةٌ يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ
 الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ
 قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا
 ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ
 بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا كُنْ
 يُزِيلُ بِهِ سُلْطَانًا أَنْ تَقُولُوا عَلَى
 اللَّهِ مَا لَا تَعْلَمُونَ
 وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ
 لَا يَسْتَأْذِنُونَ سَاعَةً وَلَا يَسْتَقْبِلُونَ
 يَسْمِعُ أَوْ مَرَّ يَفْعَلُكُمْ اللَّهُ طُغْيَانًا
 يُفَضِّلُونَ عَلَيْهِمْ أَنْ يَكُونَ
 أَصْلَهُمْ لَا يَخَوْفُ عَلَيْهِمْ وَلَا هُمْ
 يُخْزَوْنَ
 وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا

What had been promised, by your Lord to
 you, hast that too been fulfilled?

They murmur, "Yes!"

A crier from amongst them cries :

"The curse of Allah doth pursue transgressors

45 "Who stand athwart the path to Allah and
make it crooked seem—
they who are oblivious of the future."

46 A cliff doth stand between them, and on the
heights stand those who know each other.
They greet the dwellers of the gardens:
"Peace be on you!"
But they (themselves) can enter not though
fain they would.

47 But when they glance at those in fiery plight
they say:
"Our Lord! Cast us not among these people
who have transgressed!"

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48 These people on the Heights hail some whom
they can recognize by their faces and they
ask,
"Of what avail is now to you that which ye
hoarded and that which made you scornful?"

49 "Are these not the very people on whom, you
had sworn Allah His mercy never would
bestow?!"
(And, turning to the others then, they greet)
"Welcome ye to gardens fair, no fear shall be
on you—nor shall ye grieve!"

50 And those with burning thirst shall call to
those in gardens fair:
"Spare us ye some water or whatsoever Allah
hath bestowed on you!"
They answer, "Allah hath forbidden both
to the condemned"

51 "Who had chosen fun and frolic as their goal
and whom life's transient pleasures had
deceived."

This day We ignore them even as they had
ignored this day—(And We reject them)
even as they had rejected Our warnings.

52 For We, indeed, had bestowed on them a code
with clear instructions—
a guide and blessing for those who would
believe.

53 What do they await except the fulfilment of
the promise?

But when the promise is fulfilled those who
had until then neglected it will say,

"Had the Messengers of our Lord really
come with Truth?

Have we really none to intercede for us
(or, to share our guilt)?

Can we really not go back so that we may
live a life different from the life we lived?"

Bewildered are their souls:

Their own convictions have now impounded
them!

54 Verily, Allah, your Lord, is He who made the
heavens and the earth in definite stages—
and then established His domain o'er all.
Hastily the veil of night covereth the day.

The sun, the moon, the stars do all revolve
according to His bidding.

Is it not for Him (alone) to (both) create and
to command?!

Glory be to Allah, the Sustainer of all.

55 Call ye on your Lord, humbly and in secrecy:
Verily, He loveth not those who display (virtue).

56 And cause ye no disturbance in the land after
things have been set right.

Call on Him with fear and longing.

The blessings of your Lord are (ever) nigh
to the virtuous.

57 He it is who sends the winds of promise as
heralds to announce His blessings:

they trail the heavy-laden clouds to parched
lands and shower them with rain

and lo, there rises every kind of vegetation!

Thus, indeed, do come to life the dead:

if only ye would understand!

58 From a soil that is good there springs forth,
at its Lord's behest, luxurious vegetation;
but from that which is contaminated there
springs forth naught but thorns and thistles:
thus do We, elaborately, illustrate our signs
to those who would be grateful.

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59 Thus We sent Nuh to his people.

He said,

"O my people! Serve ye Allah (only)!

There is, for you, no other deity beside Him!
Else, indeed, I fear one day, you'll suffer
grievous chastisement!"

60 The great among his people said,

"Indeed, we see that it is thou that art entirely
distracted!"

61 He said,

"O my people! By no means am I deluded;
in fact, a Messenger am I from the Sustainer
of all communities.

62 "Fulfil I only my Lord's mission;

I only tender my advice—(because) I have
come to know from Allah what ye do not
know.63 "Why do ye marvel that a message there has
come to you from your Lord;
and through a man from amongst yourselves
to warn you, so that ye may heed and so
perchance, ye may be blessed?"

64 But they traduced him.

So we rescued him and those with him in an
ark and drowned We those who scorned
Our warnings!
They were, indeed, a people blind!

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65 And (sent We) to the Ad, their tribesman Hud:

He said,

"O my people. Serve ye Allah (only); no deity,
for you, is there apart from Him. Will ye never
heed?"

66 The mighty heathens 'mong his people said,

"We see thou art another fool and we suspect
thou art a liar too!"

67 He said,

"O my people, no fool am I;

I am, instead, a messenger from the Sustainer
of all peoples!أَدْعُوا رَبَّكُمْ خَوْفًا وَخَفِيَةً إِنَّهُ
الرَّحِيمُ الْمُعْتَدِلُ ۝وَلَا تُعْبُدُوا فِي الْأَرْضِ بَعْدَ إِدْجَائِهِا
وَأَدْعُوا خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ
قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا لِّبَن
يَدْعَى رَحْمَتِهِ حَتَّىٰ إِذَا أَفْلَحَ مَخَابًا
يَقُولُ مُقْنَةً لِّبَنِي قَيْتٍ فَأَنْزَلْنَا
بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِكَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَتَذَكَّرُونَ ۝
وَالْبَلَدُ الْقَلْبِي بِغَيْرِ مَنَاءٍ يَّأْتِي
رَبِّيهِ وَالَّذِي فِي شَيْءٍ لَا يُخْفِيهِ إِلَّايَكِيدُ أَكْثَرُكَ لَكِ لَعُونُ الْأَيْتِ لَقَوْمٍ
يَشْكُرُونَ ۝لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ
يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ
غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ عَظِيمٍ ۝قَالَ الْمَلَأُونَ قَوْمَهُ إِنَّا لَنَرُكَ فِي
شَيْءٍ مُّبِينٍ ۝قَالَ يَقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَا أَنَا
رَسُولُ مِّنْ رَبِّ الْعَالَمِينَ ۝أَتَعْبُدُونَ مَا تَدْعُوا رَبِّي وَأَكْفُرُكُمْ وَاقِفٌ
مِّنَ اللَّهِ مَا تَعْلَمُونَ ۝أَوْحَيْنَا إِلَيْكَ أَن جَاءَكَ ذِكْرُنَا مِن رَّبِّكَ
عَلَىٰ رَجُلٍ مِّنْ دُونِكَ لِئَنتُمْ تَعْلَمُونَ ۝لَقَدْ كَرِهَ اللَّهُ لِيُنْزِلَ فِي الْأَرْضِ الْفُجْرَ
فَكَرِهْتُمُوهُ وَكَرِهَتُمُوهُ وَكَرِهَتُمُوهُ
وَكَرِهْتُمُوهُ ۝فَكَرِهْتُمُوهُ وَكَرِهْتُمُوهُ وَكَرِهْتُمُوهُ
فَكَرِهْتُمُوهُ وَكَرِهْتُمُوهُ وَكَرِهْتُمُوهُ
فَكَرِهْتُمُوهُ وَكَرِهْتُمُوهُ وَكَرِهْتُمُوهُ ۝وَلَوْلَا إِعَادَةُ أَخَاهُمُ هُودَ إِذْ قَالَ يَقَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۝

أَفَلَا تَتَّقُونَ ۝

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّكَ
فِي سَفَاهَةٍ وَرَبَّنَا لَنُظَاهِيَنَّكَ فِي الدِّينِ ۝قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَا أَنَا
رَسُولُ مِّنْ رَبِّ الْعَالَمِينَ ۝أَتَعْبُدُونَ مَا تَدْعُوا رَبِّي وَأَكْفُرُكُمْ وَاقِفٌ
مِّنَ اللَّهِ مَا تَعْلَمُونَ ۝قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّكَ
فِي سَفَاهَةٍ وَرَبَّنَا لَنُظَاهِيَنَّكَ فِي الدِّينِ ۝قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَا أَنَا
رَسُولُ مِّنْ رَبِّ الْعَالَمِينَ ۝الَّذِينَ يُصَلُّونَ عَنْ سَبِيلِ اللَّهِ
يَعْبُدُونَ مَا جَاءَهُمْ بِالْبَيِّنَاتِ لَقَدْ
وَجَّهْنَا أَجْأَبًا وَعَلَى الْأَعْرَابِ رِجَالٌيَعْرِفُونَ كَلِمَاتٍ مِنْهُمْ وَتِلْكَ الْأَمْثَلُ
أَن سَأَلْتَهُمْ لَكُم دِينٌ قُلُوا هُوَ اللَّهُ
وَلَا أَصْنَعُ أَصْنَاءَ لَهُمْ عَلَى اللَّهِ أَصْحَابُالْبَرَاءَةِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ
الْقَالِينَ ۝وَنَادَى أَصْحَابُ الْأَعْرَابِ رِجَالًا مِنْهُمْ
يُسْمِعُهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ سَمْعُكُمْ

وَمَا كُنْتُمْ تَسْمَعُونَ ۝

أَهْلُوا الَّذِينَ أَقْبَمْتُمْ لَنَا اللَّهُمَّ اللَّهُ
يَرْحَمُهُ أَذْخَلُوا الْجَنَّةَ لَكُنْزِي عَلَيْكُمْ

وَلَا أَتَمُّهُ تَحَرُّونَ ۝

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ
أَن أَقْبَمْتُمْ عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّارَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ خَرَجَهُمَا
عَلَى الْكَافِرِينَ ۝الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَ
عَرَفَهُمْ الْجَنَّةَ الدَّيَّانَ قَالُوا لَيْسَتَسْمِعُهُمْ كَمَا تَسْمَعُوا الْفَاءَ يَوْمَ هَذَا
وَمَا كَانُوا بِآيَاتِنَا يَحْسِدُونَ ۝وَلَقَدْ جَعَلْنَا لَهُمْ رِيشَ فَضْلِنَا عَلَى
عُلُقَمَهِدَى وَرَحْمَةً لِّقَوْمٍ

يُؤْمِنُونَ ۝

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي
تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ
لَنَا مَوْعِدٌ مِّمَّا نَسْنَحُوا أَوْ مَوْعِدٌفَعَمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ هَذَا
خَيْرٌ وَأَنفَعُ مِمَّا كَانُوا يَعْمَلُونَ ۝إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰعَلَى الْعَرْشِ عِشْرِينَ لَيْلًا ثُمَّ اسْتَوَىٰ
يَطْلُبُ حَيْثُ تَوَسَّسَ وَالْقُمْرُالْقَوْمِ مَحْضَرٌ بِأَمْرِ الْأَزَلِ الْخَلْقِ
وَالْأَمْرُ تَدْرِكُ اللَّهُ رَبَّ الْعَالَمِينَ ۝68 "Fulfil I only my Lord's mission and I am to
you a sincere adviser.

- 69 "Why do ye marvel that a message there has come to you from your Lord, and through a man from 'mongst yourselves, to warn you?
Rejoice ye in as much as He had made you successors of *Nuh's* people, and raised your stature in the midst of His creation!
Acknowledge ye the blessings of Allah, so that ye may prosper."
- 70 They said,
"Wouldst thou have us worship Allah only and entirely forsake those whom our fathers worshipped?
(Go thou!) and bring down on us what thou wilt, if thou art of the truthful!"
- 71 He said,
"Already have enveloped you illusions arising from the wrath of your Lord!
Would ye dispute with me (as realities) mere names confabulated by your fathers and yourselves?
No proof has Allah bestowed on them!
Continue then to wait, I too shall be patient."
- 72 So We rescued him and those with him by blessings from Ourselves.
And We pulled out by their very roots those who had denied Our signs and would not e'er believe.
- 8 *** 388
- 73 And to *Thamud*, their compatriot, *Salih* :
He said, "O my people! Serve ye Allah (only); no deity, for you, is there apart from Him.
And now has come to you this sign of your Lord: this she-camel of Allah is for you a memento (of His mercy);
let her freely graze over Allah's earth;
let no evil touch her—lest dire calamity befall you.
- 74 "Rejoice ye in as much as He has made you vicegerents after 'Ad and spread you o'er the land.
On (fertile) plains you build your castles;
and, in the hills, you carve retreats.
Recall ye, therefore, Allah's blessings—and spread not o'er the earth as mischief-mongers!"
- 75 The mighty and disdainful among his people said to the weak and faithful 'mong themselves:
"Do ye think that *Salih* is, in truth, a Messenger from His Lord?"
They said,
"(In any case) We have faith in what has been revealed through him!"
- 76 Said they with scorn:
"What ye believe that we reject."
- 77 (Defiantly) they hamstrung the she-camel against their Lord's injunctions and called,
"O *Salih*!
Now bring down what you had threatened, if thou art really of the Messengers!"
- 78 The earthquake seized them and morning found them on their faces, dead, in their dwellings!
- 79 (Regretfully) he forsook, murmuring,
"O my people! I did, indeed, convey to you the message of my Lord and offered you good counsel.
But you never cared for those who gave advice."
- 80 And *Lut* when he addressed his people:
"Would ye surpass every single one among the peoples who have gone before you, in lewdness?"
- 81 "Would ye go to men, to quell your passions, instead of women?
Ye do, indeed, transgress all bounds."
- 82 No answer did his people give except to say:
"Drive them out from midst ourselves.
These are the prudes who would be pure!"
- 83 So We rescued him and those with him except his wife—she was among the laggards!
- 84 And We rained calamity upon them!
See! How it (always) ends for those (who would persist) in evil!

- [illegible]

90 The wily chiefs among his people said :

"If you persist in following *Shu'aib*, you shall, indeed, be lost!"

91 But calamities seized them (too) and morning found them prostrate in their homes—

92 They who had *Shu'aib* scorned—as if in them they ne'er had bossed! They who had *Shu'aib* scorned—'tis they who lost!

93 (Regretfully) he forsook them murmuring :
"O my people I did, indeed, convey to you the message of my Lord and offered you good counsel.

O, how is one to weep o'er those who will not heed!

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94 No apostle sent We to a community without (simultaneously) seizing them with anxiety and distress so that they may be softened.

95 Then we replaced their dearth with plenty until they prospered.

But they began to say :

"Yes, distress and joy had touched our fathers (too)."

But lo, We seized upon them suddenly while they were unawares!

96 If only the people of the towns were to believe and pay heed, We should, indeed, throw open to them blessings from heaven and earth! But they insisted on rejecting.
So We seized them with what they had deserved.

97 Do the people of the towns feel secure against the coming of Our wrath at night while they are (all) asleep?

98 Or do the people of the towns feel secure against the coming of Our wrath in day-time while they are awake?

99 Are they invulnerable against the (unseen) plans of Allah?

None deem themselves to be invulnerable against the (unseen) plans of Allah—except a people doomed!

11 *** 391

100 Is there no lesson for those who inherit the land from those who had possessed it?!
(Do they not see) that if We wish to punish them for their sins, their hearts too We can seal up so that they could not feel?

101 There lie the towns!

Their stories we have told thee.

Verily, their Messengers had come to them with proofs.

But they could not accept what they had, ere then, scorned!

Thus doth Allah seal the hearts of unbelievers.

102 Few, indeed, We found willing to fulfil their covenant (with Allah)—

The vast majority among them We found to be untrustworthy.

103 Then, after them, We commissioned *Musa* with Our signs

to *Fir'aun* and his chiefs but they heaped insults on them!

See (thee for thyself)!

What (dire) end there was of mischief makers!

104 *Musa* said,

"O *Fir'aun*, I am an envoy from the Lord of all peoples!

105 "One bound to truth, incapable of saying aught about Allah but the Truth :

I have been sent to you from your Lord with ample credentials.

So send thou back with me the *Bani Isra'il*!"

106 He said,

"Indeed! If thou hast come with credentials then show them forth if thou art 'mong the truthful!"

107 So, he threw his rod, and lo, it was a serpent clear!

108 He raised his hand, and lo, it was clear to all who saw!

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109 The chiefs among the people of *Fir'aun* said (to themselves): "He is, indeed, a cunning sorcerer!"

110 "His aim is to dislodge you from your high domain."
"What then would you suggest?"

111 (Aloud) they counselled:
"Put him and his brother off and despatch criers to the towns

112 "To gather all those learned in the magic lore."

113 Lo! there have come all the sorcerers to *Fir'aun*.
They ask:
"(Will ample) gifts be ours when we have been victorious?"

114 He said,
"Yes, and ye shall be among my courtiers."

115 They said,
"O *Musa*! Wouldst thou be the first to cast?
Or shall we cast?"

116 He said,
"Cast ye!" So when they opened (the debate) they cast a spell (of fear) upon the people and so subdued them with the intense magic (of their speech).

117 So We inspired *Musa*:
"Now strike out with thy rod (of truth)"—
and lo! it had engulfed all their sophistries which they invented.

118 So truth prevailed and vain became all their confabulations.

119 They were completely beaten and made to look e'er so small.

120 The learned in the magic lore bowed low in all submission.

وَمَا وَجَدْنَا لَكَ كَثِيرًا مِّنْ عِندِهِ ۖ

وَأَن وَجَدْنَا لَكَ كَثِيرًا مِّنْ عِندِهِ ۖ

ثُمَّ رَجَعْنَا لِمَن يَحْكُمُ بِهِمْ يُحْكُمُ بِهِمْ

إِلَىٰ ذُرِّيَّتِهِ وَمَلَائِكَتِهِ فَعَلَّمُوا بِهِمْ

فَالْتَفَتُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ۚ

وَقَالَ مُوسَىٰ يُفْرِعُونَ لِيَ رَسُولَ رَبِّ

رَبِّ الْعَالَمِينَ ۚ

حَقِيقَ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا

الْحَقَّ ۚ قَدْ جِئْتُمُكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ

فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ۚ

قَالَ إِنَّكَ جِئْتَ بِآيَةٍ بَاطِلَةٍ وَمَا

إِنَّكَ تَكُنْتَ مِنَ الضَّالِّينَ ۚ

فَالْقَوْمُ طَائِفَةٌ مِّنَ الَّذِينَ كَفَرُوا ۚ

وَالْقَوْمُ طَائِفَةٌ مِّنَ الَّذِينَ كَفَرُوا ۚ

وَالْقَوْمُ طَائِفَةٌ مِّنَ الَّذِينَ كَفَرُوا ۚ

وَالْقَوْمُ طَائِفَةٌ مِّنَ الَّذِينَ كَفَرُوا ۚ

وَالْقَوْمُ طَائِفَةٌ مِّنَ الَّذِينَ كَفَرُوا ۚ

وَالْقَوْمُ طَائِفَةٌ مِّنَ الَّذِينَ كَفَرُوا ۚ

وَالْقَوْمُ طَائِفَةٌ مِّنَ الَّذِينَ كَفَرُوا ۚ

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وَالْقَوْمُ طَائِفَةٌ مِّنَ الَّذِينَ كَفَرُوا ۚ

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وَالْقَوْمُ طَائِفَةٌ مِّنَ الَّذِينَ كَفَرُوا ۚ

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وَالْقَوْمُ طَائِفَةٌ مِّنَ الَّذِينَ كَفَرُوا ۚ

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ

لِيُؤَيِّدَ بَعْضُهُمْ أَمْرًا ظَالِمًا فَمَا أَصْبَحُوا

فَأَخَذَهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي

دَرَجَاتٍ مِّنْ عَذَابٍ ۖ

الَّذِينَ كَذَّبُوا شُعْبًا كَانَ لَكُمُ يُفْتَنُ

فِيهَا ۚ وَالَّذِينَ كَذَّبُوا شُعْبًا كَانُوا

فِيهَا ۚ وَالَّذِينَ كَذَّبُوا شُعْبًا كَانُوا

فِيهَا ۚ وَالَّذِينَ كَذَّبُوا شُعْبًا كَانُوا

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فِيهَا ۚ وَالَّذِينَ كَذَّبُوا شُعْبًا كَانُوا

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فِيهَا ۚ وَالَّذِينَ كَذَّبُوا شُعْبًا كَانُوا

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فِيهَا ۚ وَالَّذِينَ كَذَّبُوا شُعْبًا كَانُوا

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فِيهَا ۚ وَالَّذِينَ كَذَّبُوا شُعْبًا كَانُوا

122 The Lord of *Musa* and *Harun*!"

123 *Fir'aun* fumed:

"Believe ye in Him ere I give ye leave?
This is, indeed, a plot which ye have plotted
in my city to drive out its inhabitants!
Soon will ye know!"

124 "I shall tear apart your hands, your feet
on opposite sides and have you hung on
gibbets all together!"

125 They said,

"Verily to our Lord we turn.

126 "Thou dost prosecute us for nought but
that we readily accepted the evidence of
our Lord when it came before us!

O Our Lord, let us depart in steadfastness
and call us in as those who have submitted!"

13 *** 393

127 And the chiefs among the people of *Fir'aun*
asked:

"And wouldst thou leave unscathed *Musa*
and his people so that they may spread
sedition in the land and overthrow thyself
and thy deities?"

He said,

"Anon! we'll slay their sons and will possess
alive their women!

All power of life and death have we o'er
them."

128 *Musa*, counselled he his people:

"Ask aid of Allah (only) and be ever steadfast.
Earth's (sovereignty) belongs to Allah;
bequeaths it He to whom He will among
His servants.

The final (outcome) is for those who constantly
beware!"

129 Moaned they,

"Ere thou didst come to us we suffered,
and ever since then too continue we to
suffer . . ."

He consoled:

"Perhaps your Lord intends destroying your
oppressors and will make you their heirs;
perhaps, He only tests you by your actions."

14 *** 394

130 We seized the people of *Fir'aun* with years
(of pestilence) and dearth of crops so that
they may realize.

131 But when plenty followed, they did boast:
"This is our due!"

When evil had encompassed them they
had ascribed it to the presence of *Musa*
and those with him!

Indeed! Were not their evil plights (mere
punishments) from Allah?

But most of them were unaware!

132 They said to *Musa*,

"Whatever signs thou mayest bring to guile
us with them, in thee we'll not believe!"

133 So We sent upon them swarms of locusts,
lice and frogs and blood—scourges manifest:
still they disdained.

They were a people steeped in crime.

134 And every time there fell on them adversity,
they said,

"O *Musa*, pray for us to thy Lord—according
to the covenant He has made with thee—
If thou wilt rid us of this calamity we shall
believe in thee and we shall release the
Bani Isra'il."

135 But when We cleared them of the pestilence—
and some time had passed by, lo, they
were breaking faith.

136 So We took vengeance and drowned them
in the sea—

because they scorned Our signs and were
of them deliberately oblivious.

- 137 And We made a people, who were weak and trodden, their inheritors—

In eastern lands and western, We rained
Our blessings on them.

There came to be fulfilled the glowing
promise of thy Lord upon the *Bani Isra'il*
because they had been steadfast.

Destroyed We all that *Fir'aun* and his people
had wrought and all that they had raised.

فَأَسْلَمْنَا دَاوُدَ وَهَارُونَ
وَنُوحًا وَمُوسَى وَهَارُونَ
وَنُوحًا وَمُوسَى وَهَارُونَ
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رَبِّ مُوسَى وَهَارُونَ
قَالَ فَرَعُونَ آمَنُكُمْ بِهِمْ قَبْلَ أَنْ
لَا يَكُونَ لَكُمْ مِنْهُ نَصْرٌ وَهَارُونَ
الَّذِي يَتَّبِعُ لِقَاؤَهُمْ أَهْلُهَا هَسِرَتْ
تَحْلُومُونَ

لَا تَقُولُوا لِمَنْ يُدْعِيكُمْ أَنْ تُجِيبُوا
تَحْلُومُونَ

قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ

وَمَا نَحْنُ بِمُتَحَدِّينَ أَنْ أَمَّا يَا ابْنَ
رَبِّنَا لَتَتَّبِعُنَا وَمَنْ يَتَّبِعُنَا
صَبْرًا وَتَوْفَقًا مُسْلِمِينَ

وَقَالَ الْمَلَأُ مِنَ قَوْمِ فَرَعُونَ أَتَدْرُ

مُوسَى وَتَقُولُ لَهُمْ قَوْلًا لَا فِيهِ
وَيْدٌ وَلَا أَلْهَاتٌ قَالَ سَتَقْبِلُونَ

وَسَتَقْبِلُونَ نِسَاءَهُمْ وَإِنَّا فَيَقُولُ
قَاهِرُونَ

قَالَ مُوسَى لِقَوْمِ اسْتَعِينُوا بِاللهِ
وَصَابِرُوا إِنَّ الْأَرْضَ لِلَّذِينَ يُؤْتِرُهَا

مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

قَالُوا أَوْ دِينًا مِنْ قَبْلِ أَنْ تَأْتِيَنَا
بَعْدَ مَا جِئْتَنَا قَالَ عَنِ رَبِّكَ أَنْ

يُجِيبَكَ عَنْ دَعْوَتِكَ وَيُخَلِّقَ لَكَ فِي الْأَرْضِ
فَيَنْظُرَ كَيْفَ تَعْمَلُونَ

وَلَقَدْ أَخَذْنَا آلَ فَرَعُونَ بِالسِّنِينَ وَ
نَقَصَ مِنَ الْعَمَلِ لَعْنَهُمْ يَوْمَئِذٍ

فَإِذَا جَاءَهُمْ نَحْنُ فَأَلْوَا لَهَا هَاجِرًا
وَلَنْ تُجِيبَهُمْ سَيِّئَةً يَكْفُرُوا بِمُوسَى

وَمَنْ مَعَهُ إِلَّا إِيَّاهُ ظَلَمُوا هَمَّ عِندَ
اللَّهِ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

وَقَالُوا هُمَا تَاوَنَّا بِهِمَا مِنْ آيَاتِنَا
بِهِمَا قَوْمًا لَعْنُكَ وَهَارُونَ

فَأَرْسَلْنَا عَلَيْهِمُ الْخُلُقَانَ وَالْجِنَّ
الْمُتَشَكِّلِينَ وَالطَّاغُوتَ وَالْأَمَّاءَ الْمُتَكَلِّفِينَ

- 138 We made the *Bani Isra'il* cross o'er the sea.
They came upon a people devoted to some
idols that they had set up. Soon they begged :

"O *Musa*! Make for us a deity like the deity
they have!"

He said,

"Ye are, indeed, a people ignorant.

فَأَسْلَمْنَا دَاوُدَ وَهَارُونَ
وَنُوحًا وَمُوسَى وَهَارُونَ
وَنُوحًا وَمُوسَى وَهَارُونَ
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وَنُوحًا وَمُوسَى وَهَارُونَ

قَاهِرُونَ

قَالَ مُوسَى لِقَوْمِ اسْتَعِينُوا بِاللهِ
وَصَابِرُوا إِنَّ الْأَرْضَ لِلَّذِينَ يُؤْتِرُهَا

مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

قَالُوا أَوْ دِينًا مِنْ قَبْلِ أَنْ تَأْتِيَنَا
بَعْدَ مَا جِئْتَنَا قَالَ عَنِ رَبِّكَ أَنْ

يُجِيبَكَ عَنْ دَعْوَتِكَ وَيُخَلِّقَ لَكَ فِي الْأَرْضِ
فَيَنْظُرَ كَيْفَ تَعْمَلُونَ

وَلَقَدْ أَخَذْنَا آلَ فَرَعُونَ بِالسِّنِينَ وَ
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فَإِذَا جَاءَهُمْ نَحْنُ فَأَلْوَا لَهَا هَاجِرًا
وَلَنْ تُجِيبَهُمْ سَيِّئَةً يَكْفُرُوا بِمُوسَى

وَمَنْ مَعَهُ إِلَّا إِيَّاهُ ظَلَمُوا هَمَّ عِندَ
اللَّهِ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

وَقَالُوا هُمَا تَاوَنَّا بِهِمَا مِنْ آيَاتِنَا
بِهِمَا قَوْمًا لَعْنُكَ وَهَارُونَ

فَأَرْسَلْنَا عَلَيْهِمُ الْخُلُقَانَ وَالْجِنَّ
الْمُتَشَكِّلِينَ وَالطَّاغُوتَ وَالْأَمَّاءَ الْمُتَكَلِّفِينَ

- 139 "Vain is the life they live and false is what
they practise."

- 140 He added,

"Shall I, forsaking Allah, down-lead you to
an idol when He has raised you high above
all peoples?"

فَأَسْلَمْنَا دَاوُدَ وَهَارُونَ
وَنُوحًا وَمُوسَى وَهَارُونَ
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وَنُوحًا وَمُوسَى وَهَارُونَ

قَاهِرُونَ

قَالَ مُوسَى لِقَوْمِ اسْتَعِينُوا بِاللهِ
وَصَابِرُوا إِنَّ الْأَرْضَ لِلَّذِينَ يُؤْتِرُهَا

مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

قَالُوا أَوْ دِينًا مِنْ قَبْلِ أَنْ تَأْتِيَنَا
بَعْدَ مَا جِئْتَنَا قَالَ عَنِ رَبِّكَ أَنْ

يُجِيبَكَ عَنْ دَعْوَتِكَ وَيُخَلِّقَ لَكَ فِي الْأَرْضِ
فَيَنْظُرَ كَيْفَ تَعْمَلُونَ

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فَإِذَا جَاءَهُمْ نَحْنُ فَأَلْوَا لَهَا هَاجِرًا
وَلَنْ تُجِيبَهُمْ سَيِّئَةً يَكْفُرُوا بِمُوسَى

وَمَنْ مَعَهُ إِلَّا إِيَّاهُ ظَلَمُوا هَمَّ عِندَ
اللَّهِ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

وَقَالُوا هُمَا تَاوَنَّا بِهِمَا مِنْ آيَاتِنَا
بِهِمَا قَوْمًا لَعْنُكَ وَهَارُونَ

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الْمُتَشَكِّلِينَ وَالطَّاغُوتَ وَالْأَمَّاءَ الْمُتَكَلِّفِينَ

- 141 (Remember) how We rescued you from *Fir'-*
aun's people :

they subjected you to dire misery,
they slew your sons and made your women
live (with them) :

therein, indeed, was trial great from your
Lord.

فَأَسْلَمْنَا دَاوُدَ وَهَارُونَ
وَنُوحًا وَمُوسَى وَهَارُونَ
وَنُوحًا وَمُوسَى وَهَارُونَ
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وَنُوحًا وَمُوسَى وَهَارُونَ
وَنُوحًا وَمُوسَى وَهَارُونَ

قَاهِرُونَ

قَالَ مُوسَى لِقَوْمِ اسْتَعِينُوا بِاللهِ
وَصَابِرُوا إِنَّ الْأَرْضَ لِلَّذِينَ يُؤْتِرُهَا

مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

قَالُوا أَوْ دِينًا مِنْ قَبْلِ أَنْ تَأْتِيَنَا
بَعْدَ مَا جِئْتَنَا قَالَ عَنِ رَبِّكَ أَنْ

يُجِيبَكَ عَنْ دَعْوَتِكَ وَيُخَلِّقَ لَكَ فِي الْأَرْضِ
فَيَنْظُرَ كَيْفَ تَعْمَلُونَ

وَلَقَدْ أَخَذْنَا آلَ فَرَعُونَ بِالسِّنِينَ وَ
نَقَصَ مِنَ الْعَمَلِ لَعْنَهُمْ يَوْمَئِذٍ

فَإِذَا جَاءَهُمْ نَحْنُ فَأَلْوَا لَهَا هَاجِرًا
وَلَنْ تُجِيبَهُمْ سَيِّئَةً يَكْفُرُوا بِمُوسَى

وَمَنْ مَعَهُ إِلَّا إِيَّاهُ ظَلَمُوا هَمَّ عِندَ
اللَّهِ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

وَقَالُوا هُمَا تَاوَنَّا بِهِمَا مِنْ آيَاتِنَا
بِهِمَا قَوْمًا لَعْنُكَ وَهَارُونَ

فَأَرْسَلْنَا عَلَيْهِمُ الْخُلُقَانَ وَالْجِنَّ
الْمُتَشَكِّلِينَ وَالطَّاغُوتَ وَالْأَمَّاءَ الْمُتَكَلِّفِينَ

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- 142 We promised *Musa* (audience) after thirty
nights (of vigil), and added ten;

so that, in all, he waited on his Lord for
forty nights.

And *Musa* had said to his brother *Harun*,
"Be thou my representative to my people,
lead them aright and follow not the ways

فَأَسْلَمْنَا دَاوُدَ وَهَارُونَ
وَنُوحًا وَمُوسَى وَهَارُونَ
وَنُوحًا وَمُوسَى وَهَارُونَ
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وَنُوحًا وَمُوسَى وَهَارُونَ
وَنُوحًا وَمُوسَى وَهَارُونَ

قَاهِرُونَ

قَالَ مُوسَى لِقَوْمِ اسْتَعِينُوا بِاللهِ
وَصَابِرُوا إِنَّ الْأَرْضَ لِلَّذِينَ يُؤْتِرُهَا

مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

قَالُوا أَوْ دِينًا مِنْ قَبْلِ أَنْ تَأْتِيَنَا
بَعْدَ مَا جِئْتَنَا قَالَ عَنِ رَبِّكَ أَنْ

يُجِيبَكَ عَنْ دَعْوَتِكَ وَيُخَلِّقَ لَكَ فِي الْأَرْضِ
فَيَنْظُرَ كَيْفَ تَعْمَلُونَ

وَلَقَدْ أَخَذْنَا آلَ فَرَعُونَ بِالسِّنِينَ وَ
نَقَصَ مِنَ الْعَمَلِ لَعْنَهُمْ يَوْمَئِذٍ

فَإِذَا جَاءَهُمْ نَحْنُ فَأَلْوَا لَهَا هَاجِرًا
وَلَنْ تُجِيبَهُمْ سَيِّئَةً يَكْفُرُوا بِمُوسَى

وَمَنْ مَعَهُ إِلَّا إِيَّاهُ ظَلَمُوا هَمَّ عِندَ
اللَّهِ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

وَقَالُوا هُمَا تَاوَنَّا بِهِمَا مِنْ آيَاتِنَا
بِهِمَا قَوْمًا لَعْنُكَ وَهَارُونَ

فَأَرْسَلْنَا عَلَيْهِمُ الْخُلُقَانَ وَالْجِنَّ
الْمُتَشَكِّلِينَ وَالطَّاغُوتَ وَالْأَمَّاءَ الْمُتَكَلِّفِينَ

of those inclined to mischief."

- 143 When *Musa* had completed the set duration,
and his Lord addressed him, he begged,
"O my Lord, reveal Thyself, so that I may
see Thee!"
He said,
"See Me, thou canst not! But cast thy eyes
upon yon mountain-side.
If thou canst stand the sight (of all its glory)
Myself thou shalt have seen!"
Lo! the glory of his Lord shone on the mountain
and struck his eyes like dazzling dust and
Musa fell in swoon.
And when he finally recovered, he murmured:
"Glory be to Thee! I beg forgiveness of Thee.
I am the humblest of Thy devotees."
- 144 He said,
"O *Musa*, I have chosen thee from 'mong
all men to be My Envoy and the bearer of
My Word.
So, take then what I give thee and be among
the grateful."
- 145 And We inscribed for him upon the tablets
Commandments governing all things and
elucidations of all things.
Take these in seriousness, and bid your
people take them as their heirlooms!
Soon will I show you the destination of
the untrustworthy.
- 146 Soon will I take away, perception of my signs
from those who falsely set themselves as
mighty in the land.
Even if they see all the signs before them
none will they perceive.
Even if they see the path of rectitude before
them they will not follow it;
wherever they will find the path of error
that they will adopt.
All this because they scorned Our signs
and were of them deliberately oblivious.
- 147 They who repudiate Our signs and would deny
the final facing—futile are their deeds!
What compensation do they hope for except
for what they did?
- 148 In his absence, *Musa's* people made from
their ornaments the image of a calf that
lowed!
Did they not see that it could not answer them
nor give them guidance?
And yet, they worshipped it and thus trans-
gressed!
- 149 But when they stumbled on the truth, and
realized that they had gone astray, they said,
"Unless our Lord has mercy on us and
forgives us we shall, indeed, be lost."
- 150 When *Musa* went back to his people, angered
and distressed, he said,
"Ill have ye acted for me in my absence!
Did ye try to hasten your Lord's decrees?"
Put he down the Tablets, caught his brother
by his locks and him to himself he dragged—
He said,
"Son of my mother! The people overpowered
me and almost killed me.
Let not my enemies now gloat o'er me.
Include me not among the group that trans-
gressed."
- 151 He prayed,
"O my Lord! Forgive me and my brother!
Admit us to Thy mercy.
O Thou the Merciful, above all mercy."

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- 152 Verily those who took the (golden) calf for
worship were o'erwhelmed with the anger
of their Lord and suffered ignominy
in the immediate future.
Thus do We punish those who fabricate.
- 153 Those who commit wrongful deeds but soon
repent thy Lord is to them afterwards
Forgiving, Merciful.
- 154 When *Musa's* anger had abated—lifted he
the tablets in the text of which were the
guidance and the blessings for those who
were inclined towards their Lord.

155 Musa brought seventy of his people for Our audience.

But when a thunderstorm o'ertook them he said,

"O my Lord, if Thou hadst so desired Thou couldst have ere now ended them and me! Wouldst Thou destroy us for the deeds of foolish ones amongst us?

This is but Thy test!

By it Thou dost cause to stray whom Thou wilt, and Thou dost guide aright whom Thou wilt.

Thou art our Friend!

Forgive us Thou and bless us.

Thou art the best of those who condone

تَجْعَلُنِي مَعَ الْقَوْمِ الظَّالِمِينَ ۝

قَالَ رَبُّ الْغَوْرِ يَٰ ذُرِّيَّةُ لَا تَدْخُلُوا

فِي رَحْمَتِي وَأَنْتُمْ أَوْلَىٰ بِرَحْمَةِ الرَّحِيمِينَ ۝

إِنَّ الَّذِينَ اتَّخَذُوا الْإِثْمَ سَبِيلًا لِّمُتَابَعَةِ

عَذَابِي مَنْ يَرْجِعْهُمُ إِلَيَّ فِي عَذَابِي

الَّذِينَ لَا يَرْجِعُهُمْ إِلَّا فِي عَذَابِي ۝

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن

بَعْضِهَا وَآمَنُوا أَن رَّبَّهُكَ مِنْ بَعْدِهَا

لَعَنُوا لَعْنَةً ۝

وَلَمَّا سَأَلْتَ عَنْ مُوسَىٰ الْغَضَبَ أَخَذَ

الْأَلْوَابِيهَ ۚ وَفِي نُحُوتِهَا هُدىٰ وَزُجْرَةٌ

لِّذِينَ هُمْ لِمُوسَىٰ يُحِبُّونَ ۝

وَإِذْ أَخَذَ مُوسَىٰ كَهْنُوتَهُ سَبْعِينَ رَجُلًا

لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ

رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ

وَلَا أَنَّىٰ أَهْلَكْتَهُمَ إِنَّمَا عَمَلُ السَّيِّئِينَ

يَسْأَلُ إِنَّ هِيَ إِلَّا وَفَتْكَ نُجُومُهَا

مِن مَّشَاقِقِهَا وَفَعَلْنَا فِي مَن تَشَاءُ نَافِثَاتٍ

فَلَمَّا فَخَّرَهَا بِذُنُوبِنَا وَأَرْسَلْنَا وَرَحْمَةً مِنَّا

وَأَنزَلْنَا الْقَائِلِينَ ۝

وَالَّذِينَ آمَنُوا مِن بَنِي إِسْرَءِيلَ أَنَا أَنزَلْنَا

وَفِي الْآخِرَةِ إِنَّا هُمْ عَلَيْنَا ۚ فَذُرُونَا ۝

عَلَىٰ أَصْحَابِهَا مِنْ آسَافٍ وَهَارُونَ

وَصَارَ كُلَّ مَثْوًى مِّنْهُمْ لِكَلِّمَ الَّذِينَ

يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ

بِآيَاتِنَا لَاطِقُونَ ۝

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الَّذِي

أَنزَلَ فِيهِمُ ذِكْرَهُمْ فَذَرُوا بَاطِلَ إِتِّبَاعِهِمْ

وَالَّذِينَ آمَنُوا بِالْكِتَابِ وَآمَنُوا بِمَا نُزِّلَ

عَلَيْهِمْ وَآمَنُوا بِمَا نُزِّلَ عَلَيْهِمْ وَإِذْ

أَنزَلَ فِيهِمُ ذِكْرَهُمْ فَذَرُوا بَاطِلَ إِتِّبَاعِهِمْ

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وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمْنَاهُ

رَبُّهُ ۖ قَالَ رَبِّ أَرِنِي وَلَكِن لَّا تَجْعَلْ

فِي عَيْنِي عِزًّا ۚ وَلَكِن تَخْلُقْ مَا تَشَاءُ

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رَبُّهُ ۖ قَالَ رَبِّ أَرِنِي وَلَكِن لَّا تَجْعَلْ

156 "Ordain for us good in the immediate present and in the future.

We have left our guidance unto Thee!"

He said,

"My wrath I vent on whom I will; but mercy Mine extendeth o'er all things—

Soon shall I ordain it on those who guard themselves, who fulfil obligations and those who put their faith in Our signs."

157 Those who acknowledge their own compatriot, as Apostle, and as Messenger— whom they find ordained for them in the Taurat and Injil:

"He will guide them to the good; from evil he'll restrain them."

"Prescribes He for them what is pure, forbids them what is evil."

"He doth release them from their burdens and the chains that bind them."

"It is those who put their trust in him, who lend him succour and pursue the illumination that has come with him—it is they who will prosper."

158 Say thou,

"O, ye men! Ordained am I as Allah's Messenger to all of you alike.

He to whom belongeth the Sovereignty of heaven and earth. No deity is there but He! He giveth life, He taketh life. So trust in Allah and His Messenger, the native-born Apostle who puts his trust in Allah and His word. Obey ye him so that ye may be guided!"

*

159 There is among the followers of *Musa* a group who guide aright and with due justice.

160 We had split them into twelve brotherhood communities.

So, when his people asked for water, suggested We to *Musa*:

"Let thy staff strike at the rock!"

Burst there forth twelve streamlets and soon each man for himself had a drinking place.

We shaded them with clouds, and We provided them with fruit and meat.

"Eat of the good things We provide you."

(But they rebelled and by rebelling) no harm they did to Us—they harmed themselves!

161 (Remember) when it was said to them,

"Dwell ye in this town and seek your living where ye will.

speak ye always politely and be ye humble in your bearing.

We shall forgive you your faults and heap abundance on the good."

162 But 'mong them those inclined to mischief changed the words of polite speech prescribed.

So on them sent We pestilence from above for their transgressions.

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163 Ask them about the town located on the seashore, and how they had transgressed in the matter of the Sabbath: on days of Sabbath the fish came to the surface and on other days they came not near. Thus did We test them because they were given to cheat.

164 Some asked their preachers,

"Why do ye preach to those on whom Allah would visit death or misery?"

They said,

"So that it may serve as excuse to your Lord and, meanwhile, they may begin to fear."

165 When they persisted in ignoring Our admonitions

We rescued those who had tried to hold them back from evil and seized We those who had transgressed with painful punishment for all their meanness.

166 When they exceeded all the limits of iniquity.

We said to them,

"Be ye apes despised!"

167 (Remember) how thy Lord had said, till the Day of Judgment He would send against them those who would afflict them with dire misery.

Verily, thy Lord is quick to take account but He is also the Forgiving and the Merciful.

168 We have dispersed them o'er the earth as distinct communities—

Some among them are virtuous; others otherwise;

We have tested them with good and evil so that (one way or another) they may turn (to Us).

*

- 176 If We had so desired We should have elevated him through them, but he was drawn towards the earth and followed his desires. His likeness is the likeness of a dog: if you hold him, he slobbers; if you let him go, he slobbers. That is a fit comparison for those who (one way or another) must deny Our signs! So keep on giving them examples; perchance they will reflect.
- 177 Evil, indeed, the likeness of those who will persist in actively rejecting Our signs, and are thus to themselves unjust.
- 178 He whom Allah guideth attains his goal; he whom He abandoneth is lost.
- 179 Hell have We prepared for many denizens and citizens:
they have hearts but feel not;
they have eyes but see not;
they have ears but hear not;
they are (as insensitive) as cattle;
no, they are worse, they are deliberately insensitive.
- 180 Befitting Allah are all beauteous names, so call ye to Him by them—
shun those who introduce profanity in calling on Him.
Soon will they be recompensed for their deeds.

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- 181 Among them We have raised communities that lead with truth and justice.
- 182 And others that reject our signs.
Retribution will so gradually envelop them that they will hardly know.
- 183 I will bear with them: My plan is firm.
- 184 Why can they not understand:
their comrade is no supernatural being;
no other is he than a warner plain.

- 185 Do they reflect not on the working of the heavens and the earth, and all that Allah has created?
What is to assure them that their time doth not draw near?
What revelations after this will they put their faith in?
- 186 Whom Allah justly leads astray, none can guide him.
Carried away is he by his own distractions.
- 187 They ask thee about the hour of doom: when is it expected to sail in?
Say thou:
"That knowledge is with my Lord only. None shall announce its sighting but He. Heavy lies its burden on heaven and earth. But, it will not come except unexpectedly! They ask thee as if thou shared the secret. Say thou (again),
"Its knowledge is with Allah only and most men do not that perceive."
- 188 Say thou,
"No power have I to do myself good or harm except as Allah wills.
If I could predict the future I could have multiplied my means and escaped all misfortune.
I am naught, indeed, but a warner and a herald of good tidings to a people who have faith."

20 *** 400

- 189 He it is who multiplied you from a single soul and made for him a mate for mutual comfort. And when he covers her she bares a tiny burden unawares.
And when becomes it heavy pray they both to their Lord:
"If Thou bestowest on us a healthy one we shall be 'mong the grateful.
- 190 But when He giveth them a healthy one they ascribe to others a share in the giving of the gift bestowed on them!
High, high above is Allah o'er those whom they conjoin with Him!

191 Would they join with Him those who can create naught but are themselves created?!

192 They can in no way help them or help themselves!

193 If ye call on them for guidance they respond not: for you 'tis all the same—whether you plead or remain dumb.

194 Those whom ye call on, beside Allah, are helpless like yourselves:

So call upon them only and let them grant your prayers if ye are consistent!

195 Have they feet to walk with?

Have they hands to hold you?

Have they eyes to see with?

Have they ears to hear with?

Say thou,

"Assemble all your, 'joint-gods' let them plot against me; give me no respite!

196 "Protector mine is Allah—

He who ordained the law!

He will befriend the upright.

197 "But those you call upon, apart from Him, they have no power to help you nor to help themselves.

198 "If you call on them for guidance, they hear not.

You see them stare at you, but they see not!"

199 Bear thou with them for a little while; persuade them towards righteousness; ignore the ignoramuses among them.

200 If temptation from *Shaitan* tempt thee, take refuge in Allah; He is the One who Hears, the One who Knows!

قُلْ لَا آمَنَّا بِمَنْ يُدْعُوا لِلْغَيْبِ نَفْعًا وَلَا ضَرًّا ۚ
مَا شَاءَ اللَّهُ يَفْعَلْ وَلَوْ كُنْتُمْ عَالِمِينَ
لَسْتَ تَزِيدُنَّ مِنْ خَلْقِهِ وَمَا مَسْنَى
السُّقَى ۚ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ
لِقَوْمٍ يُؤْمِنُونَ ۝

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
وَجَعَلَ مِنْهَا ذُرِّيَّتَ بْنَ آدَمَ ۚ
فَلَمَّا تَفَضَّلَا حَمَلْتَ سَمًا خَفِيًّا فَمَزَجْتَ
بِهِمَا فَلَئِمَّا أَفْلَحْتَ دَعَاكَ اللَّهُ رَجُلًا
أَنْتَ تَسْمَعُ ۚ صَلَّحْنَا لَكَ مِنَ الشَّجَرِ
فَلَمَّا أَنْتَ صَالِحٌ جَعَلْنَا لَهُ شُرَكَاءَ
فِيمَا أَنْتَ مِمَّا فَعَلَ اللَّهُ عَنِ الْغَيْبِ لَوْ كُنْتَ
أَعْلَمُ لَوْ كُنْتَ تَعْلَمُ مَا كُنْتَ تَعْلَمُ ۚ
وَلَا يَسْطِيعُونَ أَنْ يَنْصُرُوا وَلَا أَنْفُسُهُمْ
يَنْصُرُونَ ۝

وَأَنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُونَ
سَوَاءٌ عَلَيْهِمْ أَدْعَوْتَهُمْ أَمْ أَنْتُمْ صَامِتُونَ
إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ
عِبَادٌ أَمْثَلُ الْكُفَرِ أَدْعُوهُمْ وَلَا يَسْمَعُوا
لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ۝
أَلَهُمْ أَزْجُلُ يَسْتَوُونَ بِهَا أَمْ لَهُمْ
أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ
يُبْصِرُونَ بِهَا أَمْ لَهُمْ أذانٌ يَسْمَعُونَ
بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ
كَيْدُونُ فَلَا تُنْظَرُونَ ۝
إِنْ دُلِّيَ اللَّهُ الَّذِي نَزَلَ الْكِتَابُ
وَهُوَ يَوَكِّلُ الظَّالِمِينَ ۝

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْمَعُونَ
نَصْرَكَ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ۝
وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوا
وَتَرْيَهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ
لَا يُبْصِرُونَ ۝
خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ
عَنِ الْجَاهِلِينَ ۝
وَإِلَّا يَتَرَفَعَنَّ مِنَ الظَّالِمِينَ نَارٌ
فَاسْتَجِبْ لَهُمْ إِنَّكَ سَمِيعٌ عَلِيمٌ ۝

وَلَوْ شِئْنَا لَرَفَعْنَاهَا وَلَكِنَّهُ أَخْلَدَ
إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ
الْكَافِرِ إِنْ تَحِيلَ عَلَيْهِ يَكْهِنْ أَفَى
تَزْكِيهِ يَكْهِنُ ذَلِكَ مَثَلُ الْقَوْمِ
الَّذِينَ كَفَرُوا بِآيَاتِنَا فَاقْصُصْ
الْقَصَصَ لَعَلَّهُمْ يَتَّقُونَ ۝

سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَأَنفُسُهُمْ كَانُوا بِظُلْمٍ ۝
مَنْ يَدْعُ اللَّهَ فَهُوَ الْبَاقِي ۚ وَمَنْ
يُضِلْ فَلَا يَكُنْ لَهُمْ خَافِعُونَ ۝
وَلَقَدْ دَرَأْنَا لَكُمُ هَمًّا كَثِيرًا إِنْ هِيَ إِلَّا
إِلَاسٌ لَهُمْ كَأَنَّهُمْ لَا يَعْقِلُونَ بِهَا
وَأَمَّ عَنْهُمْ لَا يَنْصُرُونَ بِهَا وَلَا هُمْ
أَذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَانُوا فِي
بَلٍّ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْفَاعِلُونَ ۝
وَاللَّهُ الْأَعْلَى ۚ فَادْعُوهُمْ بِهَا وَدَرَأُوا
الَّذِينَ يَلْعَنُونَ فِي آسَافِهِمْ يَجْعَلُونَ
مَا كَانُوا يَعْمَلُونَ ۝
وَمَنْ يَشَأْ اللَّهُ يُفْعَلْ وَلَئِنْ دَرَأُوا
الَّذِينَ يَلْعَنُونَ فِي آسَافِهِمْ يَجْعَلُونَ
مَا كَانُوا يَعْمَلُونَ ۝

وَأَمَّا لَهُمْ أَنْ يَكُنِيَ مِنْهُمْ
أُولَئِكَ يَكْفُرُونَ مَا يَصَاحِبُهُمْ مِنْ جِنَّةٍ
إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ ۝
أُولَئِكَ يَنْظُرُونَ فِي مَلَكُوتِ السَّمَوَاتِ
الْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ قَى
أَنْ يَكُونَ أَنْ يَكُونَ قَدِ اقْتَرَبَ
أَجَلُهُمْ قَبْلَ أَنْ يَحْدِثَ بَعْدَهُ
يُؤْمِنُونَ ۝

مَنْ يُضِلْ اللَّهُ فَهُوَ لَا رَدَّ لَهُ وَلَا يَدْرَهُ
فِي طَعْنٍ إِنَّهُمْ يَعْمَلُونَ ۝
يَعْلَمُونَ أَنَّ عَنِ السَّاعَةِ آيَاتٍ مَوْسِمًا
قُلْ إِنَّمَا عَلَّمْتُكُمْ الْقُرْآنَ لَتَرْجِلُنَّهَا
بِوَفْقِهَا إِلَّا هُوَ تَقَالَتْ فِي السَّمَوَاتِ وَ
الْأَرْضِ لَتَأْتِيَ كُلُّ أُمَّةٍ مَنَادٌ لَهَا
كَانَتْ حَقٌّ عَنْهَا قُلْ إِنَّمَا عَلَّمْتُكُمْ
عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ۝

- 201 Those who are thoughtful, when some haze
from *Shaitan* touches them, bring (the Lord)
to mind.
And lo, their vision cleareth.

- 202 But their (false) friends push them into error
and stop at nothing.

- 203 When thou bringest them no revelation, they
ask :

"Why dost thou not make up one?"

Say thou,

"I follow only that which is revealed to me
by my Lord."

These are insights bestowed by your Lord,
a guidance and a blessing for those of faith.

- 204 When the Qur'an is recited listen ye attentively
and observe silence—so that ye may be
blessed.

- 205 Contemplate thou on thy Lord within thyself
with reverence and humility,

رَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ۝
وَإِذْ أَتَى الْقُرْآنُ فَاستَجْمَعُوا لَدُنَّ
النَّبِيِّ الْعَلَاءِ كُورِمْسُونَ ۝
وَإِذْ كُورِمْسُكَ فِي نَفْسِكَ تَفَرُّعًا وَ
خَيْفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ
بِأَخَذِهِ وَالصَّالِّ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ۝
إِنَّ الْكَافِرِينَ عِنْدَ رَبِّكَ لَا يَسْتَلْزِمُونَ
عَنْ عِبَادَتِهِ وَيَسْتَوْفُونَ وَلَهُ يَسْجُدُونَ ۝

إِنَّ الْكَافِرِينَ اتَّقُوا إِلَهُكُمْ طَائِفَةً
مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّجْرِمُونَ ۝
وَإِذَا هُم مُّسْتَمِدُّونَ فَهُمْ فِي الْغَيْبِ
لَا يَفْقَهُونَ ۝
وَإِذَا هُم مُّسْتَمِدُّونَ فَهُمْ فِي الْغَيْبِ
قُلْ إِنَّمَا أَكْبَحُ مَا يُوحَىٰ إِلَىٰ مِن رَّبِّي ۝
هَذَا بَصَائِرُ مِّنْ رَبِّكَ وَهَدًى وَ

abjuring sounds or words,
at dawn and at eventide.
And never be among those who neglect.

- 206 'Tis they who reach thy Lord :
those who're not too proud to worship,
those who strive to serve Him
and those who humbly bow.

*

Interlude Four

POSTSCRIPT to Book IV—*AL-KITAB*

It might have been noticed that the 36 long Suras of *Al-Kitab* group themselves into three series of consecutive Suras. The first runs from Sura *Furqan* (xxv) to Sura *Ahqaf* (xlvi) with the omission of only Sura *Ahzab* (xxxiii) which is Medinan. The second group starts with Sura *Yunus* (x) and, with the omission of Suras *Hajj* (xxii) and *Nur* (xxiv), which are both Medinan, ends with Sura *Mu'minun* (xxiii). The third series consists of only two Suras, *An'am* and *A'raf* (vi and vii).

The first two series need little individual comment. They all reflect that stage of the Prophetic mission in which, through the man whose personality had been matured by the preceding revelations, a community of the righteous is being welded together.

The mission of Jesus had a comparatively brief duration. In three short years the disciples that were drawn to his sublime personality could hardly have had time to imbibe his teaching adequately. And the obstructions, which they met in accompanying the Master and propagating his message, were not so formidable as to build up their moral sinews during the life of the Master himself.

The mission of Jesus functioned in a more temperate climate, and under a well organized Roman administration. Therefore, his teaching aimed only at a clearing of the cobwebs that had gradually bound the Jews into a people whose minds had been stunted through formalism, and who had lost the capacity to think for themselves and to distinguish between the essentials and the trivialities. Through the personality and teaching of Jesus the attention of his people was drawn to the values of humanism: they were persuaded to sift the kernel from the chaff. They were pulled out of the slough of religious ritual and, as the Qur'an in effect says, made to dream of soaring like eagles in the sky of unimpeded aspirations and action (Sec. 445). The disciples of Jesus matured only after his crucifixion. But, in the period of the great crisis itself, one of his disciples had betrayed him for twenty pieces of silver; another had denied him before the cock crowed thrice.

The Prophet of Islam had been commissioned with a more difficult task. His tribal peoples were subject to no outside authority; each tribe was a law unto itself. They subjected themselves voluntarily only to the

directions which they received from the keepers of the shrine at Mecca which many of them visited twice a year, in Spring and Autumn, when it was neither too cold nor too hot. And even this hold was light. They revolted on the slightest pretext.

The Prophet, therefore, to succeed in his mission, had to have a far more disciplined and a more numerous group of adherents. They had to be welded together in the fire of opposition, persecution and ostracism. In all these stages it was the Qur'an that moulded them through its sublime messages conveyed through their inspired leader. The 34 Suras in the above mentioned first two series were revealed mostly in the period of severest ostracism, when reassurance in their destiny was the greatest need. Indirectly, these Suras kept fresh in the minds of these missionaries of God the roles which they were destined to play in the eventful years that were soon to follow.

But the tone and content change slightly in the last group consisting of the two Suras *An'am* and *A'raf*. There are slight signs of impending change, emigration, opening of new vistas.

Instances are cited of former Prophets who had been left with no alternative but to go away from their native places and from those among whom they had been born and nurtured.

From Sec. 386 : 50 follow several instances of

- (a) what the earlier Prophets had taught;
- (b) how the firmly ensconced had rejected their teaching;
- (c) how the Prophets had regretfully to emigrate; and
- (d) how, otherwise, a Prophet had had to be rescued by Providence.

After the instances of *Nuh* and *Hud* comes the instance of *Salih* :

(Regretfully) he forsook them... (388 : 79);

then *Lut* :

So We rescued him... (388 : 83);

then *Shu'aib* :

(Regretfully) he forsook them, murmuring,

"O my people, I did, indeed, convey to you the message of my Lord, and offered you good counsel.

O how is one to weep o'er those who will not heed!"

Then, after another reference to *Musa* and others, there comes another plaintive cry :

Why can they not understand—
their comrade is no supernatural being;
no other is he than a warner plain.

What revelations after this,
will they put their faith in? (399 : 184-5)

Perhaps these Suras also manifest a recapitulation of what has already been taught as a preparation for new lessons that are to be learnt in a new environment. The group of disciples appears to have expanded; the message is being preached to those who will emigrate, as also to those who will welcome the immigrants. Sections 396, and those that follow, need to be re-read at this stage. Some of the verses are clearly for the attention of the Jews and the Christians who are to constitute the groups to be associated with in Medina; verses 157 and 158 are conspicuous examples of this. And the last three verses of Sura *A'raf*, enjoining silent and unostentatious prayers, call for the reader's thought and reflection. The concept of a community composed of different communities, a federation of religious groups, a righteous State, is already being instilled in the minds of those who have believed.

The remaining part of the Quranic text, as found in this perspective presentation, was revealed under a more northern, Medinan environment, and in circumstances which were quite different from those so far met with in Mecca. Our analysis too in the Prelude that follows acquires new and wider dimensions.



PRELUDE to Book V—*AL-MIZAN*

As pointed out above, the Prophet's advent into Medina in September 622 S.C.¹⁵ opened a new epoch in Quranic revelation also. But it will be noted that Book V, *Al-Mizan*, recording the revelations of this Medinan period,

15. Some place this event in April; others in July. The basis of this calendrical controversy has been hinted at in Appendix C and will be dealt with in detail in Volume II.

also opens with the Sura *Fatihah*. Let us for a moment, therefore, go back to Book I where we had studied it in considerable details. It will be seen that we had there referred to Ibn 'Abbas as expressing the view that that brief Sura of seven verses had been revealed in two stages—the first five verses in the early Meccan period and the last verse or two in the early Medinan period. We shall here examine how internal evidence also lends credence to this view.

The first five verses are a complete prayer in themselves and the fifth verse, "Guide us Thou on the correct path", provides a striking finale. One can imagine how effective and comprehensive this opening prayer must have been for the frequent occasions on which the earliest Muslims gathered secretly to offer their endeavours in the service of Allah, and to affirm their determination to lead righteous lives. At this early stage no expansion of the prayer for guidance was needed to clarify for themselves what the correct path was and what it was not. It is therefore plausible that the subsequent explanatory and definitive text was added later. But the questions as to why and when call for some plausible explanation.

Several commentators of the Qur'an claim that the words *maghdhub* and *dhallin*, in this latter portion of the Sura refer to the Jews and Christians who came more prominently into the picture at Medina, and that the present ending of the Sura consists of a prayer beseeching God not to lead the followers of the new dispensation also along the path which these earlier communities had till then followed. But why should such a definitive prayer have become necessary, or even justified?

One possible explanation which can, however, be taken as no more than a plausible guess, is suggested by the close relation between the words *ihdina*, found in the first part of the prayer, and the unmentioned *yahud*, allegedly implied in the added portion. Obviously these two words are closely related, and, if not from the same root, *h d a*, they are respectively derived from two separate roots, *h d a* and *h a d* which are closely allied. The word *ihdina*, as we have already seen, means, 'guide us'; the second word, *yahud*, apparently means 'the guided'—an euphemism which the Jews had appropriated for themselves. Naturally, the new Believers, who prayed for Divine 'guidance' could not accept all Jews as the ones who were 'the guided'.

The conflict in meaning could have arisen only when some of the *Yahud* ceased to welcome the Prophet as the promised Messiah, and began taunting the Believers by playing on these two words as some of them are known to have played upon several other words (Sec. 414). Is it possible that such a taunt in this case amounted to something like this: You pray to Allah for 'guidance'; we are 'the guided'; why not then just follow us?

Such sophistry indulged in by some of the Jews would have been in keeping with the spirit of the time, but too dangerously specious to be ignored; it had to be contradicted but with as much grace and goodwill as possible. It would not have been in keeping with the spirit and teaching of the Qur'an for the Muslims, when asking God for guidance, to add: 'not the path which the *Yahud* and the *Nasara* have followed'. The Qur'an had already acknowledged the Divine source of their original teaching, as also the presence of some righteous ones among both these communities. So, entirely in keeping with this gracious acknowledgment, the additional text, added under the compulsion of circumstances, defines the sought-after path as 'the path of such individuals as God does bless' and distinct from 'the path of those who earn His displeasure,' or 'the path of those who go astray.' By this definition the Sura makes clear distinction between those on the right path and those who stray—irrespective of whether they were Jews or Christians, Muslims or others.

Those, therefore, who assume this last portion of the Sura as an indirect aspersion on all the *Yahud* and all the *Nasara*, even if it be only those of that particular period, tend to transgress.

It is this kind of harmonious blending between guidance for all time and guidance in a particular situation—limited to time and space—which we shall find in BOOK V, *Al-Mizan*, more than in the earlier Suras of the Qur'an. In that sense too, therefore, this Sura *Fatihah* is a miniature replica of both the Meccan and the Medinan Qur'an: its repetition at the beginning of *Al-Mizan* is as appropriate as its being placed at the beginning of the Qur'an itself.

The Sura *Fatihah*, in the traditional sequence (TS) too, is followed by the Sura *Baqarah* which opens with the enigmatic letters of the Arabic alphabet—Alif! Lam! Mim! As explained earlier, these are apparently vocatives drawing the Prophet's attention to the revelation that is to follow.

But these vocative letters are followed by the word *dhalika* which means 'that which has preceded'. The phrase, *dhalikal kitab*, therefore, would mean 'that which has already been recorded.' But the place of precedence given to this Sura, according to the traditional sequence (T.S.), has given to it so much eminence that the word *dhalika* has here acquired the meaning of *haza* or 'that which follows'; and the first few verses of this Sura have come to constitute a formal introduction to the Qur'an itself. This is hardly justified because about two-thirds of the Quranic revelations had already been revealed in the thirteen years in Mecca preceding the *Hijrah* or emigration to Mecca. The fact that this is an early recording of Medinan revelations is generally accepted.

The perspective placement (PP) adopted by us corrects this anomaly and gives back to the word *dhalika* its correct meaning and clearly shows that the first verse of this Sura affirms the veracity not so much of that which follows as that of the Quranic revelations that have already been recorded in the repertoire which we have here classified as *Ar-Ruh*, *Al-Huda* and *Al-Kitab*.

This Sura, entitled *Baqarah*, it will be noticed, is the longest Sura of the Qur'an and consists of no less than 286 verses as compared to the 6 or 7 verses of Sura *Fatihah* and the 227 briefer and more coherent verses of Sura *Shu'ara* (Secs. 109–120) which has the second largest number of verses.

But a still more outstanding aspect of this Sura *Baqarah* is that its contents are more miscellaneous than that of any other Sura : some verses are said to be Meccan, others early Medinan and still others are revelations of the late Medinan period. The subjects dealt with are also diverse.

This multifarious nature of the Sura is so pronounced that one ingenuous enthusiast, searching in vain for sequence and coherence, has conjectured that the title *baqarah* is, perhaps, a misreading of the word *baqiyah*, meaning 'remainder' or 'that which is inherited'. This, he thinks, might have happened in the early days of Quranic compilation when the text had neither dots to distinguish between the letters of the alphabet which had similar shapes, nor the diacritical marks to demarcate the shorter vowel sounds of *a*, *i* and *u*, which determine so much the meanings of Arabic words. Some specimens of Quranic script, inscribed on vellum in the second century of the Hijra, and having no diacritical marks are still extant.

The late Ajmal Khan, mentioned in *Interlude One*, had suggested the splitting up of the text of this Sura *Baqarah* and the appropriate distribution of its contents in at least an approximately chronological sequence. But this would be beyond the perspective placement of the Suras here aimed at.¹⁶ However the occurrence of this very word *baqiyah* in verse 248 (Sec. 434) of this Sura entitled *Baqarah*, appears to provide some justification for the conjecture if not for further analysis.

* * *

16. It might, however, be mentioned in passing that several pious attempts have been made to compile a subject-wise compendium of all the Quranic verses. Perhaps such an attempt would be more significant and fruitful if it were restricted to this Sura *Baqarah* along with eight other Suras here incorporated in Book V, *Al-Mizan*, viz TS Nos. 3, 4, 5, 8, 9, 22, 24, and 33 .

Still another thread from the past to sew into what is to follow : In the introduction to *The Student's Qur'an* (1959), we had quoted an extensive passage from Gibb, a part of which bears repetition for the next point to be discussed :

“...the Koran is essentially untranslatable. The seer can never communicate his vision in ordinary language. He can express himself only in broken images, every inflection of which, every nuance and subtlety, has to be long and earnestly studied before their significance breaks upon the reader—images, too, in which the music of the sounds plays an indefinable part in attuning the mind of the hearer to receive the message. To paraphrase them in other words, can only be to mutilate them, to substitute clay for fine gold, the plodding of the pedestrian intelligence for the winged flight of intuitive perception...”

Now this thesis that the Qur'an is essentially untranslatable is not the dictum of only a non-Muslim; it had been held vehemently by the learned among the Muslims for a thousand years. Shah Waliullah of India was strongly condemned for translating the Qur'an even in its sister language, Persian, more than two hundred years ago.

But why are we repeating this discussion here? Because in it lies the basis for the question that we implied in an earlier interlude : What consideration, weightage, or discount needs to be given to the poetic form of a revelation when the mundane, prosaic and day-to-day situations which it deals with are to be rendered in translation? Before answering the question one point needs to be cleared.

The non-Muslims among Quranic scholars who, we said earlier, found so much poetry in the early and brief Suras, often note that this poetic quality is almost non-existent in the later Medinan Suras. To show that this is not altogether a fact, and that the language of even the Medinan Suras observes many rules of prosody, we shall request the reader to see for himself the verse-endings of Sura *Byyana* (Sec. 501), and the whole of Sura *Muhammad* (Sec. 531–34). In the first we have given, at the end of each verse, the Arabic verse-ending in roman script. The rhyme pattern of all the eight verses becomes more obvious when seen in this form of presentation. In Sura *Muhammad* we have tried to retain the rhyme pattern of the original in the English rendering also. Does not the form of these two late Medinan Suras conform to the rules of prosody as closely as the form of the Suras we discussed in *Interlude One*?

Lest it be said that these Suras too are relatively brief and are hence to be classed with the brief Suras of the early period, let us draw the reader's

attention to Sura *Nisa* (Secs. 461-84) wherein 168 out of the 176 verses end in the common rhyme of an elongated sound of *a*. Similarly all but one of the verses of Sura *Furqan* K 1, end in a single rhyme. The uniformity in this last instance is so obvious that even a layman might be justified in suggesting that the ending of verse 17 at the word *sabil* does not seem to be justified, and that it would be more logical to regard verses 17 and 18 as together constituting one single verse in order that all the 77 verses of this opening Sura of Book IV, *Al-Kitab*, may conform to the common rhyme. The case regarding Sura *Ahzab* too is almost identical.

This combination of prose and poetry seems to have been a common characteristic of all languages that have their roots in an ancient past. Sanskrit and Latin too share this feature. It is said that the observance of rhymed endings for prose sentences was much favoured in Latin during some specified periods of its growth and was given up later.¹⁷

So the question mentioned above may now be expressed more precisely as follows : What allowance is to be made for the part played by rhyme and rhythm and poetic form in interpreting the injunctions of the Qur'an for purposes of applying them specifically to current situations?

If a book, or even a passage has all the qualities of poetic form and is also untranslatable, does it not mean that it cannot be understood with sufficient precision to be expressed clearly in the idiom of another language or even in the naked prose of the same language? And if it cannot be understood or expressed precisely, how can its meaning be applied precisely to specific situations arising in subsequent centuries and millennia? Does it not follow that even the commands of the untranslatable Qur'an should be taken as indications or guidelines for dealing with any specific situations more than as immutable laws for all times and all climes? Does not the Qur'an, due to its essential untranslatability, assume the place of jurisprudence rather than that of the penal code? Does it not represent better the principles and philosophy of law rather than its specific application?

“The seer can never communicate his vision in ordinary language. He can express himself only in broken images—images, too, in which the music of the sounds plays an indefinable part in attuning the mind of the hearer to receive the message...”

Is not all this, in fact, an indirect definition of poetical expression? Is not such sublime expression then to be accepted as guidance more than as command? Is it not more appropriate for reflection and thought than for blind obedience

17. Lucas, F. *Style*, Pan Books, 1955 see Note on final cadences p. 219.

leave alone peremptory action? Is it not likely that thoughtless application of these dazzling, beautiful passages, to everyday situations, in the centuries of change that follow will lead us astray from the goals which the Qur'an sets for us?

And here is a verse from the Qur'an itself to support our rhetorical contention :

It is for Allah to show
the direction (of the goal)
but (in that direction)
are devious paths;
had He willed
He could have guided you
in detail.

(Sec. 293 : 9)

This verse, appropriately enough is to be found in Sura *Nahl*—that name being given to the Sura on the basis of a reference to the bee found in it. Allah shows the bee the direction in which honey will be found. It is for the bee to search out its exact location.

Let us give just one specific example to show what we mean (a) by understanding the Quranic injunctions as elements of jurisprudence rather than immutable decrees applicable for all times, and (b) Quranic exposition as poetic rather than prosaic.

A *hadith* is quoted as reporting an incident wherein a *sha'ir*, we would rather render the word here as a poetaster, had been publicly reciting verses derogatory to the Prophet. The master sternly ordered : "Cut off his tongue!" Some impetuous companions rose to carry out the order in its apparent sense. But it was soon made clear that the words also implied the closing of the balladmonger's mouth by removing his grievances.

The Arabic language, in fact, all languages which trace their origin beyond the age of writing, have so many words with multi-meanings, and even opposite meanings, that the use of puns played an important part in the process of primitive education in all countries. The passing of a camel through the eye of a needle is found as an aphorism both in the Bible (Math. xix.24; Mark x.25; Luke xviii.25), and in the Qur'an, (Sec. 383 : 40); incidentally, it owes its survival to the double pun involved in it. The story of Jonah swallowed by a whale is also said to be based on a similar pun. The

above quoted order to "cut off his tongue," has its reflection even in a Persian saying which is still prevalent :

dahan e sag ba luqmah dookhta beh

which means, "a barking dog's mouth is best sewn with a morsel!"

Let us now examine a particular Quranic passage in the light of this background.

Verse 38 of Sura *Ma'ida* (Sec. 489) containing the injunction to cut off the hands of the robber has been the subject of comment and controversy over the generations. Some non-Muslim commentators—most of whom are, incidentally, of English nationality, have expressed abhorrence at this barbaric injunction still practiced in Mecca, the birthplace of Islam. They fail to remember that in their own civilized country, and less than a 100 years ago, the punishment for petty theft was consignment to the dungeons and robbers were hung and quartered.

But, invidious comparisons aside, let us examine more carefully this very Quranic passage which arouses so much horror in other than Muslim circles. Let us carefully read this verse again and also the two verses that follow. In more prosaic language verse 39 means, 'If the thief repents, and promises not to repeat his anti-social act, forgive him.' The implication of verse 40 which follows is still more amazing. In substance it says : 'Do you not realize that all things valuable or trivial, belong to God; they are today in your possession; tomorrow another may have appropriated them; who are you to punish or even to reprimand?'

Would a *Qadi* be justified in cutting off the hand of every prowler, thief or robber? On which of the three verses should he base his verdict? Is it reasonable to treat this passage of three consecutive, mutually influencing, verses as legislation? Is it not more logical to regard them as announcing the principle on which punishment must be based? Should they be taken as penal code or as principles of jurisprudence?

No one knew better than the Prophet himself

(a) that, in the tribal anarchy of his time, strict and rigid regimentation, such as the daily congregational prayers, morning, noon and night, could alone provide for the enforcement of discipline among the growing number of unruly converts to the new faith; and

(b) that the Quranic injunctions, especially of the Medinan period, revealed to deal with specific situations of time and place, could not possibly meet the infinite variations of circumstances which the Muslim community would have to face in the indefinable future.

Two well known and oft-quoted traditions support the above contention :

One of them relates the Prophet to have said that his followers would be lost if, during his time, they evaded even a tenth of what was enjoined upon them ; but, a time would come, when, once a tradition of righteousness had been built up, even those would be saved who observed no more than one-tenth of what had been enjoined by him.

The other relates to his having asked a disciple who was being sent to administer a newly acquired territory, what principles he would be guided by in administering justice. He answered, 'The Qur'an.' 'And if the Qur'an did not provide an answer?' 'Then the precedents set by the Prophet,' said the designated administrator. 'But if you cannot find such a precedent?' 'Then,' he answered, 'I would be guided by my own judgment.' And the Prophet was pleased with the answer.

But these two references should not be taken to mean that we are suggesting the inadequacy of the Qur'an as a lawgiver. On the contrary, our conviction and belief is that, both by precept and by practice, the Qur'an and the Prophet, Allah and His Messenger, have shown the directions to righteousness in the time and place of the dispensation and have emphasized on man's role as the vicegerent of God, a creature endowed with the faculties of thought and judgment for reaching the goals of righteousness. It is the neglect of these God-given faculties and the exclusive dependence on the Qur'an for *specific* injunctions to meet *all* situations arising in *all* times and *all* places, it is this attitude that is at fault. It is the people who are too timid or too lazy to think for themselves, and who depend only on the letter of the Qur'an to guide them in *all* detail, it is these who themselves get lost and also lead others astray.

It is obvious that if the Qur'an had been able to provide specific guidance in all details for the innumerable new situations that arise in a growing and expanding community, there would have been no *raison d'être* for the five schools of Islamic interpretation that arose within a hundred years of the Prophet's demise. In some regions and among some groups the *Hanafi* interpretation gained favour; in others the *Shafi'i*; in still others the *Ja'fari* approach became popular, and so on with the *Maliki* and the *Hanbali*.

When the third century of Islam dawned there also arose, one after another, the six great compilers of the innumerable verbal and recorded traditions that floated in the atmosphere of all Muslim habitations. Laboriously, conscientiously, these seekers of truth in the sea of traditions brought in their nets a vast harvest of the alleged sayings and doings of the Prophet. These six, along with innumerable other such collections, having once been

recorded, soon provided an unlimited field for dissection, hairsplitting, debate and discord, all leading inevitably to more and more sacerdotalism. Each religious teacher, every mullah of a village mosque, has since used the Qur'an as a tool to prove his religiosity and the correctness of his narrow creed, and people have been repeating what they have heard about the Qur'an without ever seeing for themselves what really is contained therein. It is this situation which was reflected in the second Preamble of this volume—**The Bible Today.**

Referring to the end of the Abbasid period Syed Ameer Ali¹⁸ has the following lament :

“From this period there was an unceasing struggle between rationalism and patristicism (sacerdotalism). In the year 1150, under the orders of the Caliph Mustanjid, all the philosophical works of Ibn-Sina and the copies of the *Rasail-i-Ikhwan us-Safa*, found in the public and private libraries, were consigned to the flames. In 1192 the physician Al-Rukn Abdus-Salam was accused of atheism, and the populace and priests proceeded to make a bonfire of his books. The Mullah who presided over this ceremony stood on a chair and delivered a sermon against philosophy. As the books were brought out they were delivered to him. and with a few words of remark on their impiety, he threw them into the fire. A disciple of Maimonides was a witness to this strange scene, and has left an account of it. “I saw,” says he, “in the hands of this doctor the work of Ibn-ul-Haithem (Al-Hazen) on astronomy. Showing to the people the circle by which the author represented the celestial sphere, the doctor burst forth, ‘Misery of miseries, inexpressible disaster!’ and with these words he threw the book into the flames.”

“But even the influence of Imam Ghazzali and the temporal power of the sovereigns, some of whom were at heart rationalists, would not have prevented the eventual victory of reason over the dead-weight of authority, had not the Mongol's sword turned the scale. “One Khan. one God : as the Khan's ordinance is immutable, so is God's decree.” Could any doctrine be more logical, or more irresistible, backed as it

18. Ameer Ali, Syed : *The Spirit of Islam* 1902 edition, pp. 412–13.

It is sometimes amazing—and pleasantly embarrassing—to be mistaken for the renowned author of *A History of the Saracens* and *The Spirit of Islam*, who passed away at a ripe old age, in 1926. I take this opportunity to explain that, apart from being, like him, allegedly, a Razavi, I have no claims to being a relative of that famous jurist-scholar who preceded me by more than a generation. Nonetheless I am much indebted to his scholarship through his books and also indirectly through Mirza Abul Fazl who had personally imbibed much from his learning and forthrightness.

was by a million swords? Rationalism, philosophy, the sciences and arts went down before the avalanche of savagery—never to rise again. The gleams of light... under the successors of Halaku were the fitful rays of the setting sun. Policy worked with an inborn fanaticism in crushing any endeavour to introduce any rationalism and philosophy in the Muslim world. The lawyers were not only strong, but also the main support of despotism. Sacerdotalism took possession of the hearts of the largest portion of Muslims, and has in course of time become a second nature with them. They can perceive nothing except through the medium of the sacerdotal glasses. The Qur'an inculcated the use of reason, its followers have made its exercise a sin. It preached against anthropolatry and extravagant veneration of human beings; the Sunnis have canonised the *salaf* and the four jurists; the Akhbari Shiahs, their Mujtahids, and have called any deviation from the course laid down by them—however much that deviation might accord with the Prophet's own teaching and with reason—a crime. He had said that 'ghosts, apparitions, and the like have nothing to do with Islam.' They now believe firmly in them. He impressed on them to go in quest of knowledge to the land of the heathens. They do not take it even when it is offered to them in their own homes."

The above was written almost a hundred years ago. The repeated disruptions in the Muslim community the world over during these recent decades have led to further deterioration in the intellectual status of Islam. A day may still come when the Muslims will subject this treasure of innumerable traditions to computers that will sift the genuine from the spurious and put a seal of authenticity only on those that conform to the spirit of the Qur'an. But during the past thousand years the *Hadith* literature, immeasurably more copious than the Quranic text, has obscured the Divine message and deprived it of all perspective. So much so that Iqbal had to wail :

Haqiqat khurafat men kho gai
*Yeh ummat rivayat men kho gai.*¹⁹

It is this state of affairs which is reflected in the quotation from Syed Abdul Lateef which we have given in the third Preamble entitled **The Qur'an Today**.

19. Free rendering :

Pearls of wisdom, seldom seen,
in mounds of pious rubbish :
Naive pilgrims, led astray
by fabled fantasies!

To conclude this thesis, running throughout the *Interludes*, let us finally submit that it is the naive contortion of the revealed poetic form of Quranic expression in the prosaic form of mundane ordinances—so characteristic of the medieval mind all over—that has led to interminable branching, controversies and divisiveness. As the American poet, William Stafford, has recently said, “. . . we are divided by religions. . . yet we are divided by the prose part of religion. . . if we do not get lost in the prose, there is a miraculous convergence possible.”²⁰

That is exactly what I have been trying to emphasize about the Qur'an. It is the presentation of even transient injunctions in the language of transcendental poetry that makes its message both universal and eternal. It is in this sense that the Qur'an, I believe, will one day become the gospel of Man.

* * *

We shall now revert to the more factual introduction to the Medinan part of the Quranic revelation :

The 24 Suras of the Quranic text, to which we have ascribed the title of *Al-Mizan* (Sec. 504 : 25), also lend themselves to a three-fold grouping. The first 5 Suras, according to our adjustment of sections, cover exactly half of the 200 Sections which *Al-Mizan* consists of. The intervening 14 smaller Suras (bearing traditional sequence numbers 98, 57–66 and 47–49) cover 40 sections and the remaining 5 Suras at the end of *Al-Mizan*—cover the remaining 60 sections.

The discerning reader may perceive a faint parallel between the first 5 Suras and the first 5 Books constituting the Pentateuch of the Old Testament, and also known collectively as the Torah or *Taurat*, as the Qur'an refers to them.

It is these 10 Suras, (the first 5 and the last 5 Suras of *Al-Mizan*) which receive particular attention in Islamic theology although they are not seen as a group owing to their being scattered in the traditional sequence. And even among these ten, Sura *Baqarah*, the longest Sura, is the one with which most of the Muslims are familiar. This is perhaps because it comes in the beginning of the traditional sequence and the majority of readers become “fallouts” by the time they have read through its kaleidoscopic contents. Not so much attention is paid to the intervening 14 smaller Suras partly because they are inconspicuously placed between different Meccan Suras which, compared to the Medinan revelations, are given less attention.

20. Poetry is the breath of life SPAN, Feb. 1973

The 5 Suras at the end of *Al-Mizan* (T.S. Nos. 22, 24, 33, 8 and 9) contain revelations governing domestic as well as tribal adjustments. They are mostly revelations of the last few years of the mission when the Prophet had succeeded in subduing sedition, opposition and revolt of some tribal groups. It was this success which had attracted large numbers of erstwhile antagonists to flock to his banner for protection as well as profit. The contents of these Suras show that his birthplace Mecca has been brought under the control of the Believers. Expansion of the mission is being planned and organised. The righteous are being encouraged, the laggards, the half-hearted adherents and the downright hypocrites and instigators of sedition are being judiciously controlled.

Many critics of the Qur'an have seen in this part a marked shift in the place occupied by the Prophet in the course of the mission. In Mecca, they say, he was only the Warner, the Messenger, the Harbinger of salvation. In the later years in Medina the name of this Messenger becomes associated with the name of Allah himself. In view of the many times that the expression **Allah and His Messenger** occurs in this part of the Qur'an a brief comment on this aspect of *Al-Mizan* is called for in this prelude.

Here a *hadith qudsi* quoted in Abul Fazl's Commentary of Sura *Fatiha* (Book I) bears repetition :

My servant who believes in ME,
who, in his striving to serve ME,
reacheth near, and still more near, to ME,
he doth endear himself to ME.

And when he has endeared himself to ME :

I, MYSELF, become
the ears through which he hears,
the eyes through which he sees,
the hands with which he holds,
the tongue with which he speaks
the feet with which he marches on...

It is this absolute submission of the Prophet's will, to the will of Allah which is the explanation and the justification of this oft-repeated reference to **Allah and His Messenger**. Those who have perceived the character of Muhammad as seen between the lines of the revelation in all the previous four BOOKS, will readily see that this form of expression does not usurp Divine authority but only stresses on it in the form in which the people have come to accept it. It must be remembered that at this stage of his mission the Prophet had acquired a position from which he could well have issued

edicts in his own name alone. All that the addition signifies is that these ordinances are not based on his own individual initiative but are the outcome of explicit commands from some source outside himself—a source which he implicitly believes is Divinity itself.

This part of the Qur'an, if it is to be properly appreciated has to be studied in comparison with other scriptures :

Jesus drove out with a whip the moneychangers from the Temple meant for the worship of the Lord. He said :

“Ye serpents, ye generation of vipers!
How can you escape the damnation of hell?”

(Math. xxiii. 33)

Think not that I am come to send peace on earth;
I come not to send peace but the sword...
For I am come to set a man at variance against his father...
And a man's foes shall be those of his own household ...

(Math. x. 34–6)

In the milieu in which Muhammad had been sent, the tribe was the unit of social organization. And it was the tribal organization that arose against his teaching; it was the tribes that he had to pacify and the tribes that he had to subdue in bringing mankind nearer to God and to the commands of God.

Muhammad too had rid the Ka'ba, the *Bait Allah*, 'the House of Allah', of its 360 idols. Disillusioned by their lack of integrity, and the proneness of the desert Arabs to repeatedly go back on their oaths and promises, the Qur'an, through him, exclaimed :

O ye who have believed!
These idolators are filthy.
Allow them not, therefore,
in the precincts of
the Sacred Mosque, after this
their annual gathering ...

(Sec. 586 : 26)

Persuasion, advice, there is a limit to what can be achieved through them. When one's responsibilities expand and aggrandisement of the aggressives has to be curbed and controlled in the interests of the weak and the

peace-loving, force has to be employed whether it is the whip of Jesus or the sword of the Believers :

“We also bestowed steel—
therein lies much power
and much advantage for mankind.”
(Sec. 504 : 25)

“Were it not for the restraint of one
upon another, imposed on men by Allah,
the earth would be corrupted!
But Allah is Benevolent on all mankind”
(Sec. 434 : 251)

“It was not ye who slew them,
it was Allah who slew them!
When you were aiming arrows
it was not you who aimed,
it was Allah who aimed . . .
(Sec. 572 : 27)

How closely these revelations resemble the assurances given by Krishna to Arjun in the Gita :

“By Me they fall—not thee!
the stroke of death
is dealt them now,
Even as they stand
thus gallantly;
My instrument art thou,
Strike, strong armed Prince . . .
‘Tis I who bid them perish
Thou wilt but slay the slain.

(Gita xi : 33. Edwin Arnold, *The Song Celestial*)

Oblivious of this aspect of their own Scriptures, those having only a partial and biased knowledge of the Qur'an repeat some passages of this phase of the Quranic mission to prove that compared to the Prince of Peace for example, the Prophet made the Qur'an an instrument for his own tyranny and aggrandisement. They seldom quote other verses even from the Qur'an itself. One, for example, referring to the desert Arabs themselves will show the balanced nature of the Quranic revelation :

Among the desert Arabs in your vicinity
some are untrustworthy . . .

Among the desert Arabs there are
also those who trust in Allah,
and the final day.
Soon will Allah admit them
to His mercy . . .

(Sec. 596)

Very little more needs to be said in this Prelude which will help the reader to understand better this last of the five Books, *Al-Mizan*, that follows. We shall, however, draw attention to three outstanding passages—Sections 435, 546 and the last two verses of Sec. 587 which stand by themselves. The first two consist of passages that thrill and enchant all those who read them in the original and which many can recite by heart. The first is referred to as *ayat al Kursi*, ‘the verse of the Throne’ and the other is known as *ayat an Nur*, ‘the verse of Light’. They are, indeed, passages that may be memorized with pride by every Muslim child to whom they will bring life-long joy.

And, finally, verses 36 and 37 that occur in the last Sura *Barat* in this chronologically perspective presentation. Whether they were revealed then or earlier, they are reported to have been a part of the Prophet’s last sermon on mount ‘Arafat following the Hajj which corresponded closely with the vernal equinox in March 632. The Prophet passed away less than three months later, on 8th June of the same year. But these two verses, this writer believes, have had the greatest influence in the moulding of the Muslim mind ever since it ceased to have the Prophet’s guidance. But, except for the brief Appendix C we shall leave their detailed analysis to Volume II. They are of too much significance to the future of Islam to be dealt with cursorily in this volume meant for providing a perspective of the Qur’an itself.

(٢٥-٢٥)

وَأَنزَلْنَا لَهُمُ الْكِتَابَ
وَالْحِكْمَةَ
وَأَنزَلْنَا لَهُمُ الْقُرْآنَ

وَأَنزَلْنَا لَهُمُ الْقُرْآنَ

وَأَنزَلْنَا لَهُمُ الْقُرْآنَ

BOOK FIVE

THE BALANCE

Certainly We sent Our Envoys
with Our evidence; but We also
sent with them
the Book and the Balance
so that among men may prevail
equity.

We also bestowed steel . . .

(Sec. 504)

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18. T.S. 8 and 9

Border inscription on title page :
T.S. 98 Sura *Byyina*—Sec. 501

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْكَرِيمِ إِلَهِكَ تَعَالَى وَكَرَّمَ وَجْهَهُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

In the Name of Allah the Rahimān the Rahīm

TO COMMAND is for ALLAH alone :

The Nourisher of all communities!

(HE whom some call)

THE RAHMAN

(some)

THE RAHIM!

The final ARBITER of all reckonings!

THEE alone would we serve,

THEE alone we pray for help :

GUIDE US THOU ON THE CORRECT PATH!

The path of
those whom Thou dost bless,
those who do not Thee displease,
those who do not go astray . . .



SURA : BAQARAH

In the Name of Allāh the Rahīmān the Rahīm

1 *** 402

ALIF! LAM! MIM!

(O MUHAMMAD!)

2 The *Kitab*—that which has been recorded—
no doubt therein,
serves as guidance to the cautious :

3 Those who believe implicitly;
those who are attent to their duties, and who
(willingly) expend whatever We have on them
bestowed.

4 Those who believe in what has been revealed
to thee
and what has been revealed before thee;
and those who, of their future, are convinced.

5 'Tis these who are the guided of their Lord;
'tis these who will (assuredly) prosper.

6 But those who would evade,
'tis all the same to them whether thou warnest
them or dost not warn them—
they will not, (in either case), believe!

7 Allah hath sealed their hearts, their ears;
a veil there lies upon their eyes—
for them there lies ahead great misery.

2 *** 403

8 Among these men there are also those who say,
"We do believe in Allah and in the Day to
come."
But they are not believers!

9 They (would) deceive Allah and those who
have believed :
but none do they deceive, except themselves,
and they are unaware!

10 There's canker in their hearts and Allah
intensifies such canker;
great misery awaiteth them because they do
mislead.

11 And when 'tis said to them,
"Spread not mischief in the land,"
they say,
"We are only trying to set things right!"

12 'Tis they, indeed who are the source of discord
but they know not.

13 And when 'tis said to them,
"Believe ye as believe the others,"
they ask,
"Shall we believe, as simpletons believe?"
'Tis they themselves, indeed, who are the
simpletons, but this they know not.

14 When face to face with the believers, they say,
"Believe we!"
But, when in conclave with their instigators,
they say,
"We are with you, them we were only
fooling!"

15 Allah will fool them in allowing them to
trespass in their blindness.

16 They are the ones who would accept strydom
in exchange for guidance.
Disastrous is their barter—lost have they
their acumen.

17 Their case is like the case of one who, (needing
light), doth light a conflagration.
And lo, when it hath lighted all around,
Allah depriveth him of sight and leaveth him
in the darkness blindly groping!

18 Dumb, deaf and blind (have they become),
they cannot now retrace.

- 19 Or, it is as if a mighty rain-cloud overshadows them above :

thunder, lightning pierce the darkness.
they thrust their fingers in their ears against the thunderclap—awaiting death!
Allah doth, indeed, envelop on all sides those who would evade.

- 20 The lightning well-nigh blinds their eyes, every time it shines, they crawl :

when darkness 'gain descends, still they stand .
If Allah had desired, He could (once for all) deprive them of their hearing and their sight.

Verily, over everything, Allah hath power!

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- 21 O ye people!

Serve ye your Lord who created you and those before you, in order that you may (learn to) be circumspect,

- 22 He who spread the earth as your mattress and the heaven as your canopy;
who showers rain from the heavens, and raises thereby fruit to feed you!

Set ye up no rival for Allah deliberately.

- 23 And if ye are suspicious of what We have revealed to Our servant,
bring ye forth (an example of) a Sura resembling it : and swear ye, (at least) by those whom ye associate with Allah, if ye would be (taken for) the truthful.

- 24 And if you cannot—and assuredly you cannot—then beware of the fire that melteth men and stones and doth await those who falsely accuse!

قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ

مُسْتَعِينُونَ ①

أَلَمْ يَكُنْ لَهُمْ فِي يَوْمِ أَنْزَلْهُم

فِي طُغْيَانِهِمْ يَعْتَبِرُونَ ②

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ

بِالْهُمْلِى فَمَا رَبُّهُمْ بِخَارِجَهُمْ

وَمَا كَانُوا هُمُتَارِينَ ③

مَقَالُهُمْ كَيْفَ الَّذِي اسْتَوْقَدَ

نَارًا ④ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ

ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَهُمْ

فِي ظُلُمَاتٍ لَّيْسَ بِبُصْرَةٍ ⑤

صُمٌّ بُكْمٌ عُمْى فَهُمْ لَا

يَرْجِعُونَ ⑥

أَوَلَمْ يَكُنْ لَكُمْ الْفُلُجُونَ ⑦

إِنَّ الَّذِينَ كَفَرُوا وَسَاءَ لَكُمْ أَنْتُمْ

أَعْدَاؤُهُمْ تَنْزِيلُ يَوْمَئِذٍ يَوْمُونَ ⑧

خَتَمَ اللَّهُ عَلَى أَسْمَاعِهِمْ وَعَلَى

أَسْمَاعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ

وَلَهُمْ عَذَابٌ عَظِيمٌ ⑨

وَمَنْ الْكَافِرِينَ ⑩

وَالَّذِينَ كَفَرُوا وَالَّذِينَ آمَنُوا

وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ

وَمَا يَشْعُرُونَ ⑪

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ

مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ⑫

يَمَا كَانُوا يُكَلِّمُونَ ⑬

وَلَا أَقِيلَ لَهُمْ كُفُوبًا فِي الْأَرْضِ

قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ⑭

أَلَمْ نَكُنْ لَهُمُ الْمُرْسَلُونَ وَلَكِنْ

لَا يَشْعُرُونَ ⑮

وَلَا أَقِيلَ لَهُمْ أَيْمَانًا أَمْنَ

النَّاسِ قَالُوا أَكُفْرًا مِنْ كَمَا أَمْنَ

الْشُّكَّاءُ ⑯

وَلَكِنْ لَا يَعْلَمُونَ ⑰

وَلَا الَّذِينَ الَّذِينَ آمَنُوا قَالُوا إِنَّمَا

وَلَا أَكَلُوا إِلَى شَيْءٍ مِنْهُمْ ⑱

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ ذَلِكَ الْكِتَابُ

لَا رَيْبَ فِيهِ هُدًى

لِّلْمُتَّقِينَ ①

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ

زَكَاةً هُمْ يُفْقَهُونَ ②

وَالَّذِينَ يُؤْمِنُونَ بِمَا

أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ

مِنْ قَبْلِكَ ③ وَيَا آخِرَةَ

هُمْ يُؤْتُونَ ④

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ⑤

إِنَّ الَّذِينَ كَفَرُوا وَسَاءَ لَكُمْ أَنْتُمْ

أَعْدَاؤُهُمْ تَنْزِيلُ يَوْمَئِذٍ يَوْمُونَ ⑥

خَتَمَ اللَّهُ عَلَى أَسْمَاعِهِمْ وَعَلَى

أَسْمَاعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ

وَلَهُمْ عَذَابٌ عَظِيمٌ ⑦

وَمَنْ الْكَافِرِينَ ⑧

وَالَّذِينَ كَفَرُوا وَالَّذِينَ آمَنُوا

وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ

وَمَا يَشْعُرُونَ ⑨

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ

مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ⑩

يَمَا كَانُوا يُكَلِّمُونَ ⑪

وَلَا أَقِيلَ لَهُمْ كُفُوبًا فِي الْأَرْضِ

قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ⑫

أَلَمْ نَكُنْ لَهُمُ الْمُرْسَلُونَ وَلَكِنْ

لَا يَشْعُرُونَ ⑬

وَلَا أَقِيلَ لَهُمْ أَيْمَانًا أَمْنَ

النَّاسِ قَالُوا أَكُفْرًا مِنْ كَمَا أَمْنَ

الْشُّكَّاءُ ⑭

وَلَكِنْ لَا يَعْلَمُونَ ⑮

وَلَا الَّذِينَ الَّذِينَ آمَنُوا قَالُوا إِنَّمَا

وَلَا أَكَلُوا إِلَى شَيْءٍ مِنْهُمْ ⑯

- 25 But herald thou good tidings to those who have believed and are engaged in righteous deeds;
for them await the gardens beneath which streams flow.
Everytime they're fed therein with fruit afresh they say,
"But this is what we have just eaten,"
for it is always brought to them afresh.
For them therein are consorts pure, and there they'll dwell for aye.
- 26 Allah disdaineth not to present as example a gnat or something even humbler :
those who believe in earnest know that even lowly similes are from Allah;
but those who're prone to dispute ask,
"What meaneth Allah by these parables?
Thereby He misleads many."
(No!) Many He doth guide; none are misled except the mischievous :
- 27 Those who forswear the covenant with Allah after having entered into it,
those who create schisms in what Allah hath made one—
those (in short) who spread discord in the land :
they are the ones who'll be the losers.
- 28 How can you deny Allah?!
You were without life, He enlivened you;
repeatedly ye die, repeatedly He wakes you back to life
and, finally, to Him do ye return.
- 29 It is He who hath created for you everything that is on earth—
then decorated it with the heavens;
adorneth He the seven firmaments and of them all He is Aware.
- 4 *** 405
- 30 Thy Lord, addressed the angels :
"Lo, on the earth I shall establish a vicegerent!"
They ask :
"Wouldst Thou let there rule one who would spread disaffection—one who would cause bloodshed—
while we strive ceaselessly at Thy bidding and pay Thee loyal homage?"
He said,
"I know what ye know not!"
- 31 He imbued man with power to ascribe names to all things.
Then placing (some of) these before the angels.
He said :
"Tell Me the names of these if ye really can."
- 32 They answered :
"Glory be to Thee! Of naught we know except of what Thou hast made us know.
Thou art alone the Knower and the Wise!"
- 33 He said,
"O, man! Tell them their names!"
And when man gave them their names He said,
"Did I not tell you, I know, indeed, the prospects of the heavens and the earth.
And I know what ye reveal and what fain you would hide?"
- 34 Then said We, to the angels,
"Render homage ye to man!"
They all bowed low—except *Iblis*.
He stood erect, disdainful.
He was indeed among the stubborn!
- 35 We told man,
"Dwell thou and thy spouse in this garden and eat and rest therein, where ye will.
Only, approach not ye this plant lest ye be of the disobedient."
- 36 But *Shaitan* made them waver from obedience...
and brought them out from that (ease) in which they were.
And We decreed :
"Hie ye all—each an enemy to each—the earth for your abode and wherewithal for a while!"
- 37 Then man learnt from his Lord some words (expressing repentance) and turned He (in His mercy) towards him!
Lo! He is the Compassionate, the Merciful!

38 We said,

"Hie ye all together hence!

There shall come to you anon, guidance from Me:

and they who would be guided thereby,
no fear for them shall be—nor shall they grieve.

39 But those who would evade and sneak away
from Our signs they shall be (as if) in hell
and thus they shall remain for aye..."

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40 O ye Bani Isra'il!

Recall ye all the blessings which I bestowed
on you.

Fulfil ye too the covenant with Me, even as I
fulfil My covenant with you—
Concern yourselves with none but Me.

41 Believe ye in My revelation which but confirms
what is with you:
be ye not among the foremost to reject.
Barter not away My signs for petty gains:
Fear ye none but Me!

42 Clothe not the Truth in the garb of falsehood:
conceal it not knowingly.

43 Stand fast to your duties.
Fulfil your obligations.
Bow ye (too) with those who bow.

44 Would ye teach virtue unto men, exempt your-
selves, and yet continue, to quote the Scriptures?
Have ye no sense?

45 Draw ye strength from fortitude and sense of duty;
hard is this truly, except for those who would,
in all lowliness,

46 Bear in mind that they shall meet their Lord and
that to Him is their return.

وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا
كُنْتُمْ تَكْتُمُونَ ۝

وَلَقَدْ كُنَّا لِلْعَالَمِينَ أَعْيُنَ مُنْقِذِينَ
مَنْ جَاءَنَا مِنَ الْآلِ الْيَسْرِ إِلَى الْيُسْرِ
وَكُنَّا مِنْ الْكَاثِرِينَ ۝

وَلَقَدْ يَادُّمُ اسْتَنْ أَنْتَ وَزَوْجُكَ
الْبَيْتَ وَكُلَّ مَنَازِلِهِمْ أَهْلًا
وَلَقَدْ كُنَّا مِنَ الْغَائِبِينَ ۝

وَلَقَدْ كُنَّا لِلْعَالَمِينَ أَعْيُنَ مُنْقِذِينَ
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وَكُنَّا مِنْ الْكَاثِرِينَ ۝

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مَنْ جَاءَنَا مِنَ الْآلِ الْيَسْرِ إِلَى الْيُسْرِ
وَكُنَّا مِنْ الْكَاثِرِينَ ۝

وَلَقَدْ كُنَّا لِلْعَالَمِينَ أَعْيُنَ مُنْقِذِينَ
مَنْ جَاءَنَا مِنَ الْآلِ الْيَسْرِ إِلَى الْيُسْرِ
وَكُنَّا مِنْ الْكَاثِرِينَ ۝

وَلَقَدْ كُنَّا لِلْعَالَمِينَ أَعْيُنَ مُنْقِذِينَ
مَنْ جَاءَنَا مِنَ الْآلِ الْيَسْرِ إِلَى الْيُسْرِ
وَكُنَّا مِنْ الْكَاثِرِينَ ۝

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47 O *Bani Isra'il!*

Recall ye all the blessings which I bestowed
on you!

I had, indeed, raised you above all peoples!

48 Fear ye then the Day when no soul shall atone
for another;

no intercessor shall be seen;

no compensation be acceptable;

no one shall be there to help!

49 (Remember ye) when We delivered you from
the people of *Fir'aun*;

evil was the misery they heaped on you:
slaughtered they your sons, your daughters
with them lived—

therein indeed, for you, from your Lord,
was a trial great!

50 (And remember) when We cleared the sea,
to rescue you and drowned the hosts of
Fir'aun even while you watched!

51 And, when to *Musa* We had promised (audience
after) forty nights, (remember how) you
had, meanwhile, taken to a (golden) calf
and exceeded all bounds!

52 But We forgave you even after that, so that,
perchance, you may be grateful.

53 And on *Musa* We bestowed both Law and
Discernment in order that you may be guided.

54 And *Musa* told his people,

"O, my people, you have indeed, wronged
yourselves by taking to the worship of a calf—
Ask ye forgiveness of your Liberator and
mortify your souls.

That will be what is due from you to your
Liberator . . .

Lo! He turned to you (in His mercy).

He is, indeed, Forgiving, Merciful!"

55 (Remember) when ye said,

"O, *Musa*! We shall not believe thee until
we ourselves see Allah face to face . . ."

The clap of thunder struck you numb while
still ye stared!

56 Then We brought you back to life after ye had
swooned—so that ye may give thanks.

57 And We canopied you with the clouds and
bestowed on you blessed nourishment:

"Consume ye these the best of fruit and flesh,
which We bestow on you . . ."

They did no harm to Us but themselves they
wronged!

58 (Remember) when We said,

"Enter ye this town and seek your living
where ye will.

Be ye humble in your bearing and courteous
in your speech—

We shall forgive your faults and heap abundance
on the good."

59 But 'mong them those inclined to mischief
changed the words of polite speech prescribed.

So, on such recalcitrants We sent down pesti-
lence from above because they had intrigued.

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60 (Remember) when *Musa* cried for water for
his people. We said,

"Strike (along) the rocks with thy staff!"

Lo, there broke out twelve streamlets and
soon each tribe for itself had fixed a drinking
place.

"Eat ye and drink of Allah's bounty and
spread not over the earth as mischief-mongers.

61 And (remember) when ye said,

"O, *Musa*! We can no longer endure one kind
of food so pray thou to thy Lord to raise for
us of what the Land (of Egypt had) produced:

its leafy vegetables,

its cucumbers,

its garlic, lentils, onions!"

He said,

"Would ye value more these little things than
those of greater import?

Return ye then to *Misir* if ye would have
wishes such as these fulfilled!"

Poverty, abasement, stamped themselves upon
them—descended on them Allah's wrath.

That was because they had persistently rejected Allah's guidance and they had slain Apostles without cause.

That was because they were rebellious and ever recalcitrant!

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62 Verily, (be they) the Believers, the *Yahud*, the *Nasara*, or the *Saibin*—

all those who do believe in Allah, and in the Day to come, and do good deeds, for them there is reward awaiting with their Lord; no fear for them shall be nor shall they grieve.

63 (Remember) when We made a covenant with you while the Tor (of Sinai) towered over you—
“Hold ye fast to what We have bestowed on you and think ye on it oft so that ye restrain yourselves.”

64 But even after that ye turned away (in carelessness); and if it had not been for Allah's Grace and Mercy, you would have been among the lost.

65 And you were well aware of those who broke the sabbath: the decreed We,
“Be ye then (lawless) apes—despised!”

وَسَاءَ لِرَبِّكَ الْحَسْبُ بَنِينَ ۝

فَبِمَا كَانُوا يَكْفُرُونَ ۝
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وَأُولَئِكَ سَنُفْلِحُهُمْ ۝

فَبِمَا كَانُوا يَكْفُرُونَ ۝

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يَكْفُرُونَ ۝

- 66 We made them an example to their time and to posterity—
a lesson too for those who would restrain.
- 67 (Remember) when *Musa* told his people:
"Allah doth, indeed, command that you should give up a bovine!
They said,
"Wouldst thou confound us?"
He said,
"Allah be my refuge, I am not such a simpleton!"
- 68 They said,
"Inquire thou then from thy Lord on our behalf—to clarify for us what kind of bovine."
He answered,
"Verily, He says, this bovine should not be past breeding nor one which has not bred;
it should be one between the two: so now comply ye with what ye are asked to do."
- 69 They said,
"Inquire thou then from thy Lord, on our behalf to clarify for us what colour should it be."
He answered,
"Verily, He says, the bovine should be golden-coloured, rich in glaze, delightful to behold."
- 70 They said,
"Inquire thou then, from thy Lord on our behalf, to clarify for us which particular one. To us all bovines appear alike, and we would like, if Allah wills, to be exactly guided."
- 71 He answered,
"Verily, He says, that one which has not been yoked to the plow, nor to the water-wheel; one that has no fault nor blemish."
They said, "Now thou hast pointed truly."
Then they gave it up although reluctantly.
- 72 (Remember) when ye crucified a person and raised a controversy thereby:
And Allah was to bring forth what you would rather hide.
- 73 We said,
"Let him go forth with a party!"
Thus do We resuscitate the (seeming) dead!
Ponder ye on His signs—perhaps you'll understand.
- 74 Then your hearts did harden like rocks, or harder still;
for rocks there are that softly give forth springs, others which, when struck, spurt out water; and others still that sink below in Allah's honour—
But ye! Allah knoweth well what ye do.
- 75 Are you still anxious (O, ye who have believed) that they believe with you when (you have seen) a (learned) group among them listen to the words of Allah and then pervert them—after understanding, and deliberately?
- 76 When they are face to face with those of faith, they say,
"Believe we,"
but when at home among themselves, they chide (each other):
"Would ye narrate to them what Allah hath disclosed to you so that it might support their arguments about your Lord?
Have ye no sense?"
- 77 Do they themselves not understand that Allah is, indeed, aware of what they fain would hide, and what they would declare?
- 78 Among them there abound illiterates who know nothing of their Book except what they would like to find in it—
they do nothing but conjecture.
- 79 O woe to those who fabricate the Law themselves and say,
"This is from Allah",
so that they may make paltry gain thereby!
Woe to them for what they fabricate!
Woe to them for what they earn thereby!

80 They say,

"The fire will not touch us except for a prescribed while."

Ask thou,

"Have ye taken out a covenant with Allah, and so are sure that He will not go back on it? Or, are you attributing to Allah what ye know not?"

81 But no! those who earn through evil, and are encompassed by their wickedness; they shall be inmates of the fire and therein they shall dwell for aye.

82 (In contrast), those who acquire faith and engage in righteous action, they shall be inmates of the garden and therein they shall dwell for aye.

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83 (Remember ye) the covenant We made with the *Bani Isra'il* :

- (i) "None may ye worship but Allah;
- (ii) to parents be ye kind;
- (iii) as also to your kinsmen, to the guardianless and to the poor;
- (iv) speak ye with people courteously;
- (v) stand fast to your duties;
- (vi) and fulfil your obligations!"

But, later, ye turned your back—except a few among you—and you still evade!

84 And remember ye the covenant We took from you :

"Shed not blood among yourselves. Cast ye not away your kin from your homes."

That ye had promised solemnly, ye yourselves bear witness.

اللَّهُ ثُمَّ يَحْكُمُ مَن مِّنْكُمْ بِمَا
عَقَلُوا وَهُمْ يَعْلَمُونَ ٨٠

وَأَذِّنْ لِلَّذِينَ آمَنُوا أَنَا
وَأَزْوَاجُهُمْ إِلَىٰ تَعْبُدُوا
أَتَحِدُ كُفْرَهُمْ بِمَا آمَنُوا
لِيُحَاجُّوكُمْ بِهِمْ عِنْدَ رَبِّكُمْ
أَفَلَا تَعْقِلُونَ ٨١

أُولَٰئِكَ يَعْلَمُونَ أَنَّ اللَّهَ
يُعْزِزُ مَا يَشَاءُ وَيُضْعِفُ
مَا يَشَاءُ وَأَنَّ اللَّهَ يَصْطَلِحُ
فِي مَا يَشَاءُ إِنَّ اللَّهَ عَلِيمٌ
ذَاتُ فَهْمٍ ٨٢

وَقِيلَ لِلَّذِينَ اتَّبَعُوا مَا
بَلَغُوا مِنْكُمْ مِنَ الْعَهْدِ
عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ
وَقِيلَ لِلَّذِينَ آمَنُوا
مَعَهُمْ وَدَعَا لَهُمْ لِيُحَدِّثُوا
عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ
وَقِيلَ لِلَّذِينَ آمَنُوا
مَعَهُمْ وَدَعَا لَهُمْ لِيُحَدِّثُوا
عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ

وَقِيلَ لِلَّذِينَ آمَنُوا
مَعَهُمْ وَدَعَا لَهُمْ لِيُحَدِّثُوا
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قَوْلَهُمْ هِيَ مَقَامُكُمْ
وَقِيلَ لِلَّذِينَ آمَنُوا
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وَقِيلَ لِلَّذِينَ آمَنُوا
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قَوْلَهُمْ هِيَ مَقَامُكُمْ
وَقِيلَ لِلَّذِينَ آمَنُوا
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وَقِيلَ لِلَّذِينَ آمَنُوا
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عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
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عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ

وَقِيلَ لِلَّذِينَ آمَنُوا
مَعَهُمْ وَدَعَا لَهُمْ لِيُحَدِّثُوا
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وَقِيلَ لِلَّذِينَ آمَنُوا
مَعَهُمْ وَدَعَا لَهُمْ لِيُحَدِّثُوا
عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ

يَحْكُمُ مَن مِّنْكُمْ بِمَا
عَقَلُوا وَهُمْ يَعْلَمُونَ ٨٠
وَأَذِّنْ لِلَّذِينَ آمَنُوا
أَنَا وَآزْوَاجُهُمْ إِلَىٰ
تَعْبُدُوا أَتَحِدُ كُفْرَهُمْ
بِمَا آمَنُوا لِيُحَاجُّوكُمْ
بِهِمْ عِنْدَ رَبِّكُمْ ٨١

أُولَٰئِكَ يَعْلَمُونَ أَنَّ اللَّهَ
يُعْزِزُ مَا يَشَاءُ وَيُضْعِفُ
مَا يَشَاءُ وَأَنَّ اللَّهَ يَصْطَلِحُ
فِي مَا يَشَاءُ إِنَّ اللَّهَ عَلِيمٌ
ذَاتُ فَهْمٍ ٨٢

وَقِيلَ لِلَّذِينَ اتَّبَعُوا مَا
بَلَغُوا مِنْكُمْ مِنَ الْعَهْدِ
عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ
وَقِيلَ لِلَّذِينَ آمَنُوا
مَعَهُمْ وَدَعَا لَهُمْ لِيُحَدِّثُوا
عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ

وَقِيلَ لِلَّذِينَ آمَنُوا
مَعَهُمْ وَدَعَا لَهُمْ لِيُحَدِّثُوا
عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ
وَقِيلَ لِلَّذِينَ آمَنُوا
مَعَهُمْ وَدَعَا لَهُمْ لِيُحَدِّثُوا
عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ

وَقِيلَ لِلَّذِينَ آمَنُوا
مَعَهُمْ وَدَعَا لَهُمْ لِيُحَدِّثُوا
عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ
وَقِيلَ لِلَّذِينَ آمَنُوا
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عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ

وَقِيلَ لِلَّذِينَ آمَنُوا
مَعَهُمْ وَدَعَا لَهُمْ لِيُحَدِّثُوا
عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ
وَقِيلَ لِلَّذِينَ آمَنُوا
مَعَهُمْ وَدَعَا لَهُمْ لِيُحَدِّثُوا
عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ

وَقِيلَ لِلَّذِينَ آمَنُوا
مَعَهُمْ وَدَعَا لَهُمْ لِيُحَدِّثُوا
عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ
وَقِيلَ لِلَّذِينَ آمَنُوا
مَعَهُمْ وَدَعَا لَهُمْ لِيُحَدِّثُوا
عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ

وَقِيلَ لِلَّذِينَ آمَنُوا
مَعَهُمْ وَدَعَا لَهُمْ لِيُحَدِّثُوا
عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ
وَقِيلَ لِلَّذِينَ آمَنُوا
مَعَهُمْ وَدَعَا لَهُمْ لِيُحَدِّثُوا
عَنِ اللَّهِ لِيُقِيمُوا فِيهَا
قَوْلَهُمْ هِيَ مَقَامُكُمْ

85 But ye, yourselves, slay your kinsmen, expel ye out a group from their homes; and turn your backs on them in guilt and anger; and if the expelled ones, are taken prisoner ye ransom them, regarding it as obligation! What! would you accept some laws as binding and not others?

What requital shall be for those who thus behave, except misery, in the immediate present?

And on the Day infallible there shall be heaped on them greater punishment.

Allah is not unaware of what they do.

86 These are the ones who barter for the transient present, their future—

but their punishment shall not be lessened nor shall they be helped.

11 *** 412

87 We had, indeed, bestowed the Law on *Musa* and continued after him to send Apostles—
On *'Isa* son of *Maryam*, We bestowed clear distinctions and strengthened him with holy revelation.

Is it not ever so, that, when there cometh unto you a Messenger (from Allah) with that which ye yourselves desire not ye grow insolent : some ye deny and some ye slay?

88 They say,
"Our hearts are insulated."

Yes! Allah hath cursed them for their perfidy, and few there be (among them) prone to faith.

89 And when there cometh unto them a law from Allah confirming that which is with them although they had themselves tried to win the pagans to their faith—

and that with which they should have been familiar, they do reject it.

Verily, the curse of Allah lieth on these shiftinesses.

90 Cheaply do they sell away their souls in rejecting what Allah hath inspired.

Grudge they that Allah should reveal of His bounty unto whom He will of His bondsmen!
Incurred have they anger upon anger and to these perfidious ones shall come a grievous punishment.

91 And when it is said to them,

"Believe ye too what has been revealed by Allah," they say, "We believe in what has been revealed to us."

And yet reject they that which is identical with that which is with them!

Ask them, "How then did you come to slay Allah's Messengers if ye believed (in what has been sent down to you)."

92 Did not *Musa* come to you with clear instructions?

And yet you took to worshipping a calf after him, thereby transgressing.

93 (Remember) when We made a covenant with you while the Tor (of Sina) towered over you :
"Hold ye fast to what We have bestowed on you and listen."

They said,

"We hear but go our way."

The calf, indeed, has sunk into their hearts because of their hypocrisy.

Say thou,

"Base, indeed, is what your faith enjoineth; if, in truth, ye have a faith!"

94 Ask thou,

"If the state of future bliss with Allah is for you alone among all peoples, why then seek ye not death if ye are honest?"

95 But they will never seek it because the requital for the deeds they wrought awaiteth them.
And Allah knoweth well the aggressors.

96 Of all people thou wilt find them most covetous of life, more even than the heathens—each one wants to live a thousand years! But even if such boon were granted, they would not escape punishment.

Allah seeth clearly all they do.

103 Instead, if they had faith and eschewed evil,
they would have had more claim on Allah's
blessings; would that they knew.

13 *** 414

104 O ye who have believed!

Say not "*Raina*". Instead, say ye, "*Anzurna*,"
and then listen ye attentively.

As for the wicked, for them there is dire
punishment.

105 The trouble-mongers—be they from the Peo-
ples of the Book or from the Pagans—
resent your being favoured by your Lord.
But Allah chooseth for His mercy whom
He wills.
And Allah is the source of all Grace and
Bounty.

106 No evidence of Ours do We obliterate or
leave to oblivion but that We replace it
with one better still or its like.
Knowest thou not that Allah over every
thing exerciseth sway?

107 Knowest thou not that Allah is He who
holdeth sway o'er heaven and earth?
That, apart from Him, for you, there is no
friend, no helper?

108 Would ye too vex your Messenger, as did
Musa's people?
But he who doth exchange his faith for
waywardness soon loseth he the stable path!

109 There be many among the Peoples of the Book
who would fain turn you from faith to doubt.
It is envy on their part since they have realized
the truth.
But pay ye no attention;
continue to be pleasant until Allah giveth
His commands:
It is for Him, indeed, all matters to control.

110 Stand fast to your duties; continue ye to fulfil
your obligations—
whatever deeds of virtue you perform, better
still is the reward that waiteth for you with
your Lord.
Verily, Allah, all ye do doth see.

111 Some say,
"None shall enter heaven unless he be a Jew,
or a Nazarene."

That is only their wishful thinking.

Say thou,

"Bring ye proof if ye are truthful."

112 By no means!

Whosoever turns his heart to Allah and would
do good, for him there is reward with his Lord.
No fear doth come to such nor do they grieve.

14 *** 415

113 The *Yahud* declare,

"The *Nasara* have no basis!"

The *Nasara* contend,

"The *Yahud* have no basis!"

And yet they both accept the selfsame Book.
And those who read no Book say much the
same!

Only on the day of Judgment Allah will
arbitrate on that in which they differ.

114 Who can transgress more than he who would
forbid, in houses built for Allah, the calling
of His name?

Who would even want to desecrate them?!
They are the ones for whom it would have
been more fitting that they should enter them
respectfully!

Now they face contempt;
in the future for them awaiteth still more
misery.

115 The East, the West—both are Allah's;
whithersoever ye turn ye face Allah.
Allah is All-pervading. All-aware!

116 Some say,

"Allah hath taken to Himself a son!"

Glory be to Him!

But, all that is in heaven and on earth are His:
they all claim Him!

117 Originator of the heaven and the earth!

When He decrees a thing He only willeth,
"BE", and so, it IS!

- 118 Some, who know no better, ask,
"Why doth Allah not speak to us?
Why to us no sign doth come?"

Thus, indeed, said others before them, exactly
thus; at heart they are alike!

But, clearly indeed, have We bared Our signs
to those who are (prepared to be) convinced.

- 119 Indeed, We have, in truth, sent thee as a herald
of glad tidings and only to warn.
Thou shalt not be questioned about the ones
who are bound for hell.

- 120 Never will the Jews accept thee, nor the Chris-
tians, unless thou followest their ways.

Say thou,

"He whom Allah guideth, he in truth, is
guided!"

Wert thou now to follow their fancies, in
spite of enlightenment having come to thee,
there will be for thee from Allah no friend,
no helper!

- 121 Among the ones on whom We have bestowed
the Scriptures, those who read this as it
should be read, they acquire faith therein.
'Tis only they who would disdain—'tis they
who are the losers!

15 *** 416

- 122 O, ye Bani Isra'il
Recall ye all the blessings which I bestowed
on you;
I had, indeed, raised you above all peoples.

- 123 Fear ye then the Day when no soul can ought
atone for another;
no compensation can then be offered;
no intercession can avail;
none can be found to help!

يَحْكُمُ بِهِمْ يَوْمَ الْقِيَامَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ۝

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ
اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَنُفِىَ
فِي تَحْرِيهَا أُولَئِكَ مَا كَانَ لَهُمْ
أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ
فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ
عَذَابٌ عَظِيمٌ ۝

وَالَّذِينَ آمَنُوا وَالْمُغْرِبَاتِ فَالْتَمِمْ
تُؤْتُوا أَفْئَتَهُمْ وَجْهَ اللَّهِ إِنَّ اللَّهَ
وَالِاسْمَ عَلَيْهِ ۝

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ
بَلْ لَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
كُلُّ لَّهُ قَائِمُونَ ۝

يَدَّبُّ السَّمَوَاتِ وَالْأَرْضِ وَرِثَا
قَطْعَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ
فَيَكُونُ ۝

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا
يُرْسِلُ اللَّهُ آيَاتِنَا آيَةً كَذَلِكَ
قَالَ الَّذِينَ مِنْ قَبْلِهِمْ وَشَلَّ
قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ
بَيَّنَّا آيَاتِنَا لِقَوْمٍ يُؤْمِنُونَ ۝
إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَ
نَذِيرًا وَلَا تُشْغِلْ عَنْ الْخَلْقِ
الْحَاجِينَ ۝

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا
النَّصَارَى حَتَّى تَبْعِيَ مِلَّةَ مُحَمَّدٍ
إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَلَئِنْ
اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي
جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ
اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝

الَّذِينَ اتَّخَذُوا الْكِتَابَ يَتَوَتَّنَ
حَقَّ يَلَاوِيَةِ أُولَئِكَ يُؤْمِنُونَ
بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ
هُمُ الْخَاسِرُونَ ۝

يَا بَنِي إِسْرَءِيلَ اذْكُرُوا الْفَيْصَةَ
الَّتِي آتَيْنَا عَلَيْكُمْ وَأَرْبَى
قَضَيْنَاكُمْ عَلَى الْعَالَمِينَ ۝
وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ
عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا
عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا
هُمْ يُنصَرُونَ ۝

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمُذَّبِّهِمْ
عَنْ اللَّهِ خَيْرٌ مِمَّا كَانُوا يَعْلَمُونَ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا
وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلَّهِ يَوْمَئِذٍ
عَذَابٌ أَلِيمٌ ۝

مَا يَزِيدُ الَّذِينَ كَفَرُوا مِنْ آيَاتِنَا إِلَّا كِبْرًا
وَلِلَّهِ يَوْمَئِذٍ أَنْ يُنَزِّلَ عَلَيْكُمْ مَنَاسِكُ
يَخْتَرُونَ مِنْ رَبِّكُمْ وَاللَّهُ فَضْلُكَ يَرْضِيهِمْ
مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝
مَا تَنصَرُونَ إِلَيْهِمْ وَلَا تَدْعِيهِمْ إِلَى الْفِرَارِ
وَيَوْمَئِذٍ أَوْفَىٰ بِمَا نَذَرْنَا فِي ذِكْرِ
عَلَىٰ كُلِّ نَفْسٍ قَدِيرٌ ۝

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُم مِّنْ
دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝
أَمْ تَرْجُونَ أَنْ نَرْسِلَ مِنْكُمْ
كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ مَنْ
يَتَّبِعُ الْكُفْرَ بِالْإِيمَانِ فَقَدْ
ضَلَّ سَوَاءَ السَّبِيلِ ۝

وَذَكِّرْهُمْ مِّنْ أَهْلِ الْكِتَابِ لَوْ
يُرِيدُوا نِعْمَةً مِّنَ اللَّهِ وَأَنَّ الْإِيمَانَ
لَهُمْ أَجْرٌ كَثِيرٌ ۝
لَقَدْ آتَيْنَا الْيَهُودَ الْكِتَابَ وَالْحِكْمَةَ
وَالنَّبِيَّةَ وَجَعَلْنَاهُمْ قُلُوبًا يَفْقَهُونَ
وَلَا يَفْقَهُونَ إِلَّا الْفِتْنَةَ ۝
وَلَقَدْ جَاءَهُمْ بَصِيرَةٌ ۝
وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا
مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ تِلْكَ
أَمَانَتُهُمْ فَعَلُوا بِهَا مَا كَانُوا
يَعْمَلُونَ ۝

إِنْ كُنْتُمْ صَادِقِينَ ۝
بَلْ هُمْ أَكْثَرُ أَعْيُنًا عَلَى اللَّهِ وَهُوَ
مُخْتَصِرٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ
وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى
عَلَىٰ شَيْءٍ سَوَاءً قَالَتِ النَّصَارَىٰ لَيْسَتْ
الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتَّبِعُونَ
الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا
يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ

- 124 After *Ibrahim* had been tested by his Lord and had fulfilled his mission—He said, “I shall make of thee for all men, a Guide!” (Eagerly, beseechingly) he murmured :
“And my children too?”
He answered,
“Extendeth not My promise to those who would transgress!”
- 125 Then We made the House into a focal point where men meet, and a sanctuary :
“Consecrate the place of *Ibrahim* as a house of prayer.”
Thus We entered into covenant with *Ibrahim* and *Isma'il*: that they dedicate My house for those who circumambulate, those who seek retreat and those who bend and bow (in worship).
- 126 Then prayed *Ibrahim*,
“My Lord, grant Thou that this whole town become a sanctuary of peace, and bless Thou with abundance those among its people who believe in Allah and the future Day.”
“Yea!” He said,
“Even to idolators in it I will grant brief respite; and then will drive them to the fire of hell, and evil the abode!”
- 127 And there stood *Ibrahim* raising the foundations of the House and there stood *Isma'il* :
“Our Lord! Accept Thou this from us! Verily, Thou art the One who Hears, the One who Knows!
- 128 “Our Lord, make us both submit to Thy will and make our offspring too a people who submit to Thy will;
show us Thou our forms of worship and turn to us (in mercy).
Verily, Thou art the Acceptor of Repentance, the Ever-Merciful!
- 129 “Our Lord! Raise Thou a Messenger from 'mong themselves, to read to them Thy signs, to teach them scriptures, instil wisdom, and to cleanse them (of their prejudice).
Verily, Thou art, the Sovereign and the Wise.”

16 *** 417

- 130 Who is averse to the ways of *Ibrahim* unless he be stupid?
We distinguished him in his lifetime; for posterity he will be among the benefactors.

فَسَيَكْفِيكُمْ إِلَهُهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

- 131 When his sire said to him :

"Submit!"

He said, "Submit I (only) to the Lord of all communities!"

- 132 And that (independent attitude) he left as legacy to his sons and so did *Ya'qub* : "My sons, the creed which Allah hath chosen for you, die ye not except adhering to it."

- 133 Would that you had witnessed *Ya'qub* facing death when he asked his sons :

"Who will ye serve after me?"

They answered,

"We shall serve thy Lord—the Lord of thy fathers, of *Ibrahim*, *Isma'il*, *Ishaq*, the One and only Deity—to Him alone will we submit."

- 134 That was a people that has passed away; for them what they had earned; for you is what you earn!

Ye shall not be questioned for what they did.

- 135 They say,

"Become ye Jew or Christian, so that ye may be rightly guided."

Say ye,

"Nay, we profess only the creed of *Ibrahim* the Upright!

We will not be among any who associate others with Allah."

- 136 Say ye,

"We believe in Allah, and that which has been sent to us

and that which had been sent

to *Ibrahim*

to *Isma'il*,

to *Ishaq*,

to *Ya'qub*,

and their descendants;

in that which had been given to *Musa*,

and to *'Isa*;

all that which had been given to other Apostles, from their Lord!

No difference do we make between them; all of them do we revere."

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ

أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ۝

وَوَضَّيْ بِهَا إِبْرَاهِيمُ يَنْبِيءَ

وَيَعْقُوبَ ۖ يَا بَنِي إِسْمَاعِيلَ

لَكُمْ الرِّسَالُ وَلَا تَتَّبِعُوا

إِلَّا مَا أَنْتُمْ بِمُسْلِمُونَ ۝

أَمَرَكُمُ اللَّهُ أَنْ إِذْخَرَّ

يَعْقُوبَ الْمَوْتَ إِذْ قَالَ

لِبَنِيهِ مَا تَعْبُدُونَ مِنْ

بَعْدِي ۖ قَالُوا نَعْبُدُ إِلَهَكَ

وَاللَّهُ آبَاؤُنَا وَإِبْرَاهِيمَ

وَأِسْحَاقَ ۖ إِلَهُنَا وَإِلَهُكُمْ

لَهُ مُسْلِمُونَ ۝

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا

مَا كَسَبَتْ ۖ وَلَكُمْ مِمَّا

كَسَبْتُمْ ۖ وَلَا تَسْأَلُونَ عَنْهَا

كَأَنَّهُمْ يَعْمَلُونَ ۝

وَقَالُوا لَوْ كُنَّا هُودًا أَوْ

نَصَارَى كُنْتُمْ أَهْلًا بِآيَةِ

الْبَيْتِ ۖ وَالْمُغِيلَاتِ ۖ رَبَّنَا

تَقْبَلِ مِنَّا ۖ إِنَّكَ أَنْتَ

الْعَلِيمُ ۝

قُلُوا أَمَّا يَا اللَّهُ وَمَا

أَنْزِلَ إِلَيْنَا وَمَا

أَنْزِلَ إِلَيْنَا إِلَّا إِبْرَاهِيمَ

وَأَصْحَى وَيَعْقُوبَ ۖ وَالْأَسْبَاطُ

أَفَنِي مَوْسَى وَعِيسَى وَمَا

أَفَنِي الْكَرِيمِينَ مِنْ رَبِّهِمْ

بَيْنَ أَحَدٍ مِنْهُمْ وَبَيْنَ

لَهُ مُسْلِمُونَ ۝

فَإِنْ أَمَّنُوا بِمِثْلِ مَا

آمَنُوا بِهِ فَقَدْ اهْتَدَوْا ۖ وَإِنْ

تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ

فَسَبِّحْ بِحَمْدِ اللَّهِ ۖ وَهُوَ

السَّمِيعُ الْعَلِيمُ ۝

وَإِذْ أُنْزِلَ إِلَيْنَا مِنْ رَبِّهِمْ

قَالَ إِنِّي جَاعِلُكَ

لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ

دُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي

الظَّالِمِينَ ۝

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً

لِلنَّاسِ وَأَمْنًا ۖ وَاتَّخِذُوا مِنْ

مَقَامِ

إِبْرَاهِيمَ مَوْصِلًا ۖ وَعَهْدًا

لِلنَّاسِ ۖ وَأَنْصَبْنَا إِلَيْهِ

الْبَنِي ۖ لِلطَّائِفِينَ وَاللَّائِقِينَ

وَالرُّكَّعِ السُّجُودِ ۝

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ

هَذَا بَيْتًا أَمِنًا ۖ وَارْزُقْ أَهْلَكَ

مِنْ الثَّمَرَاتِ ۖ مَنْ آمَنَ مِنْهُمْ

يَاللَّهُ وَالْيَوْمَ الْآخِرُ ۖ قَالَ وَمَنْ

كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ

إِلَى عَذَابِ النَّارِ ۖ وَبَشِّرِ

الْمُكْفِرِينَ ۝

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ

لِلْبَيْتِ ۖ وَالْمُغِيلَاتِ ۖ رَبَّنَا

تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ

الْعَلِيمُ ۝

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ

إِلَىٰ بَيْتِكَ ۖ وَمِنْ دُرِّيَّتِنَا

أُمَّةٌ مُسْلِمَةٌ ۖ لَكَ

وَأَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ

وَعِيسَى ۖ وَنُوحًا وَآلَهُ

عَلَيْنَا ۖ إِنَّكَ أَنْتَ

الْعَلِيمُ ۝

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا

مِنْهُمْ ۖ يَتْلُوا عَلَيْهِمْ آيَاتِكَ

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

وَيُزَكِّيهِمْ ۖ إِنَّكَ أَنْتَ

الْعَزِيزُ الْحَكِيمُ ۝

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ

إِلَّا مِنْ سَفَاهَةٍ ۖ فَقَدْ

اضْطَلَمَ نَفْسَهُ ۖ إِنَّ اللَّهَ

فِي الْآخِرَةِ لَوَسَّاسٌ

لِلظَّالِمِينَ ۝

- 137 So, if they believe as ye believe in this, they are, indeed, guided.

But if they should go back, 'tis they who will (among themselves) be split, and Allah will suffice thee against them.

He hears! He knows!

138 Baptised of Allah!

And who can baptise better than Allah?
Him alone we serve!

139 Ask thou,

"Would ye quarrel with us concerning Allah
when He is both our Lord and your Lord?
And when on us (will be the consequences of)
our deeds and on you (the consequences of)
your deeds?
And when we worship none but Him?

140 "Or, would ye say that

Ibrahim,
Isma'il,
Ishaq,
Ya'qub

and their progeny,
were Jews or Christians?
Tell me, do ye know better or Allah?
And who doth transgress more than he who
hides Allah's testimony which is with him?!
Allah is by no means unaware of what ye do!"

141 That was a people that has passed away:
for them what they had earned, for you
is what you earn;
ye shall not be questioned for what they did.

17 *** 418

142 Soon the foolish gossips among men will
chatter:

"What has made them discard the *qibla*
(their focal point of worship) which they
had till now been observing?"

Say thou:

"To Him belong the East and the West.
He guideth whom He wills along the correct
path!"

* * * * *

143 Thus have We made you the foremost people,
so that ye may be an example to men,
and the Messenger, an example to you.

* * * * *

The *Qibla* which ye had observed prescribed
We not but to distinguish those who're
loyal to the Messenger and those who'd
scamp upon their heels.

It was, indeed, a serious test, except for those
who were guided by Allah.

Allah never lets your faith (in Him) go to
waste—

Verily, Allah, to mankind is Generous, Merciful.

144 Now We see thee (O Muhammad) raising
thy eyes to the heavens (for Our guidance).
We shall, therefore, point to thee a *qibla*
that will please thee!

Turn then, thy face (henceforth) to the place
of worship that has been made a sanctuary!

And ye (too), wherever ye might be, turn
your faces in the same direction.

The Peoples of the Book know well that this
(injunction) is truly from their Lord!

Nor is Allah unaware of what they do.

145 Even if thou wert to bring to the Peoples of
the Book all-convincing arguments, thy *qibla*
they will not accept.

Nor wilt thou accept their *qibla*.

Nor, indeed, will they accept each other's
qibla.

If thou shouldst meet their wishes even after
guidance has been bestowed on thee—
thou wouldst then, indeed, have transgressed.

146 Those on whom has been bestowed the Book,
are as familiar with these facts as they are
with their own sons.

But there is, indeed, a group among them
who would hide the truth although they know
it well

147 To be the truth from Allah!

So be not thou among the doubters!

18 *** 419

148 For each people, is a focal point to which they
turn;

hasten ye too towards this virtue. so that,
wherever ye might be Allah will converge
you into one!

Allah over every thing holdeth sway.

149 Whencesoever dost thou start, turn thy face towards the sacred House of worship! That (injunction) is truly from thy Lord. Never is Allah unaware of what ye do.

150 Wheresoever thou dost reach turn thy face towards the sacred House of worship! And wheresoever ye may stay turn your faces thither so that men may not dispute with you—

except those among them who would transgress.

But fear ye not them, fear ye Me!

And I shall enrich you with My blessings and ye shall be the guided.

151 Lo, We have sent amidst you an Envoy from among yourselves.

Communicates he to you Our messages; cleanses you (of prejudices) and teaches you the code, and in you judgment inculcates. He teaches you what you could not otherwise have learnt.

152 Therefore, remember Me and I shall remember you.

Thank ye Me!

Be ye not among the ingrates.

153 O ye who have believed!

Draw ye strength

from fortitude and sense of duty!

Verily, Allah doth stand by those who persevere.



بِقَافِلٍ عَنَّا يَعْمَلُونَ ﴿١٤٩﴾

وَلَقَدْ أَتَيْنَا الَّذِينَ لَا يَرْجُونَ عِزَّنَا أَنِ اتَّبِعُوا قَوْلَنَا وَمَا نَرَىٰ بِكُمْ إِتِقَانًا فِي تَقَائِهِمْ وَلَا يَخَافُ اللَّهُ إِلَهُكُمْ وَلَا يُؤْنَسُ الْخَالِقُونَ ﴿١٥٠﴾

وَمَا نَرَىٰ بِكُمْ إِتِقَانًا فِي تَقَائِهِمْ وَلَا يَخَافُ اللَّهُ إِلَهُكُمْ وَلَا يُؤْنَسُ الْخَالِقُونَ ﴿١٥١﴾

وَمَا نَرَىٰ بِكُمْ إِتِقَانًا فِي تَقَائِهِمْ وَلَا يَخَافُ اللَّهُ إِلَهُكُمْ وَلَا يُؤْنَسُ الْخَالِقُونَ ﴿١٥٢﴾

وَمَا نَرَىٰ بِكُمْ إِتِقَانًا فِي تَقَائِهِمْ وَلَا يَخَافُ اللَّهُ إِلَهُكُمْ وَلَا يُؤْنَسُ الْخَالِقُونَ ﴿١٥٣﴾

وَمَا نَرَىٰ بِكُمْ إِتِقَانًا فِي تَقَائِهِمْ وَلَا يَخَافُ اللَّهُ إِلَهُكُمْ وَلَا يُؤْنَسُ الْخَالِقُونَ ﴿١٥٤﴾

وَمَا نَرَىٰ بِكُمْ إِتِقَانًا فِي تَقَائِهِمْ وَلَا يَخَافُ اللَّهُ إِلَهُكُمْ وَلَا يُؤْنَسُ الْخَالِقُونَ ﴿١٥٥﴾

وَمَا نَرَىٰ بِكُمْ إِتِقَانًا فِي تَقَائِهِمْ وَلَا يَخَافُ اللَّهُ إِلَهُكُمْ وَلَا يُؤْنَسُ الْخَالِقُونَ ﴿١٥٦﴾

وَمَا نَرَىٰ بِكُمْ إِتِقَانًا فِي تَقَائِهِمْ وَلَا يَخَافُ اللَّهُ إِلَهُكُمْ وَلَا يُؤْنَسُ الْخَالِقُونَ ﴿١٥٧﴾

وَمَا نَرَىٰ بِكُمْ إِتِقَانًا فِي تَقَائِهِمْ وَلَا يَخَافُ اللَّهُ إِلَهُكُمْ وَلَا يُؤْنَسُ الْخَالِقُونَ ﴿١٥٨﴾

وَمَا نَرَىٰ بِكُمْ إِتِقَانًا فِي تَقَائِهِمْ وَلَا يَخَافُ اللَّهُ إِلَهُكُمْ وَلَا يُؤْنَسُ الْخَالِقُونَ ﴿١٥٩﴾

صَبَّغَةً اللَّهُ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صَبَّغَةً زُورًا ﴿١٤٩﴾

قُلِ الْمُتَّقِينَ فِي اللَّهِ وَهُوَ رَبُّكُمْ وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ خَافِعُونَ ﴿١٥٠﴾

أَمْ يَقُولُونَ إِنَّا لَنَرَاهُمْ فِي السَّمَاءِ بِضَبَابٍ وَمَا هُمْ إِلَّا أَهْوَادُ أَوْ نَصْرٌ مِّنْ عِزِّكُمْ أَعْلَمُ أَمَّا اللَّهُ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿١٥١﴾

وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٥٢﴾

بَلْ كَسِبَتْ لَهُمُ الْمَسْئَلَةُ وَلَهُمْ الْعَذَابُ ﴿١٥٣﴾

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَهُمْ عَن قَوْلِهِمْ أَتَقُولُ كَذِبًا أَمْ بِهِمْ آلِهَةٌ تَأْتِي بِالْهَمْدِ وَمَنْ لَّنَا بِلَآئِهِمْ شُرَكَاءُ ﴿١٥٤﴾

لَيَقُولُنَّ إِنَّا كُنَّا عَلَى التَّائِبِينَ ذُرِّيَّةً مِّنْ قَبْلِهِمْ فَيَنْقَلِبُ عَلَيْنَا مَقِيعَتُنَا ﴿١٥٥﴾

وَمَا جَعَلْنَا الْفَيْلَةَ الَّتِي كُنتَ عَلَيْهِمْ وَلَا لَنَعْلَمَ مَنْ يَسْتَلِيمُ الرَّسُولَ وَهُمْ يَنْقَلِبُ عَلَى أَعْقَابِهِمْ وَإِن كَانَتْ لَكُمُ الْكَيْدُ

إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانُوا إِلَّا لِحَيْثِهِمْ إِيَّاكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَءَوْدٌ رَّحِيمٌ ﴿١٥٦﴾

قَدْ تَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا مَوْقُولٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ وَإِن

الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَمَا اللَّهُ

154 Say not of those who succumb in the service of Allah,
 "They are dead."
 Indeed! 'Tis they that live! 'Tis ye who do not realize!

155 We shall surely test you with some fear,
 some hunger,
 and some loss of land and gardens,
 of kith and kin,
 of crops and fruits:
 but herald thou good tidings to those (who retain) Faith!

156 Those who, when such calamities befall them,
 only say,
 "To Allah we belong, to Allah we return!"

157 They are the ones for whom awaiteth from their Lord His greetings and His grace!
 'Tis they, indeed who have been truly guided.

19 *** 420

158 After all, *Safa* and *Marwa* (too) are objects reminiscent of Allah's (Grace);
 so he who ritual visit pays to the House,
 or he who (merely) visits it, no blame shall be upon him if he doth circumambulate (these hills also).

But if one should exercise his own choice
 all the better for him.
 Allah can be Grateful. Allah knows.

159 Those who deliberately conceal what We have sent down as evidence and guidance, even after We have specified them in the Book: upon them falleth Allah's curse and the curse of those justified in cursing.

160 Except those who would repent, confess openly and make amends—towards them I will turn and I, indeed, am Lenient, Merciful.

161 But those who indulge in deceit and die indulging in deceit, upon them lieth Allah's curse and the curse of angels and of men.

162 Thereunder they abide; their misery has no end; for them there is no respite.

163 The Deity of all of you is the One Deity—
 No other deity is there but He: (Call Him) the *Rahman* (call Him) the *Rahim*.

20 *** 421

164 Verily, in the creation of the heavens and the earth;
 in the changing patterns of the day and night;
 in the argosies that sail the seas for mankind's benefits;
 in that which Allah sends from heaven as rain—
 enlivens by its touch the deadened earth;
 in all the animals scattered o'er the earth;
 in the blowing of the breezes that drive the clouds to work relentlessly, between the earth and the firmament—
 in all of these, indeed, are signs for those who understand.

165 And (yet) there are among men those who worship others apart from Allah, or even as His equals!
 They give to them the love which they should give to Allah!
 'Tis only the Believers who love Allah intensely and exclusively.
 Would that those who thus transgress could see afore!
 What misery they would see!
 All power Allah swayeth and Allah's punishment is dire!

166 Then will their leaders absolve themselves of their followers—when faced with misery all links between them will have snapped.

167 The followers will cry,
 "O that we had just another chance: we would absolve ourselves of them as they have now absolved themselves of us."
 Thus will Allah let them see their own actions with regret.
 But from their misery they shall never be released.

- 174 Those who deliberately conceal that which has been prescribed in the Book barter themselves cheaply!
Imbibe they in themselves naught but fire;
Allah will not look at them on the Day of Judgment;
nor will He purify them—for them is dire punishment.
- 175 They are the ones who have bartered away guidance in exchange for disgrace,
pardon in exchange for punishment.
How they do persist in choosing hell!
- 176 All this because, Allah sent the Book with truth
and those who quibbled and multiplied their differences now find themselves abysmally divided.

22 *** 423

- 177 Virtue lieth not in merely bowing to the East or the West :

Virtue lies

- (i) in having faith in Allah;
- (ii) believing in the future Day,
- (iii) in angels (that personify His powers);
- (iv) in the law (of Allah)
- (v) and in (the messages of His) Envoys.

(Virtue lies)

- (vi) in lovingly expending wealth,
in spite of one's own needs,
on those of kith,
the guardianless,
the handicapped,
the homeless,
those who (are obliged to) ask,
those who're yoked in helplessness.

(Virtue lies)

- (vii) in ever-readiness to do one's duty, and
- (viii) to fulfil one's every obligation.
- (ix) Those who keep to promises when promises they've made;
- (x) those who persevere amidst adversity and pain—as long as these do last—
these are the truly virtuous—these are the ones who earn respect.

- 178 O, ye who have believed!
Enjoined on you is equity in penalty for the slain :
A freeman for a freeman;
a slave for a slave;
a woman for a woman!
- But if his brother (nearest of kin) should be inclined to forego aught in reason, compensate him generously.
Such would be remission by your Lord and by His mercy.
- But, after this injunction, whoever doth commit excess for him will be great punishment.
- 179 (Only) in such equitable retaliation doth lie the chance of your survival, O ye men of understanding!
That alone will inculcate restraint.

.

- 180 Prescribed for one who faces death
—and leaves behind a portion—
is the making of a will bequeathing something to his *walidain* and to those of kith in all equity.
A duty on those who fear the Lord!
- 181 He who such will would alter, after having heard it read, it will be a sin on him who altereth—
For Allah seeth and He knows.
- 182 But if one doth suspect treachery and would try to bring about a compromise between the parties—no sin attacheth to him. Allah is Forgiving, Merciful.

23 *** 424

- 183 O ye who have believed!
Prescribed for you is fasting
—as it was prescribed for those before you
so that ye may practice self-restraint—
- 184 For a few days only.
But whosoever among you falls ill or undertakes a journey he may postpone them to later days.

.....

24 *** 425

186 When My devotees ask thee concerning Me,
(Say thou):
I am, indeed, close by!
I listen to the prayer of the prayer when he
prays.
So let them too hearken to My call.
Let them believe in Me if they would strive
after righteousness.

.....

187 Permitted for you during the nights of fasting
is intimacy with your wives:
they are a shelter for you and you a shelter
for them.
Allah knoweth well what ye used to do
secretly among yourselves.
But He has overlooked and pardoned you.
So, now live with them, and fulfil what Allah
hath ordained for you.

**And eat and drink until at the break of dawn
ye can distinguish night's domain streaked
with morning's thread of light.**

Observe ye then the fast until there comes
the night.

But if ye take retreat in mosques (for medi-
tation) seek ye not companionship with
your wives;

These are limits set by Allah, trespass ye
not even near them.

Thus doth Allah clarify His message to
mankind, so that they may beware.

.

188 Do not scramble for one another's property
by unjust means;
nor bribe with it the judges—in order that,
ye may deprive some others of that which
they possess, knowingly.

189 They question thee about the no-moon
periods.
Say thou,
"Those are interludes for men (to rest)
and gather in assemblages:
Virtue therefore lieth not in (keeping your
door shut while) using the back-door.
Virtue lies in your respecting the existing
law and entering your door in freedom!
Respect ye Allah only—if ye would prosper.

*

190 Yes, fight, in the cause of Allah, those who
would fight you;
but provoke not ye hostility.
Allah loveth not those who begin a fight.

191 Slay ye them (who would slay you), wherever
ye find them;
expel ye them from whence they would expel
you;
Harassment is more heinous than killing!
But fight them not in the Sacred House of
Worship unless they fight with you therein.
And if they fight with you (therein) slay ye
them;
that is the meed of vandals.

192 And if they cease to harass,
(Remember!)
Allah is Forgiving, Merciful!

193 But fight ye on until there can be no harassment
and feasible becomes the creed of Allah.
**And once the fighting endeth, let no enmity
remain except against the recalcitrants.**

194 The Sacred Month for the Sacred Month—
equity of retaliation even in the case of
sacrilege!
So, if one committeth sacrilege, commit ye
sacrilege;
but one on par with sacrilege committed
against you.

Again, be ye aware of Allah, for Allah stands
by those who would be aware!

195 Give freely in the cause of Allah.

Let not close-fistedness invite calamity.

Be ye magnanimous.

Allah, verily, loveth the magnanimous!

فَإِنْ أَنْتُمْ إِذَا قَالَ اللَّهُ عَفْوَ رَجِمُوا
وَقَتْلُوا هُمْ حَتَّى لَا تَكُونُ
فِتْنَةً وَيَكُونُ الدِّينُ لِلَّهِ
فَإِنْ أَنْتُمْ هَؤُلَاءِ عُدُوَّانَ إِلَّا
عَلَى الظَّالِمِينَ ﴿٦٧﴾

196 Make the Pilgrimage and the Visit to the Sacred House for His sake.

If you cannot, then send such things as you can afford, and do not shave your heads until the offerings have reached their destination.

But, if one of you is ill or suffers from an ailment of the head, he must pay a ransom either by fasting or by alms-giving or by offering a sacrifice.

If, in practice, anyone of you combines the Visit with the Pilgrimage, he must offer such gifts as he can afford;

but if he lacks the means, let him fast three days during the pilgrimage and seven when he has returned;

that is ten days in all.

That is incumbent on him whose family are not present at the Holy Mosque.

Have fear of Allah : know that He is stern in retribution.

الَّذِينَ هُمْ بِالْحَرَامِ بِالشَّهِ الْحَرَامِ
وَالْحُرْمَتِ قِصَاصٌ فَمَنِ اعْتَدَى
عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ وَمِثْلُ
مَا نَاغَتْهُ عَلَيْكُمْ فَأَتَقُوا اللَّهَ
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ٥
وَأَقْبُوا فِي سَبِيلِ اللَّهِ وَلَوْ كُنْتُمْ
يَاقَوْمُ بَدْرًا إِلَى الْكَلْبِ لَكُنَّ وَاحِدَةً ٦
إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ٧
وَأَلْعَلَّ الْحَيَّةَ وَالْعَمْرَةَ لِلَّهِ فَإِنْ
أُحْبِرْتُمْ نَفْعًا مَتَّبِعْتُمْ مِنَ الْهَدْيِ
وَلَا تَحْمِلُوا أَرْوَاسَكُمْ حَتَّى يَبْلُغَ
الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ
مُكْرِمًا يَفْعَلْ أَوْ يَهْدِ مَنْ أَرَادَ
فَفَعَلْهُ مِنْ وَبَالِهِ أَوْ صَدَقُوا
أَوْ أُنْكُوا فَإِذَا فَعَلْتُمْ فَسَبِّحُوا
بِالْحَمْدِ إِلَى الْحَيْدِ مِمَّا سَبَّحُوا
مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَيُسَامِ
لِلْكَلْبِ يَأْتِي فِي الْحَيَّةِ وَسَبْعَةً إِذَا
سَبَّعْتُمْ ثَلَاثَ عَشْرَ كَامِلَةً
ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرًا
الشَّهَادِ الْحَرَامِ وَأَتَقُوا اللَّهَ وَأَعْلَمُوا
إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٨
الْحَيَّةُ أَشْهَدُ مَعْلُومَتِكُمْ فَمَنْ
فَضَّ فِيهِمْ الْحَيَّةَ فَلَا رَفْتَ وَلَا
مُنُوقَ وَلَا كِبْدَالَ فِي الْحَيَّةِ وَوَمَا
تَفْعَلُوا مِنْ خَيْرٍ يَحْسِبْهُ
اللَّهُ ذِكْرًا فَإِنْ خَيْرَ
الرَّادِ اتَّقُوا وَالَّذِينَ يَأْتُوا
الْأَكْبَابَ ٩

197 Make the Pilgrimage in the appointed months.

He that intends to perform in those months must abstain from sex, obscene language, and from acrimonious disputes while on pilgrimage.

Allah is aware of whatever good you do. Provide yourself well : but, the best provision is restraint.

Fear Me, then, O ye who understand.

198 It shall be no offence for you to seek the
bounty of your Lord by trading.

When you come running from 'Arafat (near Mecca) call ye on Allah as you approach the sacred monument.

**Remember Him that gave you guidance
when you were in error.**

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۚ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلِقَائِي ۚ إِنَّهُمْ يُرْشَدُونَ ﴿٥٥﴾

أَجَلُكُمْ لِكَلِمَةٍ الْغَيَاةِ أَلَّا تَكُونُوا
إِلَىٰ سَائِرِكُمْ ذَهَنًا بِأَسَاسِ كَلِمَةٍ
وَأَنْتُمْ لِبَاسٍ تَهْتَكُونَ وَعَلِمَ اللَّهُ أَنَّكُمْ
كُنْتُمْ تَخْتَاوُنَ أَنْفُسَكُمْ فَتَابَ
عَلَيْكُمْ وَصَفَّاكُمْ أَفَلَا تَعْلَمُونَ
بِأَسَاسِهِمْ وَأَبْغَضُوا مَا كَتَبَ اللَّهُ
لَهُمْ وَكَلَّوْا وَأَشْرَوْا حَتَّىٰ يَبْلُغَنَ
لَكُمْ الْحَبْطُ الْفَيْضُ مِنَ الْحَبْطِ
الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَبَوْا
الْغَيَاةَ إِلَىٰ الْجَنَّةِ وَلَا يَسْمَعُونَ
وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ
تِلْكَ حُدُودُ اللَّهِ فَلَا تَجْزُواهَا
كَذَٰلِكَ يَكْفُرُ اللَّهُ إِلَيْهِمْ فَاكْفُرُوا
لَهُمْ يَقُولُونَ ۝

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ
بِالْغِطَاءِ وَفِي ذَٰلِكُمْ إِلَى الْحُكْمِ
بِأَنَّكُمْ كُنْتُمْ قَوْمًا مُّزْجًا مِنْ
النَّاسِ بِالْإِثْمِ وَأَنْتُمْ مُّعْتَدُونَ ﴿٦﴾
يَسْتَوْفُونَكَ عَنْ أَهْلِ كَلْبَةَ كُلِّ هِيَ
مَوَاقِفُ النَّاسِ وَالْحَسْبُ وَكَلْبَةُ
الْبُرْجَانِ تَأْتِي الْبُيُوتَ مِنْ
ظُهُورِهَا وَالْكَنَّ الْبُيُوتَ مِنْ
أَلْفِهِ هَ أَتُوا الْبُيُوتَ مِنْ
أَوْبَاهُمَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٧﴾

وَقَالُوا لَوْ أَن سَبِيلَ اللَّهِ كَانَ سَبِيلَ
يَعْقُوبَ لَكُنَّمُ وَالْأَعْدَاءُ مَا رَأَوْا
اللَّهَ إِلَّا رَجَبٌ مُّعْتَدٍ ۚ ۝
وَأَقْبَلُوا هَمَّ حِينَ نَقَّبَهُ هُمُ
وَأَخْرَجَهُمْ مِنْ حَبْأَ أَخْرَجَهُمْ
وَالْقِنَةَ أَشَدَّ مِنَ الْقَتْلِ وَلَا
نَعْلَمُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ
حَتَّى يُفْصِلَهُمْ فِيهِ ۚ فَإِنْ فَتَلُوهُمْ
فَأَتَلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ۝

199 Then go out from the place whence the pilgrims will go out and implore forgiveness of Allah.

He is Forgiving, Merciful.

200 And when you have fulfilled your sacred duties, remember Allah as you remember your forefathers or with deeper reverence.

* * * * *

Some men there are who pray (with greed):
"Our Lord! Give us in abundance now!"
But nothing will there be for them in the future.

201 Among them there are also those who pray:
"Our Lord bestow upon us good in the present, good in the future too; save us Thou from all misery."

202 These are the ones for whom awaits what they have justly earned (through restraint).
For Allah keepeth quick account.

* * * * *

203 Remember Allah through the appointed days.
Then, whoso hasteneth (his departure) by two days, it is no sin for him, and whoso delayeth, it is no sin for him;
that is for him who would do right.
Be careful of your duty to Allah, and know that before Him ye will be gathered.

204 And among men there is he whose conversation on the life in this world pleaseth thee.
(O Muhammad), and he calleth Allah to witness as to that which is in his heart;
yet, he is the most rigid of opponents.

205 And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle;
and Allah loveth not mischief.

206 And when it is said unto him,
"Be careful of thy duty to Allah",
pride taketh him to sin.
Hell will settle his account, an evil resting place.

207 There are among men, such too, who would, sell themselves for the favour of Allah.
And Allah is, indeed, gracious to His bondsmen.

208 O ye who have believed!
Accept ye peace whole-heartedly!
Let not the devil tempt you; he is your avowed enemy!

209 If ye should weaken even after clear signs have come to you (it is your loss).
Remember, Allah is Suzerain and Wise.

210 Will they wait until Allah cometh to them under canopies of clouds, with ministering angels, for them to decide?
It is, indeed, for Allah, all things to decide.

26 *** 427

211 Ask ye of the *Bani Isra'il*:
"How many signs (of Our favour) We bestowed on them.
But when some one overlooks these (favours) even while enjoying them, Allah is strict in punishment.

212 Adorned seemeth transient life to these hedonists.
And they smile disdainfully at the wary:
But those who advance carefully will be far ahead (than them) on the final Day!
Allah doth bestow abundance beyond measure on whom He likes.

213 Mankind was, indeed, a single people.
Allah raised among them Prophets to herald them good tidings and to warn them against evil:
He bestowed on them all a book of truth to judge between them;
but they quibbled over it.
And none decried it more than those on whom clear proofs had been bestowed—through sheer mutual jealousy!

But Allah, by His grace, has now guided those who believe in the truth of that in which men had (ere now) differed:
Allah guideth whom He wills to the path of truth.

**217 They question thee about the sacred Months
and fighting therein :**

Say thou,
"Fighting in them is a matter grave!
But, ambushing on the paths of Allah,
sacrileges in the Sacred House of Prayer,
expelling its inhabitants—
these are matters still more grave in the sight
of Allah.

Such harassment is worse than killing!

They will not cease to trouble you, until they
make you turn, if they can, from your faith.
And if among you any one doth turn back
and dies while thus evading truth, annulled
are all his virtuous deeds heretofore and
hereafter!

Such will be in the midst of fire and there
will he long abide.

**218 But those who have maintained their faith;
those who have emigrated and struggled
for the sake of Allah—
look forward they to the Grace of Allah :
and Allah is All-Grace, All-Mercy.**

**219 They question thee regarding drink and dice.
Say thou,
"In both of these is widespread harm, and
profits for a few;
their harm exceedeth much their benefits.**

**They ask thee, what they should contribute
(to the cause of Allah)?**

Say thou,
"The surplus!"

**Thus doth Allah give you indications—so
that you may (yourselves) weigh**

220 The immediate 'gainst the future.

**They ask thee, about the guardianless :
Say thou,
"To improve their lot is the best (that can be
done) for them.**

Assimilate them with yourselves; they are
your kith and kin :

but, (remember), Allah can distinguish the
one who would entangle, from the one who
would improve.

And if He wishes He can embarrass you.
Allah is, indeed, All-Sovereign, and All-Wise."

**221 Marry not unbelieving women until they have
believed;**

a slave-girl who believeth is better (for you)
than an unbelieving woman free, even if she
doth attract you.

And marry not unbelieving men until they
have believed—a slave who doth believe is
better (for you) than an unbelieving freeman,
even if he doth attract you.

These will tend to pull you down to hell,
while Allah, through His grace and benedic-
tion, inviteth you to aspire towards heaven.

Our indications unto men We thus plainly
clarify—

Perchance, they will (carefully) observe.

28 *** 429

222 They ask thee concerning menses.

Say thou :

"It is painful; abstain ye then from women
in their menses;
embrace them not until they have been
cleaned;
embrace ye then as Allah hath commanded.

Allah loveth the meticulous
He loveth those who would be clean.

223 Your wives, they are your tilth.

Come ye then unto your tilth, if ye please:
consider ye ahead your progeny; and fear
ye Allah.

Remember that one day ye shall face Him.
Convey these happy tidings to those who
have believed.

- 224 Do not let your (hasty) oaths on Allah stand in your way if you need absolve yourselves from aught;

if you restraint would indulge in; or, if you would conciliate men.

Allah, who doth hear, also knoweth.

- 225 Allah taketh no account of the hasty oaths you utter;
account He taketh only of what your hearts have earned.

Allah is Forgiving and Considerate.

- 226 Those who forswear their wives may keep away four months.

If, after that, they should return, Allah is Forgiving, Merciful.

- 227 But if on divorce they should be resolved Allah heareth all, He knoweth all!

- 228 Divorced women, shall withhold themselves for three monthly periods;
nor should they conceal what Allah hath imbedded in their wombs, if they believe in Allah and the Final Day.

In such cases accepting them would be the correct thing rather than disowning them if inclined are they to reconcile.

The wives shall also, within reason, have a say in such arrangement: but the man has precedence.

It is Allah who is Sovereign, who is Wise.

الَّذِينَ يَذَرُونَ اللَّهَ بِذُرِّ عَصَا إِلَى الْجَعَلَةِ وَ
الْمَغْفِرَةِ يَذَرُونَ وَبَيْنَ يَدَيْهِ
لِلنَّاسِ أَعْقَابُهُمْ يَذَرُونَ ۖ
وَيَذَرُونَكَ عَنِ الْمَجْبُورِينَ
هُوَ أَذَىٰ فَأَعْبِرُوا النَّاسَ عَنِ
الْمَجْبُورِينَ وَلَا تَقْرَأُوا لَهُمْ حَتَّىٰ
يُطَهَّرُوا ۚ فَإِذَا تُطَهِّرُونَ
فَأَقْوَمُوا مِنْ حَيْثُ أَمَرَكُمُ
اللَّهُ إِنَّ اللَّهَ يُحِبُّ الْمُؤْمِنِينَ
وَيُحِبُّ الْمُتَطَهِّرِينَ ۝

يَسْأَلُكُمْ خُرُوجُكُمْ مِنْ أَهْلِكُمْ
حَتَّىٰ تَكُونُوا أَنْ تَسْتَحْضَرُوا
وَقَدْ كُنْتُمْ فِي أَهْلِكُمْ
لَا تَقْبَلُهُمْ إِلَّا أَنْ يَخْرُجُوا
أَنْ تَكُونُوا مَشْفُوعًا ۚ وَكَثِيرٌ
الْمُؤْمِنِينَ ۝

وَلَا تَجْعَلُوا لِلَّهِ عُرْضَةً لِأَعْيُنِكُمْ
أَنْ تَذَرُوا وَتَتْلُوا وَتُصَلُّوا

بَيْنَ النَّاسِ وَاللَّهُ يَتَّبِعُ عِلْمَهُ ۝
لَا يُوَافِقُكُمْ اللَّهُ بِالنَّفْسِ إِلَّا أَنْ
وَلَكِنْ يُؤَيِّدُكُمْ بِمَا كَسَبْتُمْ
فَأُولَئِكَ وَاللَّهُ يَعْلَمُ حُسْنَهُ ۝
الَّذِينَ يُؤْمِنُونَ مِنْ نِسَائِهِمْ
تَرْتَبِصُ أَرْبَعَةَ أَشْهُرٍ فَإِنْ
فَإِنَّ اللَّهَ يَعْلَمُ غُورَكُمْ جُورًا ۝
وَأَنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ

سَمِيعٌ عَلِيمٌ ۝
وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِالنِّسَاءِ
ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ
يَكُنَّ مَحَاقِلَ لِلَّهِ فِي أَرْبَابِهِنَّ
إِنْ كُنَّ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَيُحْسِنُ إِلَهُنَّ إِلَىٰ يَرْوِعْنَ فِي ذَلِكَ
إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِنْ
الَّذِينَ عَلَيْهِنَ بِالْمَعْرُوفِ وَالْإِجْلَالِ
عَلَيْهِنَّ دَرَجَةٌ ۚ وَاللَّهُ عَزِيزٌ
حَكِيمٌ ۝

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ وَالْأَيْتَامِ
فِيهِ قُلْ فِيهِ لَكُمْ ذِكْرٌ وَمَنْ يَعْصِ
عَنْ سَبِيلِ اللَّهِ وَكَيْفَ بِهِ
وَالْمَسْجِدِ الْحَرَامِ وَالْأَخْرَاجِ
أَهْلِيهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ
وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ
وَلَا يَزَالُونَ يَقَاتِلُونَكُمْ حَتَّىٰ
يُؤَدُّوَكُمْ عَنْ دِينِكُمْ إِنْ
اسْتَطَاعُوا وَمَنْ يَكْرِهْ
مِنْكُمْ عَنْ دِينِهِ فَجَبْتُمْ وَهُوَ
كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ
أَعْلَبُ النَّاسِ لَهُمْ فِيهَا خِلَافٌ ۝
إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَكْبَرُ
يُؤْتُونَ نَفْسَهُمُ وَاللَّهُ يَعْلَمُ حُسْنَهُ ۝
يَسْأَلُونَكَ عَنِ الْغَنَمِ الَّتِي
قُلْ فِيهَا لَكُمْ ذِكْرٌ وَمَنْ يَعْصِ
لِلنَّاسِ وَاتَّقِ اللَّهَ أَكْبَرُ
تَقَرَّبُوا ۚ وَلَيْسَ لَكُمْ مَاذَا
يُفْقَهُونَ ۚ قُلْ الْعَفْوَ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ
لَعَلَّكُمْ تَتَّقُونَ ۝
فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ
عَنِ الْيَسْمَنِ قُلْ أَصْلَاحٌ لَهُمْ
خَيْرٌ وَإِنْ تُخَالَفُوا وَهُمْ
فَأَخْرَجَكُمْ اللَّهُ يَعْلَمُ الْقَوِيدِ
مِنَ الْمُضْلِمِينَ وَلَوْ شَاءَ اللَّهُ
لَكُنْتُمْ أَهْلًا إِنْ اللَّهُ عَزَّ وَجَلَّ
وَلَا تَتَّبِعُوا الْهَيْسَةَ حَتَّىٰ يَفْضَلُوا
وَلَا مَعَهُ مَوْجِبَةٌ خَيْرٌ مِنْ
مُشْرِكَةٍ وَلَوْ أَعْلَمْتُمْ ۚ وَلَا
تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا
وَالْعَبْدُ الْمُؤْمِنُ خَيْرٌ مِنْ مُشْرِكٍ
وَلَوْ أَحْبَبْتُمْ إِلَىٰ

29 *** 430

229 Divorce (has) two (phases):

(first, the tentatively expressed *intention* to divorce;
second, the well-considered *decision* to divorce or not to divorce;
if both these stages have been observed)

then (let him) retain her with all honour or relinquish her with all courtesy.

It is not lawful that ye men take from women aught of that which you have given them—unless both fear that they may not manage to keep within the limits set by Allah.

And if ye fear that ye might not be able to keep within the bounds set by Allah, in that case it is no sin for either of them if the woman ransoms herself.

These are the limits set by Allah.

Transgress them not.

For, whoso doth transgress Allah's limits, he doth commit aggression.

230 (And remember) if he decides to divorce her, she can no more return to him unless and until she has married another husband and he has then divorced her.

If that happens, then, there is no wrong in either of them returning to each other if they think they can observe the limits set by Allah.

These are the limits set by Allah, expoundeth He in detail to a people who can understand!

231 When ye divorce your wives (initially) and the prescribed term has ended: take them back with honour, or set them free with kindness.

Do not take them back with malice, or, intent on vengeance.

He who does that wrongs himself.

Take not Allah's words for jest.

Recall Allah's blessings on yourselves and what He has bestowed on you by way of Law and Wisdom to develop you thereby; Revere ye then Allah and realize that Allah is Omniscient.

30 *** 431

232 If ye (finally) divorce your wives when the prescribed term has ended, vex them not from marrying other husbands if they agree among themselves to live together honourably.

That is advice for those among you who do believe in Allah and in the Final Day. That is what will free you from obligations and will purify yourselves.

Allah knoweth well, while ye know not.

233 (Divorced) mothers shall give suck to their children for two whole years if the father wishes the suckling to be completed.

They must be maintained and clothed in a reasonable manner by the father of the child.

(But) none shall be charged with more than he can bear.

A mother should not be allowed to suffer on account of her child, nor a father on account of his child.

The same duties devolve upon the father's heir.

But if, after consultation, they choose by mutual consent to wean the child, they shall incur no guilt.

Nor shall it be any offence for you if ye prefer to have a nurse for your children, provided that you pay her what you have promised, according to usage.

Have fear of Allah and know that He is Cognizant of all your actions.

234 Widows shall wait, keeping to themselves for four months and ten days after their husbands' death.

When they have thus fulfilled their waiting period, it shall be no offence for you to let them do what they themselves choose, provided it is decent.

Allah is Aware of all your actions.

235 No blame shall be on you if ye should, meanwhile, propose marriage to such women or keep the idea to yourselves—Allah knoweth if ye cherish them.

But do not meet them secretly; and if ye do, address them honourably.

But marriage do not consummate until the prescribed period ends.

And know that Allah knoweth what is in
your hearts.

**And also know that Allah is Benevolent,
Considerate.**

31 *** 432

236 No blame shall be on you if ye divorce your
wives before the marriage has been con-
summated and before you have endowed
their settled dues.

But, in such cases, offer them gratuity—the rich, the poor, according to their means. In any case, a gesture of benevolence is due from all who would do right.

237 But, if ye divorce them before the marriage is consummated, but after the settled dues have been endowed, then, (only) half of what you have endowed (they may retain); unless they themselves forego this or he, who holds the knot of marriage in his hands, foregoes (his half).

If ye should thus forego nearer will it be to
virtue.

Never overlook the need of grace among yourselves;

Allah over all you do doth watch!

**238 Observe ye all your duties—
and, particularly, the foremost of your duties :
worship ye Allah sincerely !**

239 If ye fear (danger, if enmassed),
then, standing individually or even while ye
ride.

**Then, when ye are safe (again),
call ye on Allah as He has taught you what
ye knew not.**

وَأَنشَأُوا فِي فَلَجٍ جَنَاحَ عَلَيْهِمَا وُجُوهٌ
أَرَادَ شُتْمَانٌ تَسْتَضِيئُوا أَضَاءَ لَدُنْكَ
فَلَجَ جَنَاحَ عَلَيْهِمَا إِذَا اسْلَمْتُمْ
مِمَّا أَتَيْتُمْ بِهِ مِنَ الْمَعْرِوفِ وَالْغُفْوِ
اللَّهُ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٥٠﴾

وَالَّذِينَ يُؤْتُونَ مِنْكُمْ
يَذَرُونَ أَزْوَاجًا لَا يَكُونُ
لِالَّذِينَ أُتُوا رِيبَةٌ مِنْ
أَفْئِسْتُمْ إِلَى أَزْوَاجِهِمْ
وَلَا إِلَى مَا كُنْتُمْ تُكْسِبُونَ
عَلَيْكُمْ فِيهَا فَعَلْنَا فِي
الْأَفْئِسْتُمْ إِلَى مَا كُنْتُمْ
تُكْسِبُونَ ۝

سَدَّ كُرُوهَنَّهُمْ وَلَٰكِن لَّا
تُؤَاعِدُ وَهَنَ سِرًّا لَّأَن تَقُولُوا
فَلَا تَعْرِضُوا وَلَا تَعْرِضُوا
عَقْدَةَ الْبِكَارِ حَتَّىٰ يَسْلُبَ الْكُفْرُ
أَحْلَاهُ ۖ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ
مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَ
اعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝
لَّجِنَاتُهَا عَلَيْهِمْ مُّزَنٌ ۖ كُلُّ شُمْ
سَةٍ مَّا مَسَّوْهُنَّ أَوْ
نَهَضْنَ هُنَّ فَرِيضَةً ۖ وَكُلُّ
مُتَعَوِّضٍ عَلَى الْوُجُوهِ وَقَدْ رُفِعَ

[illegible]

حَاطُوا عَلَى الصَّلَوتِ وَالصَّلَاةِ
الْوُسْطَىٰ وَتَوَمَّؤُوا فَيَتَنَ ۝
فَإِنْ خِفْتُمْ فَرَجَلَا أَوْ رَكَعَا ۚ
فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ
كَمَا عَمِلْتُمْ ۚ مَا تَلَا تَكُونُوا
تَعْلَمُونَ ۝

أَنظُرِي إِلَىٰ مَوْتَيْنِ فَلَمَّا كَانَ مَعَهُ
أَوَّلُ نَفْسِهِ خَسَنًا وَلَا يَحِلُّ لَكَ
أَنْ تَأْخُذَ وَابِعًا أَنَّهُ مَوْهُ هُنَّ سَيِّئَاتُ
الْإِنْسَانِ قَالَ لَا أَتَقْبَلُ حُدُودَ اللَّهِ
فَإِنْ خَفَعْتُ الْأَقْبَامَ حُدُودَ اللَّهِ
فَلَا حَاجَةَ لِي بِمَا أَفْعَدْتُ
بِهِ تِلْكَ حُدُودَ اللَّهِ وَلَقَدْ تَعَدَّوْهَا
وَمَنْ تَعَدَّدَ حُدُودَ اللَّهِ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ ﴿٥﴾

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ
حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ
طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ
يَتَرَاجَعَا أَنْ طَلَّقَا أَنْ يَتَّخِذَا
حُدُودَ اللَّهِ هُوَ بَيْنَكَ حُدُودُ
اللَّهِ يَسْتَبْطِنُهَا لِقَاءُ
عُلَمَاءٍ ۝

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَكُنَّ
أَحْلَهُنَّ فَمَا كُنَّ بِمَعْرُوفٍ
أَوْ سِرِّخُوهُنَّ بِعَمْرٍو فَإِنَّ
مَنْ كُنَّ بِغَيْرِ الْإِئْتِذَانِ
يَعْلُزَّ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ
وَلَا تَحْزَنْ وَأَنْتَ فِي الْبَيْنِ
أَكْثَرُ الْأُمَّةِ اللَّهُ عَلِيمُ
غُيُوبِهِ أَنْزَلَ عَلَيْكَ مِنَ
الْكِتَابِ الْقُرْآنَ وَالْحِكْمَةَ
يُعَلِّمُكَ بِهَا مَا نَفَعُ اللَّهُ
وَعَالِمُ الْغُيُوبِ إِنَّ اللَّهَ
يُحِبُّ الْمُحْسِنِينَ

وَأَذِطْ لِقَائِهِمْ السَّيَاءَ فَسَافَعُوهُ
لِحَالِهِمْ وَلَا تَصْلُوهُنَّ أَنْ
يَكُونْنَ أَزْوَاجَهُنَّ إِذَا تَرَاصُوا
بَيْنَ هَؤُلَاءِ الْبُعُودِ ذَلِكَ يُعَذِّبُ
بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ذَلِكَ آيَاتُ لِكُلِّ
قَوْمٍ وَاسْتَشِيرُوا النَّاسَ أَتَمَّ لَكُمْ
وَالَّذِينَ يُضَعِفُونَ أَوْلَادَهُنَّ
حَوْلَيْنِ كَمَا لَمْ يَكُنْ أَرَادَ أَنْ
يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ
إِنْ رَزَقْنَهُ وَأَنكِسَتْنَهُ بِالْعُرْوَةِ
لَهُ مِثْلُ نَفْسِ الْإِنْسَانِ أَفْتَضَلُوا
وَالَّذِينَ يُؤْكُلُونَ هَالَكًا مَوْلُودًا
يُولَدُ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ
فَإِنْ أَرَادَ إِفْصَالًا عَنْ تَرَاضٍ مِنْهُمَا

240 (As an obligation to) those among you who have died and left widows—a settlement is due (from the community) on these widows:

Subsistence for a year and residence.

But if they should leave, no blame attacheth to you for what they do, in reason, with themselves.

It is Allah who is Sovereign, Wise.

241 Even for the divorced wives (of their deceased companions) a reasonable provision is incumbent on the righteous.

242 Thus doth Allah give clear indications—so that ye may ponder, think!

32 *** 433

243 Art thou not aware of those who, although they numbered thousands, their homes abandoned, for fear of death?

Allah, their lives endangered; and then, with life, refreshed them!

Verily, Allah is Gracious unto men but most men are ungrateful.

244 So fight ye in the cause of Allah, and remember that Allah is the Hearer and the Knower.

245 Who is there that will loan a goodly loan, to Allah?

He will repay it twofold and even multiply it many times!

For it is Allah who circumscribeth, and expandeth.

It is to Him you will return!

33 *** 434

246 Art thou not aware of the chiefs among the *Bani Isra'il* after *Musa*? They said to the Prophet amidst them:

"Let there rise a king among us so that we too may fight in Allah's cause."

They said,

"What is wrong with us that we will fight not in the cause of Allah despite our having been spoiled of our homes and families?"

(And yet!) When they were asked to fight—all but a few among them turned their backs!

Allah knoweth well those who transgress.

247 Their Prophet said to them,

"Lo! Allah hath ordained *Talut* as a king for you!"

They said,

"How can authority be given to him over us when we have greater claims to rule than he and when he has not even wealth (to recommend him)?"

He said,

"Allah Himself hath chosen him for you and has bestowed on him, in abundance, both brain and brawn.

And Allah doth authority bestow on whom He wills.

His knowledge doth extend to far domain.

248 Their Prophet also said to them,

"The advent of the Ark shall be the portent of his reign.

Therewith shall come to you tranquillity from your Lord, and the relics which the House of *Musa* and the House of *Harun* left behind.

It will be borne by the angels.

That will be a sign for you, if ye are true believers.

249 When *Talut* had set out with his hordes he said,

"Allah will now set a test for you at yonder stream:

he who would from it drink, belongs he not to me;

and only he that drinketh not he will, indeed, be mine—

—unless a mere hand-scoop hath sufficed!

But they drank greedily— except a few among them.

And when they passed beyond, to him his followers complained,

"No strength have we today to fight with *Jalut* and his forces.

Those among them who were confident of the benevolence of Allah, urged them on: They said,

"How oft a little band, with Allah's grace, hath overwhelmed a multitude!

Allah, indeed, sides with the perseverers."

- 250 And when they did advance on *Jalut* and his forces, they prayed,
 "O, our Lord! shower thou on us constancy,
 firm may we stand upon our feet.
 Help us Thou against these heathen hordes!"

- 251 So, by the grace of Allah they routed them;
 and *Dawud* slew *Jalut*.
 Allah did bestow on him sovereignty and
 wisdom and taught him all He wished to
 teach.

Were it not for the restraint of one upon
 another, imposed on men by Allah,
 the earth would be corrupted!
 But Allah is Benevolent on all mankind.

- 252 These are the indications of Allah:
 Commune We to thee in all truth.
 Thou art, in truth, among the Messengers.

- 253 Such were the Messengers;
 some We exalted over others:
 among them one whom Allah spoke to;
 others otherwise distinguished.
 On 'Isa son of *Maryam* We bestowed clear
 distinctions and aided him with the holy
 spirit.
 If Allah had so willed—their followers,
 having had such clear proofs would not
 have quarrelled violently among themselves.
 But differences there had to be:
 for some among them would believe, others
 among them would reject!
 If Allah had so willed, they would not fight
 (o'er differences);
 but Allah doth achieve what He plans.

- 254 O ye, who have believed!

Expend ye earnestly of all We have bestowed
 on you ere that time comes when nothing
 can be bargained,
 no friendship doth avail,
 none can intercede!
 Those who deliberately evade (these facts)
 they wrong themselves.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ
 أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَبْعَةٌ
 مِنْ زَكَاةٍ يُصَفُّونَ وَمِمَّا تَرَى فِي
 مُوسَىٰ وَالْهَارُونَ عَلَيْهِمَا السَّلَاطَةُ
 إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ مُتَذَكِّرٍ
 مُّؤْمِنٍ ۝

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ
 إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ
 شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَّمْ يَمْسَسْ
 يَدَهُ فَكُنْ مِنِّي إِلَّا مَنِ اضْطَرَّ فَمَا
 أَفْتَرُ عَرَفَ غُرْفَةَ بَيْنَهُ وَبَيْنَ
 إِثْمَانِهِ إِلَّا قَلِيلًا مِّنْهُمْ فَكَتَبَا
 جَاوِزًا هُوَ وَالَّذِينَ آمَنُوا مَعَهُ

فَالْوَالِطُ أَقَامَ لَنَا الْيَوْمَ بِجَاوِزٍ
 وَجُنُودُهُ قَالُوا الْيَوْمَ لَنُظْلَمَنَّ
 أَنَّهُمْ مُّكَلَّفُوا اللَّهَ كَمَنْ مِنْ
 وَفَعَلُوا قَلِيلًا وَغَلِبَتْ فِيهِمْ كَثِيرَةٌ
 يَّأْذَنُ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ ۝

وَلَمَّا بَرَزُوا لِجَاوِزٍ وَجُنُودُهُ قَالُوا
 رَبَّنَا أَفَرَعْنَا عَلَيْكَ صَبْرًا وَتَبَتِ
 آدَمُ مَنَا وَانْصَرْنَا عَلَى الْقَوْمِ الْفَاسِقِينَ ۝
 فَهَرَمُ مَوْجُودٍ بِأَذْنِ اللَّهِ وَقَتْلُ
 دَاوُدَ جَاوِزٍ وَأَنَّهُ اللَّهُ الْمَلِكُ
 وَالْحَكِيمُ وَعَلَّمَهُ مِمَّا يَشَاءُ
 وَلَوْ لَدَارَ نَحْلٍ لَّكَانَ بَعْضُهُمْ
 بِبَعْضٍ يَفْتَدِي الْأَرْضَ وَلَكِنْ
 اللَّهُ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ۝
 تِلْكَ آيَاتُ اللَّهِ تَنْزِلُهَا عَلَيْكَ
 بِالْحَقِّ وَرَأَيْتَ لِمَنِ الْمُرْسَلِينَ ۝

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ
 عَلَى بَعْضٍ وَنَجَّيْنَاهُمْ مِنَ الظُّلُمِ
 وَرَفَعْنَا بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا
 عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ
 وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ
 شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ يَمُنُّونَ
 بَعْدَ ذَلِكَ مِنْهُمْ قَدْ جَاءَهُمْ
 الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فِيهِمْ
 مَنْ آمَنَ وَفِيهِمْ مَنْ كَفَرَ
 وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا لَهُمْ وَلَكِنْ
 اللَّهُ يَفْعَلُ مَا يُرِيدُ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءَكُمُ الْبَيِّنَاتُ وَأَنَّا نَزَّلْنَا فِيهَا كِتَابًا مِّنْ قِبَلِ رَبِّكَ لِيُبَيِّنَ لَكُمُ الْآيَاتِ وَاللَّهُ يَهْدِي الْقَوْمَ الْقَائِلِينَ ۝

وَالَّذِينَ يُؤْتُونَ مِنْكُمْ
 يَذَرُونَ أَرْوَاجًا وَصِيبَةً
 لَا ذَرْوًا لَهُمْ مِّنَّا عَلَى الْحَوْلِ
 غَيْرَ اخْلُجْ فَإِنْ خَرَجْتَ فَلَا
 جُنَاحَ عَلَيْكَ فِي مَا فَعَلْتَ فِي
 الْأَرْضِ مِنْ مَّعْرُوفٍ وَاللَّهُ
 عَزِيزٌ حَكِيمٌ ۝

وَاللَّهُ يَهْدِي الْقَوْمَ الْقَائِلِينَ ۝
 كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ
 لَعَلَّكُمْ تَعْقِلُونَ ۝

أَمْ تَرَى إِلَى الَّذِينَ خَرَجُوا مِنْ
 دِيَارِهِمْ وَهُمْ أَلُوفٌ حَذَّاءُ الْمَوْتِ
 فَقَالَ لَهُمُ اللَّهُ مُوتُوا بِمَا جَاءَكُمْ
 إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ
 وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝
 وَقَالُوا فِي سَبِيلِ اللَّهِ وَأَعْلَمُوا
 أَنَّ اللَّهَ يَنْزِلُ فِيهِمْ عَلَيْهِمْ ۝

مَنْ ذَا الَّذِي يَرْفُضُ اللَّهَ قَرْمًا
 حَسَنًا يَفْضِلُهُ لَكَ أَضْعَافًا كَثِيرَةً
 وَاللَّهُ يَقْضِي وَيَبْطِطُ قَوْلِيهِ
 تُرْجِعُونَ ۝

أَمْ تَرَى إِلَى الْمَلَائِكَةِ بَنِي إِسْرَءِيلَ
 مِنْ بَعْدِ مُوسَىٰ إِذْ قَالُوا لَنَبِيِّ
 لَهُمْ بَعَثْ لَنَا مَلَكًا يُقَاتِلَ فِي
 سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ
 إِنْ كُنْتُمْ عَلَيْهِمْ الْقِيَامُ أَنْ لَا
 تُقَاتِلُوا قَالُوا وَمَا لَنَا أَنْ لَا نُقَاتِلَ
 فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ
 دِيَارِنَا وَأَبْنَاءِنَا قَالُوا كُتِبَ
 عَلَيْهِمُ الْقِتَالُ تِلْكَ الْآيَاتُ
 وَمِنْهُمْ وَاللَّهُ عَلِيمٌ خَبِيرٌ ۝

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ
 بَعَثَ لَكُمْ طَالُوتَ مَلَكًا قَالُوا
 أَنَّى يَكُونُ لَهُ الْمَلَكُ عَلَيْنَا وَ
 لَمْ يَأْتِ أَحَدٌ بِالْمَلَكِ مِنْهُ وَلَمْ
 يُؤْتِ سَعَةً مِنَ الْمَالِ قَالَ
 إِنَّ اللَّهَ ابْتَطَلُكُمْ عَلَى النَّهْرِ
 وَزَادَ ابْتَطَلَهُ فِي الْعِزِّ وَالْجِسْرِ
 وَاللَّهُ يُؤْتِي مَلِكًا مَنْ يَشَاءُ
 وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

34 *** 435

255 Allah!

No Deity is there but He!
 Ever-living, All-sustaining!
 Time doth not overtake Him nor doth fatigue.
 For Him is what is in the heavens and the
 earth.
 Who can testify before Him, except by His
 leave?
 He knoweth what hath been before them
 and that which lieth ahead of them.
 No fragment of His knowledge can they
 encompass except what He wills.
 Extendeth His dominion o'er the heavens
 and the earth;
 their ceaseless governance doth not emburden
 Him.
 He is the High
 He is the Great!

256 No compulsion (need there be) in reckoning
(the truth);

self-evident is now the path to strive for from
 the empty void.
 Whoever, therefore, doth forsake the idols,
 and faith acquires in Allah
 he hath secured a firm and everlasting hand-
 hold!
 Allah is the One who Hears, the One who
 Knows.

257 Allah is the Patron of all Believers:

from darkness deep He leadeth them to light.
 But those who would reject, their patron is
Taghut—
 from light he leadeth them to darkness—
 they are the ones to be in misery, therein they
 will abide.



35 *** 436

- 258 Art thou not aware of him who disputed with *Ibrahim* about his Lord having bestowed on him sovereignty?

When *Ibrahim* announced:

"He is my Lord who death decrees!"

He said,

"But I too can give life and decree death."

So *Ibrahim* encountered:

"Verily, Allah makes the sun to rise from the East.

Make it, if thou canst, to rise from the West!"

Confounded thus was he who blasphemed!

Allah guideth not a people who oppress.

- 259 Or, take (thou) for example: he who passed a ruined town whose roofs had tumbled: He wondered:

"O, how will Allah bring to life this town which has been dead so long?"

So Allah made him dormant for a hundred years and then raised him.

He asked,

"How long hast thou rested?"

He said,

I have rested for a day or so."

He said,

"Nay, thou hast rested for a hundred years!

Look thou at thy food and drink, have they not aged?

And see thy donkey—all this to make of thee a witness unto people.

And see thou too the bones;

how We join them and cover them with flesh."

When the parable was clear to him, he said,

"I now understand, Allah is Omnipotent!"

بِالشَّمْسِ مِنَ الشَّرْقِ قَاتِلًا
مِنَ الْمَغْرِبِ قَاتِلًا الَّذِي كَفَرَ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ
أَوْ كَأَنَّ فِي مِثْرَةٍ قَرْيَةً وَهِيَ
خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ
أَنِّي لَمِنَ الْخَاسِرِينَ هَذَا اللَّهُ بَعْدَ مَوْتِهَا
فَأَمَّا أَنَّهُ اللَّهُ فَإِنَّهُ مَا كُنَّ عَمِيمٌ
بَعْدَهُ قَالَ كَمْ لَبِثْتَ قَالَ
لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ
قَالَ بَلْ لَبِثْتَ مِائَةً عَامٍ فَانْظُرْ
إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَبَسَّطْ
وَالنَّظَرُ إِلَى حِمَارِكَ وَلَعَلَّكَ بِنِعْمَةِ اللَّهِ
أَلِيفٌ لِّلنَّاسِ وَانْظُرْ إِلَى الْوُحُوشِ
كَيْفَ يُنْفِخُهَا نَفْثَ كُفٍّ
لِحِمَارِهِ فَلَمَّا تَبَسَّطَ بَعْدَ ذَلِكَ
أَعْلَمَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ
وَلَمَّا قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ
تُحْيِي الْمَوْتَى قَالَ أُولَئِكَ ثُمُورٌ
قَالَ بَلْ لَكِنِّي نَظَمْتُ فَنِيطَ بَشْطِي
قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ
فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى
كُلِّ جَبَلٍ مِنْهُنَّ جُزْءً ثُمَّ
ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ
أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

أَلَمْ تَرَ أَنَّ اللَّهَ يَأْتِي الْقُلُوبَ
لَا تَأْخُذُ بِحِسَابٍ وَلَا تَفْقَهُ
لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا
بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ
مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ
كُرْسِيُّهُ السَّمُوتِ وَالْأَرْضَ وَلَا
يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ
لَا تَزَالُ تَطَاوَعُ فِي الدِّينِ قَدَافِينَ
الرُّشْدُ مِنَ الْحَقِّ فَهُمْ يَخْلَعُونَ
بِالْقَاعِ غَوًى وَيَوْمَئِذٍ يَتَذَكَّرُ
الْأَنفُسُ بِالْعُرَى وَالْأَنفُسُ
لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ
اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمُ
مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ
كَفَرُوا أُولَئِكَ لَهُمُ الظُّلُمَاتُ
يُخْرِجُهُمُ مِنَ النُّورِ إِلَى الظُّلُمَاتِ
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ
الْمَدَنِيُّ إِلَى الَّذِي سَاحَرَهُ إِبْرَاهِيمُ
فِي رِيْبَةٍ أَنَّ لَهُ اللَّهُ الْمَلَائِكَةَ
قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ
تُحْيِي الْمَوْتَى قَالَ أَنَا مُخِي وَأَمِيتُ
قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَلْمِزُ

He said,

"Get hold of a few (taming) birds and train them to respond to thy call.

Then place thou them on different hills; then beckon to them all, and lo, they'll come to thee in flocks.

Then wilt thou realize that Allah is Supreme, and Wise."

- 260 (Or, take another instance) Lo! *Ibrahim* cried out,

"Disclose to me, My Lord! How dost thou make the dead to live!?"

He asked:

"Dost thou not believe (I can)?"

He pleaded,

"Yes, (I do); but just to satisfy my heart!"

36 *** 437

- 261 The likeness of those who spend their wherewithal in the cause of Allah is that of a grain producing seven ears each with a hundred grains!
Allah doth multiply as He wills.
He is Vast, Farseeing.

- 262 Those who spend their wherewithal in the cause of Allah and do not mar their generosity with insult or with injury for them awaiteth recompense from their Lord—
No fear doth come upon them, no sorrow doth touch them.

- 263 Apology with kind words is better than bestowal with ill-will.
Allah is Un-dependent, Understanding.

- 264 O ye who have believed!
Mar ye not your generosity by publicising it and (thereby) hurting (its recipients).
Be not like those who spend for mere show—believing neither in Allah nor in the Final Day.
Their likeness is the likeness of a solid rock thinly covered with rich soil;
a shower of rain washeth off the soil and lo, it is a barren stone!
Naught will they achieve with what they've garnered.
Allah guideth not pretenders.

- 265 But the likeness of those who spend their wherewithal seeking for the goodwill of Allah and for strengthening themselves (as a group), is the likeness of a garden raised on high—
showers of rain and clouds enhance its produce many times, and even if it raineth not the clouds suffice—
Allah, of what they do is quite Aware.

- 266 Would any man among you—advanced in age, with helpless children to support—wish to have his garden—green with palms and vines and fruits, and watered well with streams—blasted by a fiery wind? Thus doth Allah illustrate His points so that ye may think!

37 *** 438

- 267 O, ye who have believed!
Contribute ye from what you have earned or from what We have produced for you from the soil.
Include not useless things in what ye give—things you would not yourselves accept, unless your eyes were closed.
Remember Allah is Un-dependent, one to be obeyed.

- 268 It is the Devil that instils in you the fear of poverty and doth suggest to you subterfuges. But Allah doth invite you to Bounty from Himself and Grace.
And Allah is Omnipresent, Omniscient.

- 269 Edoweth He with wisdom whom He wills; and he who is endowed with wisdom has, indeed, been bounteously endowed!
But none can this perceive except the men who understand!

- 270 Whatever ye bestow as bestowal; whatever contribution promise ye to contribute
Allah is, of all, Aware. Those who slip (on promises) have no friends.

- 271 If ye give openly that too is good; but if ye bestow secretly, direct to those in need, that is best:
it may absolve you from your sins; for Allah, of all you do, is quite Aware.

- 272 'Tis not that thou must guide them,
Allah guideth whom He wills.

Whatever ye bestow from your goods 'tis
for your good;
(provided), ye bestow not except for Allah's
favour;
(in that case) whatever ye bestow from your
goods, will be returned to you.
Never will ye be put to loss.

- 273 (Because it is) for those who have been mobi-
lized in the service of Allah;
they are not free to sojourn o'er the land
(in search of livelihood);
owing to their modesty the foolish take
them as being not in need.
Thou wilt recognize them by their very
look—they ask not men beseechingly.
And whatsoever ye bestow of that Allah
is, indeed, Aware!

38 *** 439

- 274 Those who bestow their wherewithal by night
and by day, secretly and openly, for them
reward awaiteth with their Lord.
Fear doth not come upon them. Never do they
grieve.

- 275 Those who live on usury stand on par with those
possessed of *Shaitan*
because they keep repeating,
“(Profiting by) trade is like (profiting through)
usury!”

But Allah has sanctioned trade and has
forbidden usury!

So now that clear injunctions have come from
his Lord, he who desists, his past shall be
forgiven—his case doth lie with Allah.

But they who would persist, they are the
ones to be cast in fire and made to live therein
for aye.

فِيهِمْ وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ۝

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ
بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً
وَسَعَةً وَكَضَلَّ السَّيْثُ وَاللَّهُ وَاسِعٌ
عَلِيمٌ ۝

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ
الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝
وَمَا آتَيْتُم مِّن تَقْبَلُوا أَوْ
تَذَرْتُم مِّن ذُرِّي عَنَاءِ اللَّهِ تَعَالَى
وَمَا لَظَالِمِينَ مِّن أَصْحَابِ ۝

إِنْ بُدِيَ وَالصَّدَقَاتِ قَبِيلًا هِيَ
وَأَنْ تَقْرَأُوا وَلَوْ أَنَّهَا الْفَقْرَاءُ
فَهُمْ خَيْرٌ لَّكُمْ مِنْ كَيْفَ تَعْلَمُونَ
مِن سَيِّئَاتِكُمْ وَاللَّهُ يَتَعَلَّقُونَ خَيْرًا
لَّيْسَ عَلَيْكَ حُدُودُ لَكُمْ وَلَكِنَّ اللَّهَ
يَهْدِي مَنْ يَشَاءُ دُورًا يُنْفِقُونَ
مَنْ خَيْرٌ فَلَا تَقْسِمُوهَا وَمَا تُنْفِقُونَ
إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُونَ
مِنْ خَيْرٍ يُوَفِّتْ إِلَيْكُمْ وَأَنْتُمْ
لَا تظلمونَ ۝

لِلْفُقَرَاءِ الَّذِينَ أُخْصِرُوا فِي سَبِيلِ
اللَّهِ لَا يَسْتَطِيعُونَ صَبْرًا بَارِئًا
الْأَرْضِ يَتَّبِعُهُمُ الْبَأْسُ أُولَئِكَ
أَعْيَاظُ مِنَ الْأَعْيَابِ تُعَذِّبُهُمْ
بِسَبْإِهِمْ لَا يُسْأَلُونَ السَّاسُ
لِحَقِّهَا وَأَمَا تُنْفِقُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ عَالِمُ السِّرِّ ۝

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُم بِالْإِثْلِ
وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يُحْزَنُونَ ۝

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَتَغَيَّرُونَ
إِلَّا كَمَا يَقُولُ الَّذِي يَتَخَبَّطُهُ
الشَّيْطَانُ مِنَ السَّبْرِ ذَلِكِ
يَا أَهْلَ الْقُرْآنِ اتَّقُوا إِلَهَ الْبَيْعِ
مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ
الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّنْ
رَّبِّهِ فَاتَّقِ اللَّهَ مَا سَلَفَ وَأَمْرُهُ
إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ۝

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ
سَبْعَ سَائِلٍ فِي كُلِّ سَائِلَةٍ
بِأَقْلَمٍ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي
سَبِيلِ اللَّهِ تَكْرَارًا يُمْشُونَ
أَتَقُوا أَمَّا وَلَا آدَى لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝
قَوْلٌ مُعْتَرِفٌ وَمَغْفِرَةٌ خَيْرٌ
مِّن صَدَقَةٍ تَتَّبِعَهَا آدَى هُوَ
اللَّهُ عَزِيزٌ حَكِيمٌ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَطْلُغُوا
صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي
يُلْفِقُ مَالَهُ رِيقًا وَنَسَاءً كَالَّذِي
يُؤْتِي مِنَ بَالِهِ الْيَوْمَ الْآخِرِ
كَمَثَلِ كَمَثَلِ صَفْوَانٍ عَلَيْهِ
ثَرَابٌ فَأَصَابُهُ وَابِلٌ فَتَمُوتُ
صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ
فَمَا كَسَبُوا وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ۝

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتُقْبِلُونَ
مِنَ الْفَقِيرِ كَمَثَلِ حَبَّةٍ
يَرْتَوَى أَصَابُهَا وَابِلٌ فَاتَتْ
أَكْطَارًا ضَعْفَيْنِ فَإِنْ لَمْ يُضْعَفْ
أَبْلَسَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝
أَيُّدٍ أَحَدٌ لَّكَ أَنْ تَكُونَ لَهُ
جَنَّةٌ مِّنْ تَجِيلٍ وَأَعْنَابٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ
فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ
النَّيْلُ وَلَهُ ذُرِّيَّةٌ مِّمَّنْ خَلَقَ
فَأَصَابَهَا غِمَصٌ فِيمَ نَارٍ
فَاخْتَرَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَهْتَدُونَ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا
مِنْ طَيْبَتِ مَا كَسَبْتُمْ وَمِمَّا
أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ مِنْ
شَيْءٍ مُّوَفَّقِينَ وَمَنْ يَفْعَلْ
وَلَسْتُمْ بِأَخْيَارٍ إِلَّا أَنْ تُؤْمَرُوا

276 Allah hath made usury unprofitable and has charged bestowal with profit!
Allah loveth not those who evade guilt.

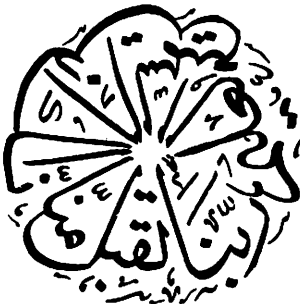
277 Those who believe, and practice righteousness, stand fast to their duties, and fulfil their obligations for them there is reward with their Lord—
No fear cometh to them nor do they ever grieve.

278 O ye who have believed!
Allah keep in mind, and forego what remains of your dues as interest if ye are true believers.

279 And if ye will not, then be prepared, for Allah and His Prophet to wage a war on you. Should you relent you may have back the capital.
Oppress not, and ye (in turn) will not be oppressed!

280 If he is in adversity grant him time till he is in easier circumstances.
But if ye absolve him (from his debt) it is best for you—if ye only knew!

281 Keep in mind the day on which you will all return to Allah, and every soul shall be paid exactly that which it has earned—and not one shall be wronged.



282 O ye who have believed!
When you enter into a debt for a time appointed, put it down in writing:

A scribe should serve you both in fairness; Let no one who can write refuse to write—as Allah has taught him, so let him write. Let the one who owes dictate, fearing his Lord, Allah, and not omitting to mention aught of what he owes.

If the debtor party is a rustic or is weak or one who cannot prompt, then let a friend of his dictate in all fairness;

Let there be two witnesses from among men, but if two men witnesses are not available, then one male witness and two females whom ye agree to as witnesses, so that, if one doth overlook a thing, the other one remind her.

No witness may refuse when called upon.

So, never shall ye fail to put (your debts) in writing, be it big or small, mentioning the period, That is best in the sight of Allah, standeth best as evidence, and best to guard against misunderstanding among yourselves. But if you should transact business on the spot on mutual understanding, then there is no blame on you, if ye put not down in writing;

But witness there must be when ye enter into contract:

No scribe or witness shall be coerced: If ye do that, that will be a blemish on you. Fear ye Allah, who gives you these instructions;

for Allah is Omniscient.

283 If ye are on a journey, and no scribe is to be found, avail of loans against security deposited;

If one among you doth entrust (some property) with another, let the trustee faithfully discharge his trust and let him fear his Lord.

Conceal not evidence, for he who evidence withholds becomes a sinner with a tainted heart.

And Allah, of all ye do is all-Aware.

284 To Allah doth belong all that is in heaven,
all that is on earth.

No matter if you show all that lies with you,
or hide it, Allah will call you to account
for it:

then He will forgive whom He likes.

He exerciseth over everything Power Supreme.

39 *** 440

285 The Messenger believeth in all that has been
sent to him from his Lord and so do those
who have believed (in him).

They all believe in Allah and His angels,
in Revelation and in Apostles.

No distinction do we make, (they say), among
any of His Messengers.

And they pray :

"We hear and we obey :
for Thee it is to pardon, Lord!
It is to Thee that we return."

.....

286 Allah doth not burden any soul beyond its
power to bear :

For every soul the reward it has earned;
for every soul the burden it acquired!

.....

"Our Lord! Hold Thou not against us all the
duties we omitted and all the faults we did
commit.

"Our Lord! Lay not Thou upon us such
burden as Thou didst lay upon the peoples
that have gone before us.

"Our Lord! Force us not to bear such burdens
as we have not the strength to bear!

"Blot out our sins!

"Forgive us!

"Have mercy on us!

"Thou art our Patron!

"Help us Thou against them who Thee deny!"

إِلَّا أَنْ تَكُونَ بِخَارِجٍ حَافِظَةٍ
تُذِيرُوهَا بَيْنَكُمْ فَكَيْفَ
عَلَيْكُمْ جُنَاحُ الْإِشْرَافِ عَلَيْهَا
وَأَشْهَدُ أَنَّ إِيَّاهُ يَتَعَمَّوْنَ
يُضَاقُ كَاتِبٌ وَلَا شَهِيدٌ لَهُ وَإِنْ
تَفَعَّلُوا فَإِنَّهُ يَسْمُوعُ يَكْتُمُ
وَاتَّقُوا اللَّهَ وَلَعَلَّكُمْ تُفْلِحُونَ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

وَإِنْ تَنْتَحِرُوا عَلَى سَفَوَاتِهَا تَعْبُدُوا
كَاتِبًا فِيهِمْ تَفْهُومَةٌ فَإِنْ
أَمِنَ بَعْضُكُمْ بَعْضًا فَلَيْسَ بِالَّذِي
أَوْثَقُونَ أَمَانَتَهُ وَلَيْسَ
اللَّهُ رَبَّنَا وَلَا تَكْفُرُوا الشَّهَادَةَ
وَمَنْ يَكْفُرْ فَإِنَّهُ إِتْمَاقُ اللَّهِ
وَاللَّهُ يَمَّا تَعْمَلُونَ عَلَيْهِ
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَإِنْ تُبَدِّلُوا مَا فِي النَّفْسِ كُفْرًا
خَفِيًّا لَا يَسْخَرُ مِنْكُمْ فِيهِ اللَّهُ يَتَغَيَّرُ
لَيْسَ بِشَيْءٍ وَلَعَلَّكُمْ تَتَّقُونَ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

أَمِنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ
مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ
أَمِنَ بِاللَّهِ وَمَا لَيْسَ بِهِ وَلَعَلَّكُمْ
تَتَّقُونَ وَلَا تَقْرَأُ بَيْنَ أَكْثَرِ
مَنْ أَرْسَلَهُ وَقَالُوا اسْمِعْنَا
وَأَطِيعَا عَفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْمَصِيرُ ۝

لَا يَكْفُرُ اللَّهُ نَفْسًا إِلَّا وَسَعَهَدَ
لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ
أَخْلَا نَاهُ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا
إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا
لِأَهْلِ الْقُلُوبِ لَنَا بِهِ وَاعْفَ عَنَّا
وَاحْمِلْ لَنَا وَارْحَمْنَا إِنَّكَ
مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ۝

يَحَقُّ اللَّهُ الزَّلْزَلَةَ وَيَرْضَى الْقَدْرَ
وَاللَّهُ لَا يُحِبُّ كُلَّ كَاذِبٍ أَثِيمٍ ۝
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا
مَا بَقِيَ مِنَ الزَّلْزَلَةِ إِنَّكُمْ مُؤْمِنُونَ
فَإِنْ كُنْتُمْ تَعْلَمُونَ أَنَا ذُنُوبٌ آثِمٌ
مِنَ اللَّهِ وَرَسُولُهُ وَلَنْ أَبْشُرَكُمْ
فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا
تَغْلِبُوهَا وَلَا تَطْلُبُوهَا ۝

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ
إِلَى مَيْسَرَةٍ وَإِنْ تَصَدَّقْنَا
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝
وَاتَّقُوا يَوْمًا مَا تَرْجِعُونَ فِيهِ
إِلَى اللَّهِ تَصْطَفُونَ فِي كُلِّ نَفْسٍ
مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتْلُوا آيَاتِ اللَّهِ
يَذَرِينَ إِلَى أَجَلٍ مُسَمًّى فَكَافِرَةٌ
وَلْيَكُنْ بِكُمْ كَاتِبٌ بِالْعَدْلِ
وَأَنْ يَأْتِيَكُمُ الْكِتَابُ مِنْكُمْ
عَلَّمَهُ اللَّهُ قُلُوبَكُمْ وَأَنْ يُنِيلَ
الَّذِي عَلَيْهِ الْحَقُّ وَلِيَتْلِيَ اللَّهُ
رَبَّنَا وَلَا تَنفُخْ مِنْهُ نَسْفَةً

فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ
سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ
أَنْ يُنِيلَ فَهَلْ يَنْظُرُ إِلَيْهِ
بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ
مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا
رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ وَمَنْ
تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ
إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا
الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا

مَادُّوا حُجُوهَ وَلَا تَكْفُرُوا أَنْ تَكْفُرُوا
صَاحِبًا أَوْ كَبِيرًا إِلَى أَجَلِهِ
ذَلِكَ أَفْطَحَ عِنْدَ اللَّهِ وَأَقْرَبَ
لِلشَّهَادَةِ وَأَذْنَى الْآيَاتِ تَرْتَابُ

*

SURA : *ĀLI-IMRĀN*

In the name of Allāh the Rahīmān the Rahīm

1 *** 441

ALIF! LAM! MIM!

(O MUHAMMAD!)

2 Allah!

No deity is there excepting He!
Everlasting! All-sustaining!

3 It is He who hath bestowed on thee in truth, a Book
which doth confirm that which lies before you,
—(even as) He had bestowed the *Taurat*
and the *Injil*

4 Before this—as guides to men and means to discernment.
Those who reject Allah's revelations for them
is dire punishment.
Allah is, indeed, the Sovereign, the Lord of
Requital.

5 Verily, from Allah, nought is hidden in the earth
or in the heavens.

6 It is He who doth portray you, as He wills, while
ye are still enwombed!
No deity is there but He, the Sovereign and
the Wise.

7 He it is who has sent down to thee the Book.
Some revelations in it are overriding fundamentals;
they constitute the kernel.
Others are facsimiles of former (Scriptures).
But those in whose hearts lies bias, accept
only these facsimiles—seeking discord—suggesting
implications.
But none doth know their implications except
Allah:

The truly learned only say,
“We accept it, all of these are from our Lord;
none can really expound their implications
except the men with understanding.

8 “Our Lord!

Incline Thou not our hearts to stray, now that
Thou hast shown the way.
Bestow mercy from Thyself, we pray: it is for
Thee alone to Bestow.

9 “Our Lord!

Thou art the one to bring all men together
on a day of which there is no doubt!
Verily, Allah doth not turn aside from His
promise!”

2 *** 442

10 Those who have no faith, (to 'back them)—
safeguard them not at all their wealth or
progeny, against Allah.
They are merely fuel to the fire.

11 Like the chieftains of *Fir'aun* and those before
them:
neglected they Our signs, so Allah seized them
for their violations:
Allah is quick in seizure.

12 Send word to these infidels: Soon will ye be
vanquished and made to wake in hell!
A sorry place to wake in!

13 You have had a recent instance in the clash
between two parties:
one was fighting in the cause of Allah, the
other was a horde of unbelievers—
they saw them with their very eyes—they were
twice their number!
But Allah doth support by His succour whom
He wills.
In that instance there doth lie, indeed, an
example for those who can perceive!

14 Attractive seems to men the love of women,
and kith and kin;
hoarded treasures, gold and silver; horses of
sealed pedigree; many cattle, ample land!
But all these things are fleeting comforts of
the transient present.
The service of Allah is the best of goals.

20 So if they argue with thee, say thou :

"I have surrendered wholly to Allah—so have my followers."

And ask the Peoples of the Book—the learned, and the folk in general :

"Have ye submitted?" If they have submitted they have been rightly guided; but if they turn away : for thee it is not but to preach. Allah keepeth watch on his servants.

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21 Those who persistently deny the signs of Allah, who slay their Prophets wrongfully, who persecute the ones who justice preach among mankind—
announce to them a grievous chastisement.

22 Those are the ones whose labours bear no fruit—now or ever after—
and they never will have friends!

23 Didst thou not see them
—each group having with them a part of the Book—
when they were called upon to refer to the Book itself,
one party among them turned their backs and made excuses.

24 This because they say,
"The fire will not touch us except for a while!"
Themselves they are deceived by what they have themselves concocted.

25 But Lo! for the Day of which there is no doubt, when We shall gather them together : and each shall be paid what he has earned—when no one shall be wronged.

* * * * *

26 Say thou : "O, Allah!
Possessor of all Sovereignty!

"Thou delegatest power to whom Thou wilt;
and Thou withdrawest power from whom Thou wilt.

"Thou dost confer honour on whom Thou wilt
and Thou dost cast disgrace on whom Thou wilt.

"In Thy hand is all prosperity!

"And Thou dost, over everything, hold sway!

27 "Thou dost make the night dissolve into the day,
and Thou dost make the day dissolve into the night.

"Transformest Thou the dead into the living
and the living Thou transformest into the dead!

"And whom Thou wouldst Thou dost sustain
beyond all measure!"

* * * * *

28 Let not those who have believed prefer to seek friends among the unbelievers.
He who does this can claim no excuse from Allah—
unless ye fear serious harm from them.
But (even so forget ye not that) ye need to fear Him more, for it is He that ye have eventually to face.

29 Say thou :
"Conceal ye what ye have in your hearts,
or, reveal it : Allah knoweth all.
In fact He knows all that is in the heavens and the earth.
Allah over everything He holdeth sway."

30 On the Day when all (of you) will be able to see clearly the things you did aright and the errors you committed;
each of such will wish that there had been between him and his error a distance wide.
Allah warneth you Himself and Allah is considerate of His bondsmen.

- 38 Forthwith *Zakariyah* prayed unto his Lord:
 "O my Lord! Grant me (too) by Thy grace,
 a goodly child, for Thou doth grant all
 prayers."
- 39 An angel called to him while he was still praying
 in the shrine.
 "Behold! Allah promiseth you *Yahya*: witness
 will he bear to the Word of Allah—
 (inherently) a leader chaste, a prophet 'mong
 the upright!"
- 40 He mused,
 "O my Lord! How shall I have a son when
 I have grown so old—and, my wife is barren?
 ... But Allah doth accomplish what He wills!"
- 41 He prayed,
 "O my Lord! Give Thou me guidance!"
 He then mused:
 "What thou shouldst do is this:
 speak not to men for full three days, except
 by signs; contemplate thou on thy Lord
 and persevere till late at night—and from
 early dawn."
- 42 Lo! when the angels did announce:
 "O *Maryam*! Allah hath, indeed, chosen thee
 and sanctified thee.
 He hath distinguished thee above the women
 of all Peoples!
- 43 "O *Maryam*!
 Be thou devoted to thy Lord, worship Him,
 and bow with those who bow!"
- 44 These are the stories of the past which We
 commune to thee.
 Thou wast not with them when they cast their
 reeds as to who should be the guardian of
Maryam.
 Thou wast not with them when they quarrelled!
- 45 Lo, when the angels spoke to her:
 "O *Maryam*!
 Verily, Allah giveth thee glad tidings of (a son
 who will be the bearer of) His word!
 His name, The *Masih*,
 'Isa, son of *Maryam*,
 distinguished in his life and ever after, and
 one among the trustiest (of the Lord)!
- 46 "He shall teach all:
 from his childhood to old age; and he will
 be among the righteous!"
- 47 She mused,
 "O my Lord! How can I have a son when no
 man hath touched me?"
 He said,
 "Thus doth Allah (ever) accomplish what He
 wills.
 When He decrees a thing He willeth,
 "BE!" and, so, it IS!
- 48 "And He will teach him,
 the Book;
 the Wisdom—
 the *Taurath*,
 the *Injil*."
- 49 A Messenger unto the *Bani Isra'il*:
 "Verily, I have come to you with signs from
 your Lord!
 I shall transform you, from inert clay to replicas
 of birds,
 and I shall inspire you with zeal and spirit
 to soar like eagles, if Allah wills!
- To those born blind, I give sight;
 lepers I heal,
 the dead I bring to life, if Allah wills!
- I shall declare to you what ye should eat; what
 in your houses ye should store!"
- In all of these lie indications if only you would be
 believers.
- 50 "Confirm I what hath come before me as *Taurat*:
 and I make lawful unto you some of that which
 was forbidden unto you;
 and (since) I come to you with signs from your
 Lord, revere ye Allah, and obey ye me.

- 51 "Verily, Allah is my Lord and so is He your Lord!

Therefore serve Him.

This is the sure path!"

- 52 When 'Isa found them indifferent, impervious, he asked :

"Who will be my colleagues in (the service of) Allah?"

His disciples answered :

"We shall be thy colleagues in (the service of) Allah and be thyself our witness, we submit implicitly to Allah!

- 53 "Our Lord!

We (here attest that we) believe in what Thou hast revealed; and we obey Thy Messenger; Enlist us Thou among the witnesses!"

- 54 Designed they their stratagems, but Allah too designed :

and Allah is the best of all designers!

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- 55 Lo, Allah said,

"O 'Isa! I shall make thee die, and raise thee nearer to Me.

I shall rid thee of these evaders (of the truth); and those who follow thee I shall raise above those who deny thee, until the day appointed. Then I will recall all of you to Myself and judge between you about your differences.

- 56 "Those who evade, I will punish them severely—then and ever after—and none shall come to succour them.

- 57 "Those who believe and do good deeds them I shall compensate with full wages. Allah loveth not transgressors."

- 58 Thus do We relate to thee examples from the discourse of wisdom.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَاتٍ مِنْ رَبِّكُمْ ۖ إِنِّي أَخْلَقْتُ لَكُمْ مِنَ الظُّلُمِ كَهَيْجَةِ الظُّلُمِ فَلَا تُفْرِقُوا فِيهِ فَيَكُونُ طَيْرًا يَأْذِنُ اللَّهُ وَأُتْرَىٰ الْأَكْمَةُ وَالْأَبْرَصُ وَأُخِي الْمَوْتَىٰ يَأْذِنُ اللَّهُ وَأَنْجِيَكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخُلُونَ فِي بُيُوتِكُمْ إِنْ فِي ذَلِكَ لَآيَةٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝

وَمَصَدَّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَأَكْمِلُ لَكُمْ بَعْضَ الَّذِي كُنتُمْ تَعْلَمُونَ ۖ وَجِئْتُكُمْ بِآيَاتٍ مِنْ رَبِّكُمْ فَأَنْقَضُوا اللَّهَ وَأَطِيعُوا ۝ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝ فَاتَّبَعَ أَحْسَنَ عِيسَىٰ مِنْهُمْ الْكُفَرَ قَالَ مَنْ أَنْصَرْتُ إِلَى اللَّهِ قَالَ الْيَهُودِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ۚ أَمَّا يَا اللَّهِ وَالشَّهَدَ يَا نَاصِرِي ۝ رَبَّنَا أَمَّا بِنَا أَنْزَلْتَ وَأَلْبَعْنَا الرُّسُولَ فَإِذْ يَنْتَهِرُ الشَّاهِدِينَ ۝ وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ۝

إِذْ قَالَ اللَّهُ لِعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَاجْعَلْ لَ الَّذِينَ اتَّبَعُوكَ قُلُوبَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ لَوْلَا مِرْيَمُ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝

فَأَمَّا الَّذِينَ كَفَرُوا فَاعْلَمْ بِهِمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَ الْآخِرَةِ ۖ وَنَالَهُمْ مِنَ الْعَذَابِ ۝ وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيَرْفَعُهُمْ أَجْرُهُمْ ۖ وَاللَّهُ لَاجِبُ الظَّالِمِينَ ۝ ذَٰلِكَ تَشَاطُؤُكَ عَلَيْنَا مِنَ الْآيَاتِ وَالْآيَاتِ الْحَكِيمَةِ ۝

هَٰذَا لَكَ دَعَاكَ رَبُّكَ ۚ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ تَعْلَمُ الْغُيُوبَ ۝ فَتَادِئُهُ الْمَلَائِكَةُ وَهُنَّ قَائِمَةٌ يُصَلُّنَ فِي الْمِحْرَابِ ۚ إِنَّ اللَّهَ بَيِّنٌ لِمَنْ يَكُنِيَ مَصَدَّقًا لِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَ نَبِيًّا مِنَ الصَّالِحِينَ ۝

قَالَ رَبِّ إِنِّي بَايَعْتُكَ وَأَنَا عَبْدُكَ بَلِّغْنِي الْكِبَرُ وَأَمْرًا لِي عَاقِبَةً ۖ قَالَ كَذَٰلِكَ اللَّهُ فَعَلْ مَا يَشَاءُ ۝ قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ قَالَ آيَتُكَ أَتُكَلِّمُ النَّاسَ فِي الْحُلِيِّ كَيْدًا أَوْ سِحْرًا عِشِّي وَالْحِكْمَةُ ۚ وَكَذَٰلِكَ قَالَ الْمَلَائِكَةُ لِمَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَ اصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ۝

يَمَرْيَمَ أَفَنُفِثَ لِرَبِّكِ وَأَنْجَبِي ۚ وَارْتَقِي مَعَ الرَّاكِعِينَ ۝ ذَٰلِكَ مِنْ آيَاتِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَفَلَا تَعْلَمُ أَنَّهُمْ يُكَلِّفُ مَرِيَمَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ۝

إِذْ قَالَتِ الْمَلَائِكَةُ لِمَرْيَمُ إِنَّ اللَّهَ يُبَيِّرُ لَكَ كُلَّ شَيْءٍ وَهُوَ اللَّهُ الْمُسَبِّحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَمِنْ الْمُقَرَّبِينَ ۝ وَتُكَلِّمُ النَّاسَ فِي الْمَهْبُوتِ وَهَلَّا ۚ وَمِنْ الصَّالِحِينَ ۝ قَالَ تَدْرِي أَتَىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ ۚ قَالَ كَذَٰلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا أَقَضَىٰ أَمْرًا أَوْ أَنَاثًا يَقُولُ لَهُ أَنْ يَكُونُ ۝ وَيَعْلَمُ الْكُتُبَ وَالْحِكْمَةَ وَالْغُورَةَ وَالْإِنْجِيلَ ۝

59 'Isa's instance in the sight of Allah, is similar to that of Adam: He moulded him from clay, and then He willed "BE!" and lo, he WAS!

60 This is the simple truth from Allah!
So be not thou among the doubters.

61 To those who wrangle with thee after this, the truth, hath come to thee, say thou:
"Come then, let us call together
our sons and your sons,
our women and your women,
our people and your people,
then let us earnestly call down the curse of Allah on those who lie!"

62 This is, indeed, the essence of all truths:
No deity is there, except Allah.
And it is Allah alone who is Exalted, Wise!

63 But, still, if they revert (to their beliefs)—
verily Allah is aware of those who would be contentious.

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64 Call thou:
"O ye Peoples of the Book!
Let us arrive at this simple understanding
between yourselves and us;

That we will worship none but Allah;

That nothing will we join with Him;

That we will never raise from among ourselves
patrons beside Allah!"

But if they turn their backs, say ye:

"Bear ye witness: We at least (by this creed)
abide."

65 O ye Peoples of the Book!
Why do ye dispute about Ibrahim
—(was he Jew or Gentile?)—
when both Taurat and Injil are dispensations
dating after him?
Do ye never think?

66 Long have you disputed about the things of
which you (are supposed to) know!

But why dispute regarding matters about
which you have no knowledge?
It is Allah who (alone) doth know—ye know
not!

67 Ibrahim could not have been a Jew, a Christian.
He only could have been an upright devotee
of Allah.
He could not be among the deifiers.!

68 Verily, the nearest of kin to Ibrahim are those
who follow him—
this Apostle
and those who have believed!
And Allah is sufficient to these Believers.

69 Fain would a group among the Peoples of the
Book lead thee astray!
But none they lead astray except themselves—
but that they do not realize.

70 O ye Peoples of the Book!
Why do ye reject the signs of Allah of which
ye are yourselves the witnesses?

71 O ye Peoples of the Book!
Why do ye dress up truth in the garb of false-
hood?
Why do ye conceal the truth deliberately?

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72 And says another group among the Peoples
of the Book:
"Let us, at dawn, believe with the believers
and at dusk deny them—they might, per-
chance, (with us) retrace!"

73 And (among themselves they say):
"Beware! apart from those who to your
creed belong, never listen to what others
say (no matter what good things they say)."

* * * * *
Tell them thou, (O MUHAMMAD!)

"Real guidance is only that guidance which
comes from Allah."

* * * * *
"Think not that any other creed is as good
as the creed given to you; or that in the
presence of your Lord the arguments of
others can hold good."

Grace and forgiveness are the prerogatives of Allah:

He bestows them abundantly on whom He wills.

His domain is vast (and who is worthy who unworthy, He knows).

**74 Selecteth He for His grace whom He wills.
Allah is the Dispenser of blessings infinite!**

**75 There are among the Peoples of the Book,
those who, if thou entrusted them with a hoard
of gold will give it back to you.**

There are 'mong them also those who, if thou entrusted them with a single dinar, would not return it unless thou persisted at their door!

That is because, they say,

"No obligations rest with us regarding gentiles!"

Accuse they Allah falsely and well they know it!

76 On the contrary, who ever readily fulfills his covenant and fears to go wrong—him, Allah loveth for his rectitude—

77 It is these who cheaply sell away their covenant with Allah :

'Tis they who have no portion in the future.
No word, no look will Allah have for them
on the appointed day;
nor will they be absolved—
for them is dire misery.

78 There is a group among them who (falsely) quote the Book.

You would think that what they quote was
from the Book;
but it is not from the Book.

They claim that it is from Allah: but it is not from Allah!

What they say is a calumny against Allah and well they know it!

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ
اللَّهِ وَأَنْتُمْ كَاذِبُونَ ﴿٥٠﴾
يَا أَهْلَ الْكِتَابِ لِمَ تَقُولُونَ الْحَقَّ
بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ
تَعْلَمُونَ ﴿٥١﴾

وَكَاثِلَ طَائِفَةٍ مِّنْ أَهْلِ الْكُتَيْبِ
أَمْرًا بِالَّذِي جَاءَ النَّبِيُّ عَلَى الْكَذِبِ
أَمْرًا وَجْهَ الْإِيمَانِ وَكَافَرًا
أَخْبَرَهُ الْعَلَمَاءُ بِمَنْجَعِهِمْ ۖ
وَلَا قُوَّةَ لِمَنْ إِلَّا لِمَنْ شِيعَةُ دِينِهِمْ
قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن
يُؤْتِيَ أَحَدٌ مِّنْهُمَا مَا أُوتِيَ عَمَّا
مَخْلُوعِهِمْ عِنْدَ رَبِّكَ وَقُلْ إِنَّ
الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن
يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝
يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ ۗ وَاللَّهُ
ذُو الْفَضْلِ الْعَظِيمِ ۝

وَمِنَ أَهْلِ الْكِتَابِ مَنُ إِن تَأْمَنَهُ
يَنْظُرُ لِيُذَوِّعَ إِلَيْكَ وَمِنْهُمْ مَنُ
إِن تَأْمَنَهُ يَدِينُكَ لِيُذَوِّعَ إِلَيْكَ
لَا مَا دُمْتَ عَلَيْهِ فَمَا ذَاكَ
يَأْتُهُمْ قَالُوا لَيْسَ عَلَيْكَ تَأْرِي
الْمُتَعَيْنِينَ سَيِّئٌ وَيَقُولُونَ
عَلَى اللَّهِ الْكُذْبُ وَهُمْ يَعْلَمُونَ ٥٩
بَلَىٰ مَن أَذَىٰ يَعْهَدُ يَأْتِي
فَإِنَّ اللَّهَ يَحِبُّ الْمُتَّقِينَ ٦٠
إِنَّ الَّذِينَ يَشْكُرُونَ بِعَمَدِ
اللَّهِ وَأَيْمَانِهِمْ شُكْرًا كَلِيمًا
أُولَٰئِكَ أَخْلَقَ لَهُمْ فِي
الْآخِرَةِ وَلَا يَكْفُرُ اللَّهُ
وَلَا يَنْظُرُ إِلَيْهِمْ رُؤُوسَ الْفِتْرِ
وَلَا يَرْكَبُ لَهُمْ عَذَابُ الْإِيمِ
وَلَا مِنْهُمْ لَقَرٌ نِّفَاكِي لَّنْ
أَلَسْتُمْ بِالْكِتَابِ لِحُسْبُوَةٍ مِّنَ
الْكِتَابِ وَهَؤُلَاءِ مِنَ الْكِتَابِ وَ
يَقُولُونَ هُمْ مِّنْ عِنْدِ اللَّهِ وَهَؤُلَاءِ
مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ
الْكُذْبُ وَهُمْ يَعْلَمُونَ ٦١

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ
آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ
قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾
الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنَ مِنَ
الْمُتَرَدِّينَ ﴿٦٠﴾

فَمَنْ حَاجَّكَ فِئْتَانٌ مِنْ بَنِي إِسْرَءِيلَ
بِأَنَّهُ قَوْمٌ عَلَىٰ غَيْرِ بَيِّنَةٍ فَعَلِّمِ
تِلْكَ آيَاتِنَا وَابْنِائِهَا كَيْفَ
يَسْأَلُونَ وَابْنِائِهَا كَيْفَ تُجِيبُونَ
فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّهُمْ عَلَىٰ غَيْرِ
بَيِّنَةٍ لَوَّحْنَا بِالنُّجُومِ ۝
إِنَّ هَٰذَا الْقَوْمَ فَاسِقٌ خُلِقَ
وَمَا وَنَّاهُ إِلَّا اللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ
لَهُمُ الْعِلْمُ ۝

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ يُكَلِّمُ الْعَالَمِينَ
قُلْ يَٰهَٰلِ الْكِتَابِ تَعَالَوْا إِلَى
كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا
تَعْبُدَ إِلَّا اللَّهَ وَلَا تُشْرِكَ بِهِ
شَيْئًا وَلَا يُخِذَ بَعْضُنَا بَعْضًا
أَرْبَابًا مِمَّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا
فَقُولُوا الشُّهُدَا بِأَرْبَابِنَا مُسْلِمُونَ ﴿٥﴾
يَٰهَٰلِ الْكِتَابِ لِمَ تُحَاجُّونَ فِي
إِسْرَائِيلَ وَمَا أَزَلَّتِ الْقَوْلُوبُ وَالْأَفْئِدَةُ
إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦﴾
هَٰذَا نَقُولُ لِمَا حَاجَّكُمْ فِيهِمَا
لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيهَا
لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ
وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا
نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ⑤
إِنَّ أَوَّلَ النَّاسِ بِإِبْرَاهِيمَ لَكَذِبُونَ
اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ
آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ⑥
وَدَّتْ كُلِّ امْرَأَةٍ مِنْ أَهْلِ الْكِتَابِ
وَلَوْ سَلَطْنَا عَلَى أَهْلِ الْكِتَابِ
لَقَبَّلُوا بِكَ وَفِي ذَلِكَ لَآيَاتٍ
لِلْأَعْيُنِ ⑦ وَمَا يَشْعُرُونَ ⑧

- 79 There cannot be a man, to whom there comes
from Allah,
a book,
a mission,
an authority—and
who then tells people,
“Worship me apart from Allah!”

Instead, (he would say),
“Engage yourselves devotedly in service as
enjoined on you in the Book and as you have
been taught.”

- 80 Nor would he bid you take angels or apostles as
patrons.
Would he suggest to you (a form of) idol
worship after you have become Muslims?

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- 81 Recall, when Allah, made a covenant with
you regarding His Apostles:
“Despite the Book and judgment, when there
comes to you a Prophet who accepts what
you have with you, ye shall believe in him
and succour him.”
He asked,
“Do ye promise to abide by this pledge
imposed on you”.
They said,
“We promise.”
He said,
“Yourselves be witnesses and I too with
you will be witness.”

- 82 They who turn away, (from that pledge) they
are renegades.



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- 83 Do they seek a refuge other than Allah's
when all that is in the heavens and the earth,
willingly or grudgingly,
submits to Him and towards Him finally
returns?

- 84 Say ye:

“We believe in Allah,
in that which has been sent to us,
in that which had been sent to *Ibrahim* and
Ishaq and *Yaqub*, and to their progeny;
in that which had been sent to *Musa*, *'Isa*
and other Prophets from their Lord.

No discrimination do we make between them.

We are (simply) those who have submitted
(to Allah)”.

- 85 If any one should follow a creed apart from
submission (to Allah) it will not be accepted.
And, in the end, he will be among the losers.

- 86 How shall Allah guide a people who renounce
after having professed faith and after bearing
witness that the Prophet spoke the truth
and brought clear evidence?
Allah does not guide a people who transgress!

- 87 They are the ones whose desert is the curse
of Allah of angels and of men all together.

- 88 Thereunder they shall lie—no lessening of their
burdens, no respite.

- 89 Except for those who, even after this, repent
and mend their ways:
for, indeed, Allah is Forgiving, Merciful.

- 90 But those who did renounce, after having
faith accepted; and then continue to stress
their faithlessness—
even their repentance will not be acceptable
and they shall grope in vain.

- 91 Those who reject and die in a state of faith-
lessness—
no ransom will be accepted from any one
of them even if he were to offer the weight
of all the world in gold.
They are the ones for whom is misery!
There are for them no helpers.



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اللَّهُ وَالْمَلَائِكَةُ وَالنَّاسُ آمَنُوا بِهِمْ
 خُلِدُوا فِيهَا لِيُقْضَىٰ عَنْهُمْ
 الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ٩٢
 إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ
 وَأَعْلَمُوا أَنَّهُمْ لَمْ يُخَيَّبُوا
 لَنَا إِلَهُمَّ إِنَّا كُنَّا ذَا قُلُوبٍ
 نَقُولُ إِنَّ اللَّهَ قَدْ فَرَسَ
 فَوْقَهُمْ أَزْيَاجًا مِّنَ السَّمَاءِ
 لَنَلْقَاهُمْ فِيهَا وَلَيُلْقِيَنَّ
 اللَّهُ فِيهِمُ السَّيْلَ ٩٣
 وَلَئِن لَّمْ يَظْهَرِ لَهُمْ
 الْآيَاتُ فَذَرْهُمْ حَتَّىٰ يُلَاقُوا
 يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ
 فِيهِ يُؤْخَذُ كُلُّ شَيْءٍ حَشْرًا
 ثُمَّ يُنْفَخُ الصُّورُ فَهَأَنذَرْتَهُمْ
 مِن قَبْلِهِمْ لَعَلَّاهُمْ يَرْجِعُونَ ٩٤
 وَلَئِن لَّمْ يَظْهَرِ لَهُمْ
 الْآيَاتُ فَذَرْهُمْ حَتَّىٰ يُلَاقُوا
 يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ
 فِيهِ يُؤْخَذُ كُلُّ شَيْءٍ حَشْرًا
 ثُمَّ يُنْفَخُ الصُّورُ فَهَأَنذَرْتَهُمْ
 مِن قَبْلِهِمْ لَعَلَّاهُمْ يَرْجِعُونَ ٩٥
 وَلَئِن لَّمْ يَظْهَرِ لَهُمْ
 الْآيَاتُ فَذَرْهُمْ حَتَّىٰ يُلَاقُوا
 يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ
 فِيهِ يُؤْخَذُ كُلُّ شَيْءٍ حَشْرًا
 ثُمَّ يُنْفَخُ الصُّورُ فَهَأَنذَرْتَهُمْ
 مِن قَبْلِهِمْ لَعَلَّاهُمْ يَرْجِعُونَ ٩٦
 وَلَئِن لَّمْ يَظْهَرِ لَهُمْ
 الْآيَاتُ فَذَرْهُمْ حَتَّىٰ يُلَاقُوا
 يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ
 فِيهِ يُؤْخَذُ كُلُّ شَيْءٍ حَشْرًا
 ثُمَّ يُنْفَخُ الصُّورُ فَهَأَنذَرْتَهُمْ
 مِن قَبْلِهِمْ لَعَلَّاهُمْ يَرْجِعُونَ ٩٧
 وَلَئِن لَّمْ يَظْهَرِ لَهُمْ
 الْآيَاتُ فَذَرْهُمْ حَتَّىٰ يُلَاقُوا
 يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ
 فِيهِ يُؤْخَذُ كُلُّ شَيْءٍ حَشْرًا
 ثُمَّ يُنْفَخُ الصُّورُ فَهَأَنذَرْتَهُمْ
 مِن قَبْلِهِمْ لَعَلَّاهُمْ يَرْجِعُونَ ٩٨

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللَّهُ الْكِتَابَ
 وَالْحِكْمَةَ وَالتَّوْحِيدَ حَتَّىٰ يُقْضَىٰ
 لِلنَّاسِ لَوْ أَتَوْا عِبَادًا إِلَىٰ مِنْ دُونِ
 اللَّهِ وَلَكِن كُوْنُوا رَبَّانِيْنَ بِمَا كُنْتُمْ
 تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ٩٢
 وَلَا يَأْمُرُكُمْ أَن تُتَّخَذَ وَالْمَلَائِكَةُ
 وَالنَّبِيُّنَ أَرْبَابًا مِن دُونِ اللَّهِ
 بِاللَّهِ يُخَدَّعُونَ ٩٣
 وَلَئِن لَّمْ يَظْهَرِ لَهُمْ
 الْآيَاتُ فَذَرْهُمْ حَتَّىٰ يُلَاقُوا
 يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ
 فِيهِ يُؤْخَذُ كُلُّ شَيْءٍ حَشْرًا
 ثُمَّ يُنْفَخُ الصُّورُ فَهَأَنذَرْتَهُمْ
 مِن قَبْلِهِمْ لَعَلَّاهُمْ يَرْجِعُونَ ٩٤
 وَلَئِن لَّمْ يَظْهَرِ لَهُمْ
 الْآيَاتُ فَذَرْهُمْ حَتَّىٰ يُلَاقُوا
 يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ
 فِيهِ يُؤْخَذُ كُلُّ شَيْءٍ حَشْرًا
 ثُمَّ يُنْفَخُ الصُّورُ فَهَأَنذَرْتَهُمْ
 مِن قَبْلِهِمْ لَعَلَّاهُمْ يَرْجِعُونَ ٩٥
 وَلَئِن لَّمْ يَظْهَرِ لَهُمْ
 الْآيَاتُ فَذَرْهُمْ حَتَّىٰ يُلَاقُوا
 يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ
 فِيهِ يُؤْخَذُ كُلُّ شَيْءٍ حَشْرًا
 ثُمَّ يُنْفَخُ الصُّورُ فَهَأَنذَرْتَهُمْ
 مِن قَبْلِهِمْ لَعَلَّاهُمْ يَرْجِعُونَ ٩٦
 وَلَئِن لَّمْ يَظْهَرِ لَهُمْ
 الْآيَاتُ فَذَرْهُمْ حَتَّىٰ يُلَاقُوا
 يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ
 فِيهِ يُؤْخَذُ كُلُّ شَيْءٍ حَشْرًا
 ثُمَّ يُنْفَخُ الصُّورُ فَهَأَنذَرْتَهُمْ
 مِن قَبْلِهِمْ لَعَلَّاهُمْ يَرْجِعُونَ ٩٧
 وَلَئِن لَّمْ يَظْهَرِ لَهُمْ
 الْآيَاتُ فَذَرْهُمْ حَتَّىٰ يُلَاقُوا
 يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ
 فِيهِ يُؤْخَذُ كُلُّ شَيْءٍ حَشْرًا
 ثُمَّ يُنْفَخُ الصُّورُ فَهَأَنذَرْتَهُمْ
 مِن قَبْلِهِمْ لَعَلَّاهُمْ يَرْجِعُونَ ٩٨

- 92 Naught can you attain of virtue unless ye be willing to forego that which is dear to you.
 And ye cannot forego aught, without it being known to Allah!

- 93 All food was lawful to the *Bani Isra'il*, except what *Isra'il* had forbidden for itself before there was bestowed on them the *Taurat*. Say thou,
 "Bring ye the *Taurat* and read it out yourselves if ye be honest."

- 94 But if, even after this, continue some to heap false accusations against Allah, they transgress beyond measure.

- 95 Say ye:
 "True, true is Allah!"
 And follow ye the creed of *Ibrahim*, the Upright!
 He was not among the deifiers.

- 96 Verily, the very first House (of worship) made for men was at Bakka—a blessing and a guidance for all men.

- 97 There are signs conspicuous—reminiscences of *Ibrahim*.
 And he who enters it finds amnesty.
 All men owe a duty to Allah—to pay a visit to this House.
 So those who can afford it let them take the road to it.
 But those who would evade (this duty)—Allah is not dependent on the fulfillment (of duties) by the Peoples!

- 98 Say thou,
 "O ye Peoples of the Book!

Why must ye ignore all signs of Allah when Allah Himself doth witness everything ye do?"

99 Say thou,

"O ye Peoples of the Book!

Why do ye distract those who believe from the path of Allah making it seem crooked (to them) and yourselves watching (their confusion)?

By no means unaware is Allah of what ye do!"

*

100 O ye who have believed!

Obey ye not a section of the **Peoples of the Book** who fain would see believers turning apostates!

101 How can you become apostates when (constantly) Allah's revelations are recited unto you,
and when the Messenger resideth amidst you?
He who only holdeth on to Allah will be shown a way secure!

11 *** 451

102 O ye who have believed!

Revere ye Allah as He should be revered.
Let not death overtake you, except as *muslims*.

103 Hold ye all firmly to the Rope of Allah (encircling all of you) and never split!
Recount among yourselves the blessings of Allah upon you:

Ye were mutual adversaries and He has forged a bond between your hearts; and ye have awakened, by His grace, as brothers!

Ye were well-nigh on the brink of fire and He withdrew you from it—

Thus doth Allah clearly manifest to you His signs so that ye may be rightly guided!

104 Let there rise among you a (dedicated) group inviting people towards virtue;
enjoining what is right;
forbidding what is wrong;
These are the real benefactors.

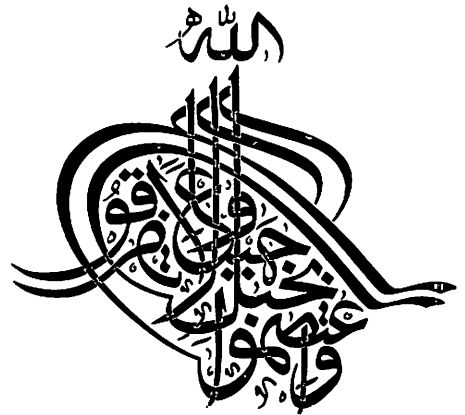
105 Be ye not like those who split and quarrelled after there had come to them clear evidence—for them there is great chastisement.

106 One day (they will be arraigned) some faces bright (with joy) others dark (with gloom).
To those with faces dark:
"Was it not ye who did reject after having once believed?
Taste ye then the penalty of rejection!"

107 Those with faces bright, in the shade of Allah's mercy abiding there for aye.

108 These are Allah's revelations.
We rehearse them for thee in all truth.
Allah is not the one to inflict wrong upon any people!

109 For Allah is all that is in the heavens and the earth and all matters finally are referred to Him.



12 *** 452

110 Ye are the foremost people among men!
Enjoin ye what is right; forbid ye what is wrong
and ye believe in Allah.

O, would that (all) the Peoples of the Book had acquired belief!
Some of them, indeed, believe, but most of them are hypocrites!

- and that which lies within their hearts
is more intense.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
وَالِى اللّٰهُ تُرْجَعُ الْاُمُوْرُ ﴿٥٨﴾
كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ
تَامُرُوْنَ بِالْمَعْرُوفِ وَتَنْهَوْنَ

452

- 119 There are ye, who love them;
but they, they love you not—
although you accept their entire Scripture.

When they face you, they say,
"We believe,"
but when they're by themselves they bite
their fingers at you in their rage!
Say ye,
"Perish in your rage!"
Allah is, indeed, aware of inmost thoughts.

- 120 If any good befalls you it galls them;
and if adversity doth touch you, they rejoice
at it!
If you would only be a little careful—and
persevere,
their wiles no harm can do to you.
Allah doth encompass fully what they do.

13 *** 453

- 121 (Recall the past :) when thou hadst left thy
household at the break of dawn to make
the faithful well-arrayed for battle
Allah is the Hearer and the Knower!

- 122 When two parties among you had striven
to escape!
But Allah did befriend them!!
It is in Allah that Believers put their trust.

- 123 Thus did Allah succour thee at *Badr* when,
(in number) ye were quite negligible.
(Now too), fear ye Allah! so that you may
(again have cause to) show your gratitude.

- 124 When thou called out to the Believers :
"Is it not sufficient that, to help you, your
Lord three thousand angels has sent down?!"

- 125 "Yea! If you only persevere
and continue ye to be alert—
even if they rushed on you in hordes
succour there will come to you from your
Lord
through five thousand angels
and they shall sweep the field!"

- 126 But naught had Allah made that call to mean
except a word of cheer to fill your hearts
with confidence.

No help doth ever come except from Allah,
the Sovereign and the Wise.

- 127 Whether He disrupts and doth sidetrack
the unbelievers—
or confronts them with frustration so that
they turn back in shame—

- 128 Not in that is thy concern.
He may turn to them in mercy or He may
chastise them because they have trans-
gressed.

- 129 For Allah alone, is all that is in heaven and
earth :
forgiveth He whom He wills;
and punisheth, whom He wills.
Allah is Forgiving, Merciful.

14 *** 454

- 130 O ye who have believed!
Gorge ye not usury, profits on profits.
Fear ye Allah if ye would prosper.

- 131 Fear ye the simmering fire that doth enshroud
the unbelievers.

- 132 Be ye obedient unto Allah and the Messenger
if ye would be blessed.

- 133 Hie ye towards the largesse of your Lord and
His paradise
the dimensions of which extend over heaven
and earth
and which is promised to all who're cautious!

- 134 To those who share their wherewithal—
whether they may be in easy circumstances
or in difficulties;
who restrain their anger and are charitable
unto men :
Allah loveth those who are considerate of
others.

135 Those who, when they commit an offence or wrong their kind, cry to Allah to forgive their sins—

and who can forgive sins except Allah?—

those who, being conscious of their guilt, persist not in upholding what they did,

136 They are the ones whose guerdon consists of beneficence from their Lord and gardens beneath which rivers flow—

secure they live for aye!

Excellent the guerdon for those who strive for righteousness!

137 Diverse creeds have passed away before you: roam o'er the earth and see what was the end of all false claimants.

138 Here is a manifesto for all men; and guidance and advice to the cautious.

139 Lose ye not hope; be ye not down cast: ye shall advance if ye are true believers.

140 If ye have suffered a set-back, verily a set-back there has been for the other party too. Such days (of adversity) We make go round among men, so that Allah may distinguish those who believe and choose His witnesses from 'mongst them—Allah loveth not those who growl.

141 And Allah may thus sift those who trust, and purge the unbelievers—

142 Did ye count on entering heaven without Allah testing out those who are capable of fighting and those who are perverse?

143 Ye had wished to face death ere now, and now, when it looms before you, you gape?!

اللَّهُ لَعَلَّكُمْ تَتَّقُونَ ۝

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ۝
وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ

تُزَكَّوْنَ ۝

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ ۖ
وَجَنَّتْ عَرْشُهَا السَّمُوتُ وَالْأَرْضُ ۚ

أُعِدَّتْ لِلْمُتَّقِينَ ۝

الَّذِينَ يُغْفِقُونَ فِي السَّرَّاءِ وَ
الضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ

وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ

يُحِبُّ الْمُحْسِنِينَ ۝

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ

ظَلَمُوا أَنفُسَهُمْ دَكَرُوا وَاللَّهُ

فَاسْتَعَفُّوا وَلِلَّهِ يَهْتَمُّونَ مِمَّا فَعَلُوا

الذُّلُوبَ ۚ إِنَّ اللَّهَ لَبَصِيرٌ ۝

عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۝

أُولَٰئِكَ جَزَاءُ هُم مَّغْفِرَةٌ مِّن

رَّبِّهِمْ وَجَنَّاتُ جَنَّةٍ مِّن تَحْتِهَا

النَّهَارُ خَالِدِينَ فِيهَا وَنِعْمَ

أَجْرُ الْعَامِلِينَ ۝

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ ۚ

فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا

كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ۝

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَ

مَوْعِظَةٌ لِّلْمُتَّقِينَ ۝

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمْ

الْأَعْلَوْنَ إِن كُنْتُمْ مُّؤْمِنِينَ ۝

إِن يَتَّبِعْكُمْ الْقُرْآنُ فَقَدْ فَتَنَ

الْقَوْمَ فَذَرُوهُنَّ أَوْ يَبْغُوا

الْيَاثِمَ بَدَنُ الْوَالِهَاتِ ۚ النَّاسُ

رَجِيمٌ ۝ وَالَّذِينَ آمَنُوا وَبِيعَدُوا

مِنْكُمْ فَهُدًى ۚ وَاللَّهُ لِيُحِبَّ الْخَالِينَ ۝

وَلِيُخَيِّصَ اللَّهُ الَّذِينَ آمَنُوا

وَيُهَيِّقَ الْكَافِرِينَ ۝

أَمْ حَسِبْتُمْ أَنَّ تَدْخُلُونَ الْجَنَّةَ

وَلَمْ يَكُنْ لَّعَلَّكُمْ الْإِيمَانُ جَاهِدُوا

مِنْكُمْ وَيَعْلَمَ الضَّالِّينَ ۝

وَلَقَدْ كُنْتُمْ تَمُوتُونَ مِمَّا كُنْتُمْ

مِن قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ دَرَأَ

بَيْنَكُمْ وَبَيْنَ مَا كُنْتُمْ تَعْمَلُونَ ۝

هَٰذَا نِعْمٌ أَوْلَاٰهُمُ يُجَاهِدُونَ لَهُمْ وَلَا

يُجَاهِدُونَكُمْ وَيُؤْمِنُونَ بِالْكِتَابِ

كُلِّهِ ۚ وَإِذَا الْقُتُوبُ قَالُوا أَمْشَاظُ

وَلَا إِذَا خَلَوْا عَطَوْا لِكُلِّهِم مَّا نَالُوا

مِنَ الْغَنِيِّ ۚ كُلُّ مَوْفُوعٍ لِّغَيْظِكُمْ

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

إِن يَتَّبِعْكُمْ سَيْفٌ مِّنَ السُّلُوكِ

وَرَأَىٰ تَوْبَكُمْ سَبْعَةً يَفْرَحُ بِهَا

بِهَادٍ ۚ وَإِنْ تَصْبِرُوا وَتَتَّقُوا

لَا يَضُرَّكُمْ كَيْلٌ هُمْ شَرُّهُ ۚ

إِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ۝

وَإِذْ عَدَّتْ وَتٌ مِّنَ أَهْلِ الْيَمُودِ

الْمُؤْمِنِينَ مَقَاعِدَ الْقُرُونِ ۚ

وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

لِذَٰلِكَ هَمَّتْ طَائِفَتَيْنِ مِنْكُمْ

أَنْ تَفْتَحُوا ۚ وَاللَّهُ وَلِيُّ هَٰمَا ۚ وَكُلُّ

الَّذِينَ قَلِبَتْ كُلُّ الْمُؤْمِنُونَ ۝

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ ۚ وَأَنْتُمْ

أُولَٰئِكَ قَالُوا إِنَّ اللَّهَ لَعَلَّكُمْ

تَشْكُرُونَ ۝

وَإِذْ يَقُولُ الْمُؤْمِنُونَ إِنَّ الْيَهُودَ

أَنْ يُبَدِّلَكُمْ رُبَّكُمْ شَيْئًا ۚ لَا يَدْرِي

مِنَ الْمَلَائِكَةِ مَتَدَلِّينَ ۝

بَلَىٰ ۚ إِنْ تَصْبِرُوا وَاتَّقُوا ۚ

يَأْتِكُمْ مِّن قَوْمِهِمْ هَٰذَا يَوْمُكُمْ

رَبَّكُمْ يُجَسِّدُ الَّذِينَ آمَنُوا فِي الْمَلَائِكَةِ

مُسَوِّمِينَ ۝

وَمَا جَعَلَ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ

وَلِيُظْمِنَ قُلُوبَكُمْ بِهِ ۚ وَاللَّهُ نَصْرٌ

لِلَّذِينَ هُمْ عِنْدَ اللَّهِ الْعَزِيزُ الْحَكِيمُ ۝

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ

كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا

خَآئِبِينَ ۝

لَيْسَ لِّلَّذِينَ آمَنُوا فِي أَدْنَىٰ يَدٍ

عَلَيْهِمْ أَوْ يَكْبِتُهُمْ قَالَهُمُ ظَالِمُونَ ۝

وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ

يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن

يَشَاءُ ۚ وَاللَّهُ عَزِيزٌ رَّحِيمٌ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا

الَّذِينَ تَرَوْنَ أَضْعَافًا مَّا ضَعُفَهُمُ وَالَّذِينَ

15 *** 455

144 No more is Muhammad than a Messenger—
 many Messengers have gone before him.
 If he were to die or were he to be slain would
 ye, forthwith, turn upon your heels?
 If any did turn back, in no way will he hurt
 Allah.
 Lo! soon will Allah compensate the grateful.

145 No one is there who can die without Allah's
 leave—recorded is his term.
 He who wants his wages in the immediate
 present We shall give him now;
 and he who wants them in the future We
 shall give him then.
 And soon We shall reward the grateful!

146 How many Apostles there have been along
 with whom devoted men in numbers large
 have battled (for the truth)!
 But they never lost heart, because they were
 fighting for the cause of Allah;
 they weakened not; they gave in not!
 Allah loveth well those who persevere.

147 Naught (else) did they give expression to—
 all they said was,
 "O our Lord! Forgive us Thou our sins.
 Forgive us Thou our trespasses.
 Keep Thou firm our feet.
 Help us Thou against these people who will
 not believe!"

148 So Allah gave them their compensation then
 and there;
 and better still their compensation in the
 future.
 Allah loveth well the virtuous.

16 *** 456

149 O ye who have believed!
 If ye were to obey those who reject,
 they will make you turn back on your heels;
 and ye will go back to your own loss.

150 Nay, Allah is your Patron and He is the best
 of Helpers!

151 Soon shall We cast terror into the hearts of
 the unbelievers, for that they joined com-
 panions with Allah—
 naught had He sent as authority for this—
 hell will be their resting place: an evil
 destination for the trespassers.

152 Allah had, indeed, fulfilled his promise when
 you, by His help, had well-nigh over-
 powered them—until you lost morale and
 disputed the order.
 You disobeyed as soon as He had shown
 you that for which you longed!
 Amidst you some there were who lusted
 for the immediate gains and some who
 looked to future gains.
 Therefore He made you flee from them
 and put you into trouble.
 But He has now forgiven you.
 Allah is full of grace to the Believers.

153 There were ye scurrying upward—oblivious
 of all—and the Messenger calling to you
 from the rear!
 So He paid you with two-fold misery—
 regrets for what ye failed to get—and tribula-
 tions which you suffered.
 Allah is (constantly) aware of what ye do!

154 After this adversity He provided you a spell
 of languid calm so that some of you were
 overcome with slumber while another group
 urged on by each other, cast unworthy
 aspersions on Allah in their ignorance.
 They said,
 "Have we no say in the matter?"
 Say thou,
 "The matter rests entirely with Allah!"
 They entertain within themselves such thou-
 ghts as they reveal not unto thee.
 They say,
 "If we had had a say in this matter we should
 not have been in this slaughter!"
 Say thou,
 "Even if ye had stayed back in your homes,
 those who were decreed to die would
 have sallied out to the places where they lie!"
 But Allah has, through this, brought forth
 what is in your inmost hearts.
 Verily, Allah's knowledge penetrateth throu-
 gh the hearts.

- 155 Those of you who turned back on the day when the two hosts faced each other, had been disgraced by *Shaitan* for something they had earned.

But Allah hath overlooked their fault.

Allah is Forgiving, Merciful!

17 *** 457

- 156 O ye who have believed!

Be ye not like the unbelievers who say about their brethren when they travel forth or go to fight:

"If only they had stayed with us, they would not then have died, nor would they have been slain!"

Allah maketh this a consolation for their hearts!

But it is Allah who maintaineth life, who taketh life!

And Allah well observeth all they do.

- 157 If ye are slain in the way of Allah or, if ye die with His mercy and forgiveness, that is better far than all they could amass!

- 158 No matter if ye die or ye are slain, (in either case) unto Allah you must wake!

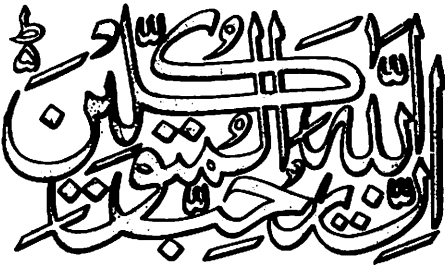
- 159 'Tis a mercy from Allah, that thou art lenient to them; for, wert thou rough and stern of heart they would have shunned thy presence!

So, overlook their faults and ask pardon for them.

Consult thou them at times.

When thou hast once resolved, put thy trust in Allah!

Allah loveth those who put their trust in Him!



فِي أَخْرَجَكُمْ فَأَتَيْنَا بَعْضَكُمْ عَلَىٰ مَا كُنْتُمْ عَلَىٰ مَا كُنْتُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ

الْعَجْرِ أَمْنَةً نَّحْنُ لَكُمْ

طَائِفَةٌ مِّنكُمْ وَطَائِفَةٌ قَدْ

أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ

بِاللَّهِ غَيْرَ الْحَقِّ ظَنَ الْجَاهِلِيَّةِ

يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ

شَيْءٌ قُلْ إِنَّ الْأَمْرَ كُلَّهُ

يُنْتَهِي فِي أَقْدَارِ هَيْمَةٍ مَا

لَكُمْ بَشِيرُونَ لَكُم يَقُولُونَ لَنُ

كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ فَأَقِيلْنَا

هَهُنَا قُلْ لَوْ كُنْتُمْ تَعْلَمُونَ لَقَدْ

لَبَدَّلْنَا الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ

إِلَىٰ مَضَاهٍ جَعَلْنَاهُ وَلِيْبَتِلَ اللَّهُ

مَا فِي صُدُورِكُمْ وَلِيْمٌ خَصَّ بِنَا فِي

قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

إِنَّ الَّذِينَ تَرَوْا مُتَكِبِينَ فِي السُّبُلِ

الْمُتَكِبِينَ إِنَّمَا اسْتَكْبَرُوا فِي السُّبُلِ

بَعْضُ مَا كَسَبُوا قَدْ خَلَّى اللَّهُ

عَنَّهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا

كَالَّذِينَ نَفَرُوا وَقَالُوا لَوِ الْخَبْرُ لَهُمْ

إِذَا نَفَرُوا فِي الْأَرْضِ أَوْ فِي السَّمَاءِ

غَرَىٰ لَوْ كَانُوا يَعْلَمُونَ مَا أَتَوْا وَمَا

يُجْعَلُ اللَّهُ ذَٰلِكَ حَسْرَةً فِي

قُلُوبِهِمْ وَاللَّهُ يَجِيءُ وَيُجِيءُ

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

وَلَمَّا قُتِلْتُمْ فِي سَبِيلِ اللَّهِ

أَوْ مَاتُمْ مَغْفِرَةً مِّنَ اللَّهِ وَ

رَحْمَةً خَيْرٌ مِّمَّا يَجْمَعُونَ ۝

وَلَمَّا قُتِلْتُمْ أَوْ قُتِلْتُمْ لِرَآلِ

اللَّهِ تَحَرُّوْنَ ۝

فَمَا رَحْمَةُ اللَّهِ مِنْهُ لَقَدْ

وَلَوْ كُنْتُمْ قَدْ عَلِمْتُمْ أَنَّ الْقُلُوبَ

لَا تَقْبَلُ مِنْ حَوْلِهَا فَاعْلَمُوا

عَنَّهُمْ وَاسْتَغْفِرُوا لَهُمْ وَشَآؤُهُمْ

فِي الْأَمْرِ فَإِذَا تَوَمَّتَ فَمَا كَانَ

اللَّهُ إِلَّا اللَّهُ يُحِبُّ الْمُؤْمِنِينَ ۝

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ

مِن قَبْلِهِ الرُّسُلُ أَفَلَا يَتَذَكَّرُونَ

أَوْ قِيلَ أَنْفَلَيْتُمْ عَلَىٰ غُلَابِكُمْ

وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَمَسُّهُ

اللَّهُ شَيْئًا وَيَجْزِي اللَّهُ الشَّاكِرِينَ ۝

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا

بِإِذْنِ اللَّهِ كَيْدًا مُّؤْتَلَاً وَمَنْ

يُؤَدِّ تَوَابَ الدُّنْيَا لِيُؤْتِيَهُ مِنْهَا

وَمَنْ يُؤَدِّ تَوَابَ الْآخِرَةِ لِيُؤْتِيَهُ

مِنْهَا وَسَيَجْزِي الشَّاكِرِينَ ۝

وَكَايْنِ مِّن شَيْءٍ قَدْ لَهِمْ مَعَهُ

رَبُّوْنَ كَيْدُهُمْ وَمَا وَهَبُوا لَنَا

أَصْحَابَهُمْ فِي سَبِيلِ اللَّهِ مَا ضَعُفُوا

وَمَا اسْتَكْبَرُوا وَاللَّهُ يُحِبُّ الْغَافِلِينَ

وَمَا كَانَ قَوْلُ لَهُمْ إِلَّا أَنْ قَالُوا

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا

فِي أَمْرِنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ

الْعَظِيمُ ۝

قَالَهُمُ اللَّهُ تَوَابَ الدُّنْيَا وَ

حُسْنُ تَوَابِ الْآخِرَةِ وَاللَّهُ

يُحِبُّ الْمُحْسِنِينَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَطْمَئِنُّوا

الَّذِينَ كَفَرُوا أَيْدِيَهُمْ رُكْبَةً عَلَى

أَعْقَابِهِمْ لَا تَقْلَقُوا الْخَيْرِينَ ۝

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ

خَيْرُ النَّاصِرِينَ ۝

سَتَلْقَىٰ فِي قُلُوبِ الَّذِينَ كَفَرُوا

الْوَعْدَ بِمَا تُكْرَهُ بِآيَاتِهِ مَا لَمْ

يَكْرُلْ بِهِ سُلْطَانًا مِّن مَّا دُونِهِمْ

الْقَارُورِ وَيَشْهَدُ مَنُورُ الْفَلَقِينَ ۝

وَلَقَدْ صَدَّقَ اللَّهُ وَعْدَهُ إِذْ

تَحْمِلُوهُمْ بِأَذْيَانٍ حَتَّىٰ إِذَا أَثْبَلْتُمْ

وَتَنَزَّلْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ

مِن بَعْدِ مَا أَرَاكُمْ فَاتَّخِذُوا

مِنْكُمْ مِّن يُّرِيدُ الدُّنْيَا وَ

مِنْكُمْ مِّن يُّرِيدُ الْآخِرَةِ ۝

ثُمَّ صَرَّفَكُمْ فِيهِم مِّن بَيْنِكُمْ

وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو

فَضْلٍ عَلَى الْمُؤْمِنِينَ ۝

إِذْ تُضْعِدُونَ وَلَا تَلَوْنِ عَلَى

أَحَدٍ وَالرَّسُولُ يَدْعُنْكُمْ

160 If Allah doth assist you none can overcome you;
if He forsaketh you, who then is there to help
you?
Allah, therefore, let Believers trust!

161 No Apostle can embezzle.
He who embezzles, all he has embezzled
will be taken from him on the appointed day!
Then shall every soul be paid what it has
earned, and no one shall be wronged.

162 Is he who doth conform to Allah's pleasure,
no different from another who brings upon
himself the wrath of Allah and whose
abode is hell?
A woeful refuge!

163 Each has a distinct place with Allah and
Allah is aware of what each does.

164 Surely it was grace bestowed by Allah on
Believers when He raised a Messenger
among them from among themselves, to
read to them His revelations, to purify
them and to teach to them the Scriptures
and the Wisdom.
Ere now they were, indeed, openly astray.

165 What! when infliction is inflicted on you
after you have inflicted two inflictions,
would ye say,
"How is this?"
Say thou,
"This is from yourselves."
All things to Allah are possible.

166 What was inflicted on you on the day when
the two hosts met was with the knowledge
of Allah, so that He might sift the believers

167 From the hypocrites.
"Come!" they were told,
"Fight in the name of Allah or, at least
defend!"
They said,
"If we had known how to fight we would
never have refused you.
We would surely have obeyed you."
They were, on that day, nearer to faithless-
ness than faith;



their mouths uttering that which was not
in their hearts.
But Allah was aware of what they would
conceal.

168 They are the ones who, having stayed behind,
speak of their brethren :
"If only they had listened to us, they would
not have died!"
Say thou,
"Keep death ever distant from yourselves,
if ye are serious!"

169 Count not those who die in the way of Allah
as dead.
Nay, they live and are nourished by their Lord.

170 Bask they in what Allah hath provided them
from His Mercy;
and they rejoice to find that they who have
yet to join them are overcome neither by
fear nor by anxiety.

171 They rejoice in Allah's bounty and His grace,
and because the deserts of the faithful never
are, to them, denied.

18 *** 458

172 They who responded to Allah and His Messen-
ger even after being hurt;
they who strove towards the good and
kept themselves away from evil,
for them are great rewards.

180 Let not those who greedily cling to the bounties
 We have given them, (think that) they are
 good for them.
 Nay! they are dangers for them!
 What they hoard so greedily will hang like
 weights around their necks on the Day
 appointed!
 The heritage of heaven and earth is Allah's
 only: of all ye do He is Aware.

19 *** 459

181 Allah heareth well the jibes of those who ask:
 "Has Allah been impoverished? Are we
 now the rich?"
 Soon shall We decree reply to what they ask:
 And for their having slain Apostles unjustly—
 We shall say (for answer)
 "Taste ye now the burning agony!"

182 That is because of what ye had sent ahead!
 Verily, Allah never wrongeth his willing
 servants.

183 They also say;
 "Allah hath enjoined us to accept no Messen-
 ger unless he brings before us a sacrifice
 which is consumed by (heavenly) fire!"
 Say thou,
 "How many Messengers there came to you
 before me, with His evidences!
 Why then did ye slay them if ye are honest?"

184 And if they call thee false, even so did they
 call false, Messengers before thee
 (who came)
 with (Tablets) clear,
 and Psalms (in verse),
 and Scriptures (in) plain (prose).

185 All those who live must taste of death!
 Surely will they be paid their wages on the
 day infallible!
 He then who is acquitted in the fiery ordeal
 and enters bliss, victory is his!
 Naught is the transient present except the
 comfort of delusion.

186 Ye shall, indeed, be tempted by your wealth
 and by your near ones.
 Much (censure) shall ye hear from those
 who had the law before you.
 Much pain will be inflicted by the pagans.
 But if ye persevere and be on guard—
 thereby will ye be strengthened in your high
 resolve.

187 Remember Allah made the covenant with
 those who had been given the Law,
 "Declare it unto men and hide it not!"
 But they threw behind their backs (this
 injunction) for a paltry price!
 O base transaction.

188 Those who exult in what they have effected
 and those who love to hear themselves
 being praised, let them not think that they
 have escaped penalty.
 Grievous punishment pursueth them, indeed!

20 *** 460

189 Allah's is the Sovereignty o'er heaven and
 earth and, over all Allah holdeth sway!

190 Verily, in the creation of the heavens and the
 earth,
 and in the alternations of the night, the day,
 are clear revelations for those who possess
 understanding.

191 And those who ponder on Allah—
 standing,
 sitting,
 or reclining;
 those who meditate on the making of the
 heavens and the earth, (they pray:)

"Our Lord!
 Thou hast not made all this in vain!
 Glory be to Thee.
 Help us in the fiery ordeal!"

192 "Our Lord!

Verily, those who succumb in the fiery ordeal,
will be in dire anguish.

No sympathizer will they find among the
aggressors.

193 "Our Lord!

We have heard the call of one who calls to
faith:

'Trust ye in your Lord!'

And lo! we trust in Thee!

Our Lord!

Forgive us Thou our trespasses.

Overlook our shortcomings and vouchsafe
for us death among the righteous!

194 "Our Lord!

Fulfil Thou what Thou promised to us through
Thy Messengers!

Put us not to shame on the Day infallible!
Thou dost not go back on Thy promises!"

195 And lo! Their Lord respondeth to them:

"Verily, never shall I suffer to be lost the
work of any one among you, be it man or
woman.

Ye are all parts one of another.

Those who have emigrated and were driven
from their homes,
those who suffered in My cause,
those who fought or who were slain.
I shall overlook their shortcomings, and I
shall usher them into gardens beneath which
rivers flow."

Noblesse oblige from Allah!

And Allah is the source of the highest grace!

وَرَأَى ظُهُورَهُمْ وَأَشْرَؤُا بِهِ
ثُمَّ قَالُوا قَوْلًا فَيَشْرُونَ

لَا تَحْسَبَنَّ الَّذِينَ يَفْرُغُونَ
بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا

بِمَا لَمْ يَفْعَلُوا أَلَا تَحْسَبُهُمْ عِزًّا
مَنْ الْعَذَابِ وَلَهُمْ عَذَابُ أَلِيمٌ

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
وَاجْتِلَالِ الْبَيْتِ وَالْجَبَلِ الْأَوَّلِ

لِأُولَى الْآيَاتِ ۖ

الَّذِينَ يَدْعُونَ اللَّهَ تَعَالَى
وَعُودًا أَوْ عَلَى جَنُوبِهِمْ وَيَتَفَكَّرُونَ

فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا
مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَنَكَ قَوْمًا

عَذَابِ النَّارِ ۖ

رَبَّنَا إِنَّكَ مَنْ تَدْخُلُ النَّارَ فَقَدْ
أُخْرِجَتْهُ وَأَمَّا لِلطَّالِفِينَ مِنْ أَهْلِ

رَبَّنَا إِنَّا أَمْعَانَا مَتَا دَائِبَتِ دُونَ
لِلْإِيمَانِ أَنْ أَوْفُوا بِرَبِّكُمْ

فَأَمَّا قَوْمًا رَبَّنَا فَافْغِرْ لَنَا ذُنُوبَنَا
وَكُفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّاتِمْ

الْأَكْبَارِ ۖ

رَبَّنَا وَأَوْفَا مَا وَعَدْتَنَا عَلَى
رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۖ

إِنَّكَ لَا تَخْلُقُ إِلَهًا مَعَكَ ۖ

فَأَسْبَحْ لَهُمْ رَبُّهُمْ فِي كُلِّ
أَضْمِيرٍ عَمَلٍ عَامِلٍ وَتَكْرُمٍ

ذِكْرٍ أَوْ أُنْشَى بَعْضُهُمْ مِنْ بَعْضٍ
فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ

دِيَارِهِمْ أَوْ ذُودُوا فِي سَبِيلِ
وَقَاتِلُوا وَفِي الْوَأَكْفَرِ لَنَا عَنْهُمْ

سَيِّئَاتِهِمْ وَلَا جُنَاحَ عَلَيْهِمْ جُنَاحٌ
مُجْرِمِينَ مِنْ تَحْتِ الْأَعْدَةِ نَوَاتِنَ

عِنْدَ اللَّهِ وَاللَّهُ عِنْدَهُ الْحُسْنُ الْأَوَّلِ

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ
بِمَا أَنَّهُمُ اللَّهُ مِنْ فَضْلِهِمْ هُمْ

خَيْرٌ أَلَهُمْ بَلْ هُمْ شَرُّ لَكُمْ هُمْ

سَيُطَوَّقُونَ مَا يَجِئُوا بِهِ يَمِيقَ
الْقِيَمَةِ وَلَهُمْ مِزَانُ الْمَوَازِينِ

وَالْأَرْضُ وَاللَّهُ يَمَّا تَعْمَلُونَ
حَبِيرٌ

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا
إِنَّ اللَّهَ فَعِيرٌ وَعَنْ غَيْبَاتِهِ

سَمِعْتُمْ مَا قَالُوا وَتَقَالُ فِيهِمْ الْيَمِينُ
يَعْرِضُونَ ۖ لَا تَقُولُوا ذُنُوبًا عَدَابِ

الْحَقِيرِ ۖ

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ
أَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَالَمِينَ

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَاهَدُ
إِلَيْنَا آلَ آدَمَ مِنْ رَسُولٍ حَتَّى

يَأْتِيَنَا بِهِ بَيِّنَاتٌ نَأْتِيَهُ النَّارُ
قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ رَبِّكُم

بِالْبَيِّنَاتِ وَالَّذِينَ قُلْتُمْ كَلِمَةً
فَتَقْتُلُوهُمْ وَأَنْتُمْ تَصِفُونَ

وَأَنْ كَذَّبْتُمْ فَتَقْذِفُوا كَذِبَ رُسُلِ
وَمَنْ كَذَّبَ جَاءَهُ بِالْبَيِّنَاتِ وَالزُّبُرِ

وَالْكِتَابِ الْمُنِيرِ ۖ

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا
تُؤْتُونَ أَجْرَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ

زُجِرَ سَخِرَ النَّارُ وَأُدْخِلَ الْجَنَّةَ فَقَدْ
كَانَ وَهُوَ فِي الْحَيَاةِ مُتَابِعًا لِّلْمَنَاقِبِ

لِّتُبَيَّنَ فِي أَمْوَالِهِمْ وَأَلْفُسِهِمْ وَهَـ
وَلَتُسْمَعَنَّ مِنَ الَّذِينَ آذَوْا الْكُتُبَ

مَنْ قَبِلَهُمْ وَمِنَ الَّذِينَ أَكْرَمُوا
أَذَى كَثِيرًا وَلَنْ تُصَدِّقُوا وَتَقْتُلُوا

فَإِنَّ ذَلِكَ مِنْ عَذَابِ الْأُمُورِ ۖ

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ
أَوْثَرُوا الْكِتَابَ لَتَتَّبِعُنَّ أَنَا نَسُ

وَلَا تَكْفُرُونَهُ فَتُبَدِّلُ فِي كُ

196 Let not dishearten thee the itinerent visits of
the heathens in the habitations.

197 Short-lived is their hold :
soon will they be cast in hell;
a sorry place to dwell.

198 But those who feared their Lord for them are
gardens fair beneath which rivers flow.
Therein they abide : Hospitality of Allah!
And he who doth abide close to Allah has
the best of hearts.

199 There are also those among the Peoples of the
Book who do believe in what has been sent
down to you as well as to them.

Fear they Allah—

They barter not away the revelations of
Allah at little price.

وَأَنْ مِنْ أَهْلِ الْكِتَابِ لَمَنْ
يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكَ
وَمَا أُنْزِلَ إِلَيْهِمْ خُشُوعِينَ لِلَّهِ
لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا
أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا
وَصَابِرُوا وَارْتَبِطُوا بِاللَّهِ
لَعَلَّكُمْ تَفْلَحُونَ ۝

لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ الَّذِينَ لَقُوا
فِي الْحَيَاةِ ۝
مَتَاعًا قَلِيلًا بِدِينِهِمْ مَا وَلَهُمْ حَقُّهُ
وَبِشْنِ الْيَمَادِ ۝
لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا يُنْزَلُ عَنْ عِشْرِ اللَّهِ
وَمَا عُنْدَ اللَّهِ خَيْرٌ لِمَا كَرِهُوا ۝

For them is their reward with their Lord.
For Allah is exact in His reckoning.

200 O ye who have believed!

Persevere ye; make others persevere and
maintain discipline!

Fear ye Allah so that ye may prosper.

*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَأَنْ مِنْ أَهْلِ الْكِتَابِ لَمَنْ
يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكَ
وَمَا أُنْزِلَ إِلَيْهِمْ خُشُوعِينَ لِلَّهِ
لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا
أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا
وَصَابِرُوا وَارْتَبِطُوا بِاللَّهِ
لَعَلَّكُمْ تَفْلَحُونَ ۝

SURA : *NISĀ*

In the Name of Allāh the Raḥmān the Raḥīm

1 *** 461

O ye people!

Keep ye in mind your Lord who brought you forth from one ancestor, who made his mate from him, and from them both, raised myriad men and women. Pay ye heed to Allah on whose bounty ye depend, and (pay ye heed) to womankind! Remember Allah watcheth over (both of) you—as Guardian!

2 Hand over to the orphaned ones what is theirs (by right).

**Substitute ye not inferior for superior goods
nor consume ye what belongs to them along with
what is yours—
for that would be a deadly sin.**

3 And if ye fear

that ye might fail to give
their rightful dues to the
guardianless—
wed then from 'mong the women
those ye would, by twos and threes and fours.
But if ye fear
that you cannot then be fair to all of them—
then only one—
beside those one already has—
that is the basic principle :
that the community be not
unduly burdened.

4 Hand over to the women (being married) their patrimony freely :

but if they, of their free pleasure remit any of
the things to you,
take them with goodwill and good-cheer.

وَالَّذِي الرِّسَاءُ صَلُّوا عَلَيْهِمْ
وَقَانَ طَيْنٌ لَكُمْ عَنْ شَيْءٍ مِنْهُ
نَفْسًا أَفْؤُوه هِنًا مَرَّةً ۝
وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي
جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ
مِنْهَا وَاسْكُوهُمْ وَوَلُّوهُمُ
قَبُولَ مَعْرُوفٍ ۝

وَابْعَدُوا إِلَيْنِي حَتَّىٰ إِذَا بَلَغُوا
الْبِكَارَ ۖ فَإِنْ أَنتُم مِّنْهُمْ رِّشَدًا
فَادْعُوهُمْ إِلَيْهِمْ أَمَّا لَهُمْ فَلَا
نَافَعَةَ لَهُمْ آلُكُمْ وَلَا بَنُونَ
يَكْفُرُوا أَوْ يَكُونُوا عِبِيدًا
فَلَيْسَ تَعْفَىٰ عَنْهُمْ وَمَنْ كَانَ
قَوِيًّا ۖ فَلْيُكَلِّمْ أَهْلَهُمْ وَلْيَاذَعْهُمْ
إِلَهُهُمْ أَمَّا لَهُمْ فَتُجَدِّدُ أَعْيُنَهُمْ
وَلَكُمْ بِاللَّهِ حِسَابٌ ۝

5 Hand not over to the feeble-minded the property of which Allah has made you guardian. (Instead), feed ye them and clothe them and be to them kind and considerate.

**6 Bring up with diligence (the younger ones among)
the guardianless until they come of age;
and when ye find them quite mature hand over
to them what is theirs.**

**But be ye not extravagant while they grow up ;
and they who can afford it, let them forego
expense incurred ;
and they who're poor let them charge in reason.
And when ye hand over to them what is theirs, let
there be witnesses—
But Allah is the best of those who keep account.**

星洲

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي
خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَفِي
خَلْقِهَا وَبَنَانِهَا آيَاتٌ لَهُمْ مِنْهُمَا
رِجَالٌ لَا يُفْقِدُونَ بَيْنَهُمَا وَاتَّقُوا
اللَّهَ الَّذِي سَأَلْتُمْ بِهِ وَالْأَرْحَامَ
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَحِيمًا ①
وَالَّذِي بَيْنَ أَمْوَالِهِمْ وَاتَّقُوا
الْبَيْتَ بِالْغَيْبِ وَلَا تَكُونُوا
أَمْوَالِهِمْ إِلَى أَمْوَالِكُمْ ذَاتَ
كَانَ حُورًا كَبِيرًا ②
وَأَنْ عَفْتُمْ أَفْضَلُ لَكُمْ إِلَى الْبَيْتِ
فَأَنْ كُنْتُمْ مَطْلَبَ لَكُمْ مِنْ
النِّسَاءِ مَشَى وَنَلَتْ وَرَبَعًا
فَأَنْ خَفْتُمْ أَفْضَلُ لَكُمْ إِلَى الْوَأَحَدِ
أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ
أَدْنَى أَفْضَلُ لَكُمْ ③

7 For males a portion from what their parents or their relatives have left behind.

For females (too) a portion from what their parents or their relatives have left behind—be it small or large, each portion specified.

8 If there are at the time of distribution those of kin, or orphans, or the helpless—give them too from it and speak to them some words of kindness.

9 Let those disposing of the estate, fear the plight of their own helpless children in circumstances similar:
let them Allah keep in mind and let them speak without favour!

10 Verily, those who deliberately embezzle the property of orphans swallow cinders that will sear their souls!

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11 Allah thus decrees inheritance to your beneficiaries:

To the sons the share of two daughters; if there be only daughters, two or more, their share is two-thirds of all inheritance; if only one, her share is half.

If one doth leave behind his children and his parents, each parent is entitled to a sixth; but if he left no children and his parents are his sole inheritors, his mother is entitled to a third;

but if there are brothers too (and sisters) the mother's share is only a sixth.

(All this distribution) after clearance of debts and legacies.

Your parents or your children you know not to which of these you owe the more.

These are portions ordained by Allah.
And He has Knowledge, He is Wise.

12 Yours is the half of what your wives have left, if they leave no children.

But if they did leave children for you is only one-fourth of what they left—

after paying debts and legacies

Theirs is a fourth of what ye leave if ye leave no children;

but if ye have left children their share is only one eighth of what ye leave—

after paying debts and legacies.

If a person being inherited left no ascendants or descendants but had (only) a brother and a sister, each gets a sixth; if more, they, all together, share in a third—after paying debts and legacies—so that no one is neglected.

These are injunctions from Allah and He has knowledge. He forbears.

13 These are the outlines laid by Allah; and he who would obey Allah and His Messenger he shall enter paradise beneath which rivers flow and therein shall abide. . .

That is bliss, indeed.

14 But whoso disobeyeth Allah and His Messenger and trespasses the outline, he shall enter hell and therein shall abide; for him debasing punishment.

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15 'Gainst those among your women suspected of indecencies bring ye four witnesses from 'mong yourselves—

and if they testify,

confine them to their houses until death overtaketh them or Allah findeth them some way.

16 If two men among you are guilty of lewdness penalise them both.

Then, if they forswear and mend their ways, leave them alone.

Allah is the Pardoner and the Merciful.

- 17 Accepteth Allah repentance from those who commit errors through their ignorance and readily regret :

they are the ones whom Allah will forgive—for Allah knoweth all and He is Wise.

- 18 But there can be no repentance for one who lives in error until death doth face him and he moans :

"Repent I now and ask for pardon!"

Nor for those who die without their having acquired faith!

They are the ones for whom We have prepared a grievous chastisement.

- 19 O ye who have believed!

It is not lawful unto you that ye inherit women against their inclinations.

Nor should you tyrannize over them so that you hinder them (from marrying others) so that what has been given them (of their inheritance) may still remain with you—unless they have been guilty of open lewdness. Dwell ye with them in peace and courtesy: if ye should dislike them (remember that) perhaps ye dislike a thing in which Allah hath provided you much good!

- 20 And if ye decide to exchange a wife in place of a wife—even if ye had given her a hoard of gold, take not back a grain!

Would ye take it back by slandering her or through a subterfuge?

وَأَن كَانُوا أَكْثَرًا مِّن ذَٰلِكَ

فَهُمْ شُرَكَاءُ فِي الثَّلَاثِ مَن بَعْدَ

وَصِيَّةٍ يُّوصَىٰ بِهَا أَوْ ذَيْنِ يَتَخَيَّرُ

مُضَالَةً وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ

عَلِيمٌ حَلِيمٌ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا وَمَن يَطِيعِ

اللَّهَ وَرَسُولَهُ يَدْخُلْهُ جَنَّتُ

يَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۝

وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَ

يَعْتَدِ خُدُودَهُ يَدْخُلْهُ نَارًا

خَالِدًا فِيهَا سَأَلَ عَنْ ذَٰلِكَ

فَهُمَنُ ۝

وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ مِّن

نِسَاءِ كُفْرًا سَنَكْفِيهَا بِغُلَامٍ

أَدْبَعُ مِنْكُمْ ۚ كَانَ شَهِدًا ۚ وَ

فَأَمْسِكُوا فِي الْبُيُوتِ حَتَّى يَبْرُكَ

الْفُتُورُ أَوْ يُجِزَلَ اللَّهُ لَهُنَّ سَبِيلٌ ۝

وَالَّذِينَ يَأْتِيَنَّاهُمْ وَأُذِّنُوا فِي

أَتَابًا وَأَصْلَحُوا فَأَعْرِضُوا عَنْهُمَا

إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ۝

رَأَيْتُمُ الْقَوَّيَةَ عَلَى اللَّهِ الَّذِينَ يَحْكُمُونَ

السُّوءَ بِجَهَالَةٍ تَعْرِفُونَ مَن

قَرِيبٌ ۚ قُلُوا لِيَ اللَّهِ يُثَوِّبُ اللَّهُ عَلَيْكُمْ

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

وَلَيْسَتِ الْقَوَّيَةُ لِلَّذِينَ يَعْمَلُونَ

السَّيِّئَاتِ ۚ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ

الْمَوْتُ قَالَ إِنِّي تُبْتُ الْفَنَ

وَلَا الَّذِينَ يَمْوُلُونَ لَهُمْ لَأَن

أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ

لَكُمْ أَن تَرثُوا النِّسَاءَ كَرِهًا

وَلَا تَعْصُوا لَهُنَّ شَيْئًا مِّمَّا

أَتَيْنَهُنَّ مَوْهِنًا إِلَّا أَن يَأْتِيَنَّ

بِقَاضِيَةٍ مِّنْ بَيْنِكُمْ ۚ وَعَايِرُواهُنَّ

بِالْمَعْرُوفِ ۚ فَإِن كُفَّهُنَّ مَعْسَىٰ

أَن تَكُونُوا أَتَيْنًا ۚ وَبِجَعَلَ اللَّهُ فِيهِ

خَيْرًا كَثِيرًا ۝

وَأَن أَرَدْتُمُ اسْتِبْدَالَ زَوْجٍ

زَوْجًا وَآتَيْتُمُ إِحْدَهُنَّ فَنَظَرًا فَلَا

تَأْخُذُ بِإِيمَانِهِ نِسَاءً مَا تَأْخُذُ بِهِنَّ

وَلَا تَمْنَأِي ۝

لِلزَّكَاةِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ

وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ

الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ

أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ۝

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ

وَالْيَتَامَىٰ وَالسَّكِينُ فَارْزُقُوهُمْ

مِّنْهُ وَقُلُوا لَهُمْ قَوْلًا

مَعْرُوفًا ۝

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَتْ أُمُورٌ

خَلْفَهُمْ ذُرِّيَّتَهُمْ ضَعُفًا خَافُوا

عَلَيْهِمْ ۚ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا

قَوْلًا سَدِيدًا ۝

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ

طُمَازًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ

نَارًا ۚ وَسَيَصْلَوْنَ سَعِيرًا ۝

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِي

لِلذَّكَرِ مِثْلُ مِثْلِ الْإُنثَىٰ ۚ لِلَّذِينَ

فَاقَ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ

فَالْهَنَ ثُلَاثًا مَّا تَرَكَ ۚ وَإِن كَانَتْ

وَاحِدَةً فَلَهَا النِّصْفُ مِمَّا تَرَىٰ

لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُوسُ وَمِمَّا

تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ فَإِن كُنتُمْ

يَكُنْ لَهُ وَلَدٌ وَبَنَاتٌ فَلِلْأَبِ

فَرِيقٍ ثُلَاثُ الشُّكْلِ ۚ فَإِن كَانَ لَهُ

إِخْوَةٌ فَلِلْأَخِ الشُّدُوسُ مِمَّا

بَعْدَ وَصِيَّةٍ يُّوصَىٰ بِهَا أَوْ ذَيْنِ

أَبَاكُمْ وَأَبْنَاكُمْ لَكُم مَّا تَرَكُوا

أَلْهَمُوا قُرْبَ لِّكُلِّ نَفْسٍ مِّمَّا تَرَىٰ

اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝

وَلَكُم نِصْفُ مَّا تَرَكَ زَوْجُكُمْ

إِن كُنتُمْ يَكُنْ لَهُنَّ وَلَدٌ ۚ فَإِن كَانَ

لَهُنَّ وَلَدٌ فَلِكُلِّ زَوْجٍ مِّنْهُمَا

تَرَكَ مَن بَعْدَ وَصِيَّةٍ يُّوصَىٰ

بِهَا أَوْ ذَيْنِ ۚ وَلَهُنَّ الزَّوْجُ مِمَّا

تَرَكَتُمْ إِن كُنتُمْ يَكُنْ لَكُمْ وَلَدٌ ۚ

فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ

النِّصْفُ مِمَّا تَرَكَتُمْ مَن بَعْدَ

وَصِيَّةٍ يُّوصَىٰ بِهَا أَوْ ذَيْنِ ۚ

وَإِن كَانَ رَجُلٌ يُورَثُ كَلَّةً

أَوْ امْرَأَةً أَوْ وَلَةً أَوْ أُخْتًا

فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُوسُ

- 21 Besides, how can you take it back when ye
had ~~becc~~ me parts one of another and they
have accepted from you a solemn compact?
- 22 Marry not the women whom your fathers
married—except what is past.
That was, indeed, lewd and obscene, a vicious
custom!

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- 23 Unlawful unto you:
your mothers, daughters, sisters;
father's sisters, mother's sisters;
brother's daughters, sister's daughters;
foster mothers, foster sisters;
your wives' mothers;
step-daughters in your care, born of wives
to whom you have gone in—
but if ye have not gone in to them, there is no
blame on you.
- (Unlawful unto you :) wives of your sons,
born of your loins;
and that ye should possess two sisters simul-
taneously—
except what is past—
for Allah is Forgiving, Merciful.

- 24 Nor the married among women—
except what ye already have—
thus ordaineth Allah.
- Apart from these, allowed to you are others
that ye seek to expend on them your property
as husbands, not as paramours.
And since you thus avail of them it is your
duty to offer them their dues;
and no hindrance there shall be if you agree
to give them more than their dues.
Allah is the Knower. Allah is the Wise.

- 25 Those of you who cannot stretch your means
to marry believing women of protecting
families (they may marry) believing maids
from 'mongst the ones who're held in
bondage;
Allah is aware of your intentions.

* * * * *

Ye are parts one of another.

* * * * *

But marry them with the consent of their
people, and offer them their dues in all fairness,
as wives and not as mistresses or paramours.

But, after having entered wedlock, if they
commit indecencies, their punishment shall
be only half of that which is prescribed for
girls who had been reared in families.

This injunction is for those among you who
fear to sin;
but if ye practice fortitude 'tis better for
you.

Allah is the Pardoner, the Merciful.

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- 26 Allah only wisheth to elaborate for you and
guide you in the mores of your predecessors
and to turn to you in favour—
Allah is the Knower, Allah is the Wise!
- 27 While Allah wisheth to turn to you in favour—
those who obey their lusts wish to cast
you far away (from Him).
- 28 Allah only wisheth to lighten your burdens:
for man is made of mettle weak.

*

29 O ye who have believed!

Gamble not in dealings 'mong yourselves.
Indulge in trade for mutual advantage.
Destroy ye not yourselves, for Allah hath
indeed, been Merciful to you.

30 He who thus behaves, in rancour and injustice,
soon shall We expose him to the fire—for
Allah that is easy.31 If ye abstain from serious wrongs ye have been
warned against, We shall Ourselves protect
you from the (lesser) sins and offer you a
gracious welcome!32 Envy not what Allah has bestowed on some
of you as against others—
prescribed for men is that which they have
earned;
likewise, is prescribed for women that which
they have earned—
Seek ye instead Allah's bounty. Allah, verily,
is All-Aware.33 For all we have appointed rules of inheritance—
parents, relatives, and those to whom you
have pledged your troth—
So offer unto all of them their shares.
For, verily, Allah over everything, as Witness
stands.

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34 Men are the guardians of women: because
Allah has bestowed on them more than on
women, and because they are to spend on them
their wealth—

And women, chaste and well content, protect
themselves instinctively as Allah would have
them protect themselves.

But, as for those who, ye may fear, will tend
to go astray, advise them patiently;

lie not with them;

chastise them;

if they turn contrite—seek ye no more redress
against them.

Verily, Allah, He alone is High, He alone
is Great.

سَمَنَ الَّذِينَ مِنْ بَيْنِكُمْ يَتُوبُ
عَلَيْكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝
وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ
يُرِيدُ الَّذِينَ يَتُوبُونَ اللَّهَ هُوَ
أَنْ تَتُوبُوا وَإِنَّ اللَّهَ عَظِيمًا ۝
يُرِيدُ اللَّهُ أَنْ يَخَفِّفَ عَنْكُمْ وَ
خُلِقَ الْإِنْسَانُ ضَعِيفًا ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ
بَيْنَكُمْ بِالْباطِلِ ۚ إِنَّ أَنْ تَكُونُوا
تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ لَا
تَقْضُوا ۚ أَلَمْ تَكُونُوا أَنْ اللَّهَ كَانَ
بِكُمْ حَكِيمًا ۝

وَمَنْ يَعْمَلْ ذُلًّا عَدُوًّا وَأَوْ ظَلَمًا
فَسَوْفَ يُعْطِيهِ يَأْرَءَا وَكَانَ ذَلِكَ
عَلَى اللَّهِ يَسِيرًا ۝
إِنْ يَخْتَصِمُوا لَدُنَّ مَا تَمُوتُونَ عَنْهُ
تُكْفَرُ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلُكُمْ
مُدْخَلًا كَرِيمًا ۝
وَلَا تَكُونُوا أَقْسَلُ اللَّهُ بِهِ يَعْضَدُكُمْ
عَلَى بَعْضِ الْوَعْدِ لِيُؤْتِيَكُمْ مِنْهُ
الْمَوْثِقَ الْوَسِيلَ ۚ وَاللَّيْسَ تَصِيبُكُمْ مِنْهَا
الْكُفْرُ ۚ وَوَسَّوْا لِلَّهِ مِنْ قَضِيَّتِهِ
إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝
وَلِكُلِّ جَعَلْنَا مَوَالِيَكُمْ وَمَتَا كَرِهَ
الْوَالِدِينَ وَالْأَقْرَبُونَ وَالَّذِينَ
عَقَدْتُمْ أَيْمَانَكُمْ فَأَلْفَوْهُمُ تَصِيبُكُمْ
إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ۝
الزَّوْجَالَ تَوَامُونَ عَلَى الْإِسَاءِ بِمَا
فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَ
بِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالْضُّلُوعُ
فَرِيقٌ خُفِظَتْ لِقَائِهِمْ بِمَا حَفِظَ
اللَّهُ ۚ وَالَّذِينَ تَخَافُونَ سُوءَ رُءُوسِهِمْ
فَعِظُوا لَهُمْ وَاهْجُرُوهُمْ ۚ فَإِنْ
الْمُصَاحِبُ وَاضْرُوبُوهُمْ ۚ فَإِنْ
أَطَعْتُمْ فَلَا تَبْغُوا عَلَيْهِمْ
سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا
كَبِيرًا ۝

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ
إِلَى بَعْضٍ وَأَخَذَنَّ مِنْكُمْ فِئَةً قَائِمَةً
وَلَا تَكُونُوا مِمَّنْ أَلْبَسُوا أَلْبَاسَهُ مِنَ الْإِسَاءِ
إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّكَ كَانُوا فَاجِسَةً
وَمَقْتًا وَسَاءَ سَبِيلًا ۝
خُزِمَتْ عَلَيْكُمْ أَيْمَانُكُمْ وَبُنْتُ وَأَخَذْتُ
وَعَقَبْتُ ۚ وَخُلِقْتُ وَبُنْتُ الْخَيْرِ وَبُنْتُ
الْخُبِّ وَأَقْبَحْتُ الْبُغْيَ أَرْضَعْتُكُمْ وَأَخَذْتُ مِنْكُمْ
أَخْوَجْتُكُمْ مِنَ الرِّضَاعَةِ وَأَخَذْتُ مِنْكُمْ
دِرْهَامًا الْبُغْيَ فِي مَجْزُوعَةٍ مِنْ نَسَائِكُمْ
الْبُغْيَ دَخَلْتُكُمْ فِيهَا وَإِنْ لَمْ تَكُونُوا
دَخَلْتُكُمْ فِيهَا وَلَكِنْ تَسَارَ عَلَيْكُمْ
وَحَلَّالٍ أَنْ يَأْتِيَكُمْ الَّذِينَ مِنْ
أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ
الْفَخْتَيْنِ ۚ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّ
اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝
وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ ۚ إِنْ
مَلَكَتْ أَيْمَانُكُمْ ۚ كَيْتَبَ اللَّهُ عَلَيْكُمْ
وَإِجْلًا لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ
تَنْتَقُوا بِأَمْوَالِكُمْ تَحْصِيَةً بَيْنَ
مُسْلِمِينَ ۚ قَبْلَ أَنْ تَسْمَعُوا مِنْ رَبِّهِ
وَبَيْنَ قُلُوبِهِمْ ۚ وَأَوْفَرُكُمْ فَرَضًا
وَلَا جُنَاسَ عَلَيْكُمْ فِي مَا تَرْتَابِعُونَ
بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ
كَانَ عَلِيمًا حَكِيمًا ۝
وَمَنْ لَمْ يَسْطِغْ مِنْكُمْ طَوْلًا أَنْ
يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ
مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمْ
الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ
بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَانْكِحُوهُنَّ
بِأَذْنِ أَهْلِهِنَّ وَأَوْفَرُكُمْ أَجْرُهُنَّ
بِأَمْرٍ ۚ وَفِي حُصْنٍ عَلَيْهِمْ سُلْخٌ
وَلَا يَحْجُزُ عَنْ أَخْذِهَا ۚ فَإِذَا أَحْبَبْنَ
فَإِنْ أَتَيْنَ بِمَا حَشَا قُلُوبُهُنَّ يَوْمُ
مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ
ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَإِنْ
تَصَرَّوْا بِغَيْرِكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝
يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ

35 If ye fear a cleavage between a couple :
 call (ye) forth an arbiter from his people and
 an arbiter from her people.
 If peace they should prefer, Allah will join
 the breach between them.
 Verily, Allah is Knowing and Informed.

36 Serve ye Allah;
 naught associate with Him.
 Be ye considerate to parents,
 to your kith and kin,
 to the guardianless;
 to those who are in need;
 neighbours who are relatives;
 neighbours who are strangers;
 the fellow travellers,
 the way-farers;
 those who are in your custody.
 Verily, Allah loveth not the arrogant—the
 ones who would disdain.

37 Those who stint, or who persuade other men
 to stint, who hoard the bounties Allah hath
 provided them—promise We to such evaders
 punishment debasing.

38 Those who spend their wealth for men to see
 but have no faith in Allah or the final day—
 those who take *Shaitan* as companion choose
 a bad companion indeed!

39 What harm would it have done them if they
 believed in Allah and in the final day and
 spent of what Allah had provided them?
 Allah knoweth all about them.

40 Allah wrongeth not even by a grain :
 if a good deed is offered unto Him, He doubleth
 it and addeth from His grace much besides.

41 How would it be if, from every people, We
 brought forth a witness and if We made
 of thee a witness against these?!

42 That day those who had evaded and had
 opposed the Messenger will wish that they
 had been levelled with the dust!
 Not a word, from Allah, shall they hide.

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43 O ye who have believed!

Come ye not nigh prayers while your senses
 are befogged, and until ye are cognizant
 of what ye say.

Nor when ye are unclean
 —except when ye are on the road—
 until ye have bathed.

If ye are ill, or on a journey, or one of you
 returneth from a call of nature, or ye have
 been in touch with women and find no
 water,
 then, dust yourselves with clean, surface sand
 and wipe your faces and your hands.
 Verily, Allah is disposed to overlook, forgive.

44 Hast thou not observed those who have been
 given a portion of the Law—how they
 exploit it for leading men astray and wish
 that you as well should, from the path,
 depart?

45 Allah is well aware of all your enemies.
 He is enough as Protector He is enough as
 Help!

وَكُنْ فِى اللَّهِ وَلِيًّا وَكُنْ بِالدِّينِ نَصِيرًا

46 There are those among the *Yahud* who distort
 words in their context: they say,
 "We hear and disobey";
 or "We hear what is not heard—"
 twisting their tongues in order to equivocate.
 Thus they try to make a farce of serious dis-
 course.

If they had only said
 "We hear and we obey,"
 or "Listen to us, look upon us,"
 it would have been better for them and more
 becoming—
 But Allah's curse is on them because of their
 obstinacy.
 Few of them, indeed, will e'er believe.

47 O ye to whom has come the Law!

Believe ye in what We have now revealed
—confirms it what has been with you ere
now—

before We make you lose your face or make
of you a laughing stock, or bring on you
a curse like unto that which fell on sabbath
breakers!

(Remember), that which Allah wills must
come to pass!

48 Verily, Allah never doth forgive blasphemy;
all else He doth forgive to whom He pleases.
But he who blasphemeth doth, indeed, commit
a grievous sin.49 Hast thou not observed those who for them-
selves claim immunity?

But only Allah can bestow immunity—And
no one shall be wronged in the least.

50 Behold! what calumny they heap upon Allah!
That by itself is a flagrant sin

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51 Hast thou not observed those who have been
given a portion of the Law—

how they believe in totems and in evil spirits?
They tell the pagans that they can guide them
better on the path than those who have
believed.

52 They are the ones on whom lieth Allah's
curse—

and those on whom there lies the curse of
Allah, thou shalt find for them no helper.

53 Should they have had a share in governance—
there would then have been not a pfenning
for the public weal.54 Do they envy men for what Allah hath bestowed
on them of His bounty?

But We have, verily, enriched the progeny of
Ibrahim, with Law and Wisdom and We
have given them a kingdom vast.

55 Among them some observe this Law and
some have turned their backs on it, hell
for them sufficeth.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا الْكِتَابَ
الَّذِينَ يُشْكِرُونَ الظَّالِمَةَ يُزِيدُونَ
أَنْ تَصِلُوا السَّبِيلَ ۝

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَلَكِنَّ اللَّهَ
وَلِيًّا ذُو كُنْفٍ يَأْتِيهِمْ أَلْفَ أَصْنَافٍ ۝

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ
عَنْ مَوَاضِعِهِمْ وَيَقُولُونَ سَمِعْنَا
وَعَصَيْنَا وَأَنُصِرُّهُمْ وَنُصَرِّفُهُمْ ۝

لَا يَأْتِيهِمْ لِيُذَكِّرَهُمْ فِي الْمَدِينَةِ
أَنَّهُمْ قَالُوا إِنَّمَا بَشَرٌ مُّذَكِّرٌ
وَنُظَنُّوا أَنَّهُمْ كَاذِبُونَ ۝

وَلَكِنَّ اللَّهَ لَعَنَهُمُ اللَّهُ بِمَا كَفَرُوا
وَيُؤْمِنُونَ بِالْآفَاقِيَّةِ ۝

يَأْتِيهِمُ الْيَهُودُ وَالنَّصَارَىٰ أَوْثَانًا
يُكَلِّمُونَ الْقُلُوبَ وَأَقْرَبُ إِلَيْهِمْ
أَنْ تُبْصَرُوا وَلَكِنْ أَغْشَىٰ عَلَىٰ قُلُوبِكُمُ
الْعِلْمَ ۝

أُولَٰئِكَ الَّذِينَ يَتَّبِعُ الَّذِينَ يَدْعُونَ
تِلْكَ آيَاتِ اللَّهِ فَتَكُونُ كَالْهِيَاطَةِ
الَّتِي تَبْصُرُ لَمْ يُخَالَفْهَا شَيْءٌ مِّنَ
الْبَشَرِ لَكِن تَحْكُمُ بِغَيْرِ الْكِتَابِ ۝

وَالَّذِينَ آمَنُوا بِالْكِتَابِ وَأَنُصِرُّهُمْ
وَنُصَرِّفُهُمْ ۝

لَا يَأْتِيهِمْ لِيُذَكِّرَهُمْ فِي الْمَدِينَةِ
أَنَّهُمْ قَالُوا إِنَّمَا بَشَرٌ مُّذَكِّرٌ
وَنُظَنُّوا أَنَّهُمْ كَاذِبُونَ ۝

وَلَكِنَّ اللَّهَ لَعَنَهُمُ اللَّهُ بِمَا كَفَرُوا
وَيُؤْمِنُونَ بِالْآفَاقِيَّةِ ۝

يَأْتِيهِمُ الْيَهُودُ وَالنَّصَارَىٰ أَوْثَانًا
يُكَلِّمُونَ الْقُلُوبَ وَأَقْرَبُ إِلَيْهِمْ
أَنْ تُبْصَرُوا وَلَكِنْ أَغْشَىٰ عَلَىٰ قُلُوبِكُمُ
الْعِلْمَ ۝

أُولَٰئِكَ الَّذِينَ يَتَّبِعُ الَّذِينَ يَدْعُونَ
تِلْكَ آيَاتِ اللَّهِ فَتَكُونُ كَالْهِيَاطَةِ
الَّتِي تَبْصُرُ لَمْ يُخَالَفْهَا شَيْءٌ مِّنَ
الْبَشَرِ لَكِن تَحْكُمُ بِغَيْرِ الْكِتَابِ ۝

وَالَّذِينَ آمَنُوا بِالْكِتَابِ وَأَنُصِرُّهُمْ
وَنُصَرِّفُهُمْ ۝

لَا يَأْتِيهِمْ لِيُذَكِّرَهُمْ فِي الْمَدِينَةِ
أَنَّهُمْ قَالُوا إِنَّمَا بَشَرٌ مُّذَكِّرٌ
وَنُظَنُّوا أَنَّهُمْ كَاذِبُونَ ۝

وَلَكِنَّ اللَّهَ لَعَنَهُمُ اللَّهُ بِمَا كَفَرُوا
وَيُؤْمِنُونَ بِالْآفَاقِيَّةِ ۝

يَأْتِيهِمُ الْيَهُودُ وَالنَّصَارَىٰ أَوْثَانًا
يُكَلِّمُونَ الْقُلُوبَ وَأَقْرَبُ إِلَيْهِمْ
أَنْ تُبْصَرُوا وَلَكِنْ أَغْشَىٰ عَلَىٰ قُلُوبِكُمُ
الْعِلْمَ ۝

أُولَٰئِكَ الَّذِينَ يَتَّبِعُ الَّذِينَ يَدْعُونَ
تِلْكَ آيَاتِ اللَّهِ فَتَكُونُ كَالْهِيَاطَةِ
الَّتِي تَبْصُرُ لَمْ يُخَالَفْهَا شَيْءٌ مِّنَ
الْبَشَرِ لَكِن تَحْكُمُ بِغَيْرِ الْكِتَابِ ۝

وَالَّذِينَ آمَنُوا بِالْكِتَابِ وَأَنُصِرُّهُمْ
وَنُصَرِّفُهُمْ ۝

لَا يَأْتِيهِمْ لِيُذَكِّرَهُمْ فِي الْمَدِينَةِ
أَنَّهُمْ قَالُوا إِنَّمَا بَشَرٌ مُّذَكِّرٌ
وَنُظَنُّوا أَنَّهُمْ كَاذِبُونَ ۝

وَلَا تَحْزَنْهُمْ حِسَابُ يَدْعُونَ تِلْكَ
آيَاتِ اللَّهِ فَتَكُونُ كَالْهِيَاطَةِ
الَّتِي تَبْصُرُ لَمْ يُخَالَفْهَا شَيْءٌ مِّنَ
الْبَشَرِ لَكِن تَحْكُمُ بِغَيْرِ الْكِتَابِ ۝

وَالَّذِينَ آمَنُوا بِالْكِتَابِ وَأَنُصِرُّهُمْ
وَنُصَرِّفُهُمْ ۝

لَا يَأْتِيهِمْ لِيُذَكِّرَهُمْ فِي الْمَدِينَةِ
أَنَّهُمْ قَالُوا إِنَّمَا بَشَرٌ مُّذَكِّرٌ
وَنُظَنُّوا أَنَّهُمْ كَاذِبُونَ ۝

وَلَكِنَّ اللَّهَ لَعَنَهُمُ اللَّهُ بِمَا كَفَرُوا
وَيُؤْمِنُونَ بِالْآفَاقِيَّةِ ۝

يَأْتِيهِمُ الْيَهُودُ وَالنَّصَارَىٰ أَوْثَانًا
يُكَلِّمُونَ الْقُلُوبَ وَأَقْرَبُ إِلَيْهِمْ
أَنْ تُبْصَرُوا وَلَكِنْ أَغْشَىٰ عَلَىٰ قُلُوبِكُمُ
الْعِلْمَ ۝

أُولَٰئِكَ الَّذِينَ يَتَّبِعُ الَّذِينَ يَدْعُونَ
تِلْكَ آيَاتِ اللَّهِ فَتَكُونُ كَالْهِيَاطَةِ
الَّتِي تَبْصُرُ لَمْ يُخَالَفْهَا شَيْءٌ مِّنَ
الْبَشَرِ لَكِن تَحْكُمُ بِغَيْرِ الْكِتَابِ ۝

وَالَّذِينَ آمَنُوا بِالْكِتَابِ وَأَنُصِرُّهُمْ
وَنُصَرِّفُهُمْ ۝

لَا يَأْتِيهِمْ لِيُذَكِّرَهُمْ فِي الْمَدِينَةِ
أَنَّهُمْ قَالُوا إِنَّمَا بَشَرٌ مُّذَكِّرٌ
وَنُظَنُّوا أَنَّهُمْ كَاذِبُونَ ۝

وَلَكِنَّ اللَّهَ لَعَنَهُمُ اللَّهُ بِمَا كَفَرُوا
وَيُؤْمِنُونَ بِالْآفَاقِيَّةِ ۝

يَأْتِيهِمُ الْيَهُودُ وَالنَّصَارَىٰ أَوْثَانًا
يُكَلِّمُونَ الْقُلُوبَ وَأَقْرَبُ إِلَيْهِمْ
أَنْ تُبْصَرُوا وَلَكِنْ أَغْشَىٰ عَلَىٰ قُلُوبِكُمُ
الْعِلْمَ ۝

أُولَٰئِكَ الَّذِينَ يَتَّبِعُ الَّذِينَ يَدْعُونَ
تِلْكَ آيَاتِ اللَّهِ فَتَكُونُ كَالْهِيَاطَةِ
الَّتِي تَبْصُرُ لَمْ يُخَالَفْهَا شَيْءٌ مِّنَ
الْبَشَرِ لَكِن تَحْكُمُ بِغَيْرِ الْكِتَابِ ۝

وَالَّذِينَ آمَنُوا بِالْكِتَابِ وَأَنُصِرُّهُمْ
وَنُصَرِّفُهُمْ ۝

لَا يَأْتِيهِمْ لِيُذَكِّرَهُمْ فِي الْمَدِينَةِ
أَنَّهُمْ قَالُوا إِنَّمَا بَشَرٌ مُّذَكِّرٌ
وَنُظَنُّوا أَنَّهُمْ كَاذِبُونَ ۝

وَلَكِنَّ اللَّهَ لَعَنَهُمُ اللَّهُ بِمَا كَفَرُوا
وَيُؤْمِنُونَ بِالْآفَاقِيَّةِ ۝

يَأْتِيهِمُ الْيَهُودُ وَالنَّصَارَىٰ أَوْثَانًا
يُكَلِّمُونَ الْقُلُوبَ وَأَقْرَبُ إِلَيْهِمْ
أَنْ تُبْصَرُوا وَلَكِنْ أَغْشَىٰ عَلَىٰ قُلُوبِكُمُ
الْعِلْمَ ۝

أُولَٰئِكَ الَّذِينَ يَتَّبِعُ الَّذِينَ يَدْعُونَ
تِلْكَ آيَاتِ اللَّهِ فَتَكُونُ كَالْهِيَاطَةِ
الَّتِي تَبْصُرُ لَمْ يُخَالَفْهَا شَيْءٌ مِّنَ
الْبَشَرِ لَكِن تَحْكُمُ بِغَيْرِ الْكِتَابِ ۝

وَالَّذِينَ آمَنُوا بِالْكِتَابِ وَأَنُصِرُّهُمْ
وَنُصَرِّفُهُمْ ۝

لَا يَأْتِيهِمْ لِيُذَكِّرَهُمْ فِي الْمَدِينَةِ
أَنَّهُمْ قَالُوا إِنَّمَا بَشَرٌ مُّذَكِّرٌ
وَنُظَنُّوا أَنَّهُمْ كَاذِبُونَ ۝

وَلَكِنَّ اللَّهَ لَعَنَهُمُ اللَّهُ بِمَا كَفَرُوا
وَيُؤْمِنُونَ بِالْآفَاقِيَّةِ ۝

يَأْتِيهِمُ الْيَهُودُ وَالنَّصَارَىٰ أَوْثَانًا
يُكَلِّمُونَ الْقُلُوبَ وَأَقْرَبُ إِلَيْهِمْ
أَنْ تُبْصَرُوا وَلَكِنْ أَغْشَىٰ عَلَىٰ قُلُوبِكُمُ
الْعِلْمَ ۝

أُولَٰئِكَ الَّذِينَ يَتَّبِعُ الَّذِينَ يَدْعُونَ
تِلْكَ آيَاتِ اللَّهِ فَتَكُونُ كَالْهِيَاطَةِ
الَّتِي تَبْصُرُ لَمْ يُخَالَفْهَا شَيْءٌ مِّنَ
الْبَشَرِ لَكِن تَحْكُمُ بِغَيْرِ الْكِتَابِ ۝

- 56 Verily, those who reject Our revelations—
soon shall We relegate them to the fire—
As often as their skins are shrivelled We shall,
in their place, provide fresh skins so that
they taste afresh the torment.
Verily, Allah is the Sovereign and the Wise.
- 57 But those who believe and strive to righteousness—soon shall We make them enter blissful gardens beneath which rivers flow, and there they shall abide for aye.
For them are mates of purity, and We shall make them enter arches of felicity.
- 58 Verily, Allah doth enjoin on you that you should render back to the owners that which has been put in trust with you.
And when ye judge between (your fellow) men, judge ye with all justice!
Blessed, indeed, is this advice for you!
For, verily, Allah heareth all, He seeth all.
- 59 O ye who have believed!
Obey ye Allah, and obey the Messenger,
(and after them) obey ye those among yourselves who are deserving of command.
And if ye disagree about a thing refer it to Allah and His Messenger—if ye believe in Allah and a future Day.
That is the best, the best of all procedures.
- 60 Hast thou not observed, those who claim that they have certainly believed in what has been revealed to thee and that which has been sent before thy time?
(And yet) resort they to *Taghut* for settling disputes despite their being warned against it!
Verily, *Shaitan* tempteth them to go astray indeed.
- 61 And when 'tis said to them,
"Return ye back to what has been revealed by Allah to His messenger, thou wilt see these dissemblers frowning on thee with a frown.
- 62 But when they're face to face with the outcome of what their hands had wrought ere now—see how they flock to thee!
"By Allah, we had no intention but to do a favour and to bring about accord!"
- 63 These men—only Allah knoweth what is in their hearts!
But bear thou with them; advise them thou, in their own interest with tactful speech.
- 64 No Messengers We sent but that men may—with Allah's will—do their bidding.
If they had—when they had wronged themselves—only come to thee, and asked for Allah's pardon, and if the Messenger had asked forgiveness for them, they would surely find Allah Relenting, Merciful.
- 65 No! By thy Lord! They cannot have full faith in thee until they let thee arbitrate in all their disputes, and when they find within themselves no doubts about thy judgment; when they accept it all whole-heartedly.
- 66 If We had ordained for them that they should risk their lives, or their homes forsake, only few among them would have done so.
But if they do (unquestioningly) what they are told to do, the better will it be for them, it would give them greater confidence.
- 67 And We would bestow on them, right from Us, a great reward.
- 68 And We would guide them on the secure path.
- 69 Those who obey Allah and His Messenger, their place is close to those who're blessed by Allah, amidst the Prophets; the models of Sincerity, the witnesses of Truth; those in pursuit of Righteousness.
O goodly company!
- 70 Such is the grace of Allah! Enough it is that He is All-Aware.

75 And why should you not fight in the cause of Allah and of the oppressed among men, women, children who constantly cry out,
 "Our Lord, rescue us Thou from this town of cruel men. And raise us Thou, from Thyself a Patron.

And raise us Thou, from Thyself a Saviour!

76 They who believe, fight for the cause of Allah. Those who reject they fight for the devil. So fight ye well the devil's company; for weak, indeed, is *Shaitan's* strategy.

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77 Dost thou not observe those who had been told to keep away from fighting, and to concentrate on carrying out their (civic) duties, fulfilling all their obligations?

Now that they have been enjoined to fight there are some among them who fear men, as only Allah should be feared, nay, they fear men even more!

They wail,

"Our Lord! Why hast Thou made this fighting incumbent on us?

Would'st Thou not excuse us till the (natural) death that is not far?!"

Say thou,

"Little is the value of the immediate.

The future holdeth more for the diligent—ye shall not be wronged a straw!

78 "Wherever ye might be death will claim you—even if ye hide amidst the shining constellations!"

When any good befalleth them, they say,
 "This is from Allah, (a reward for our deeds).
 But if befalleth them adversity they say,
 "This is due to thee!"

Say thou, "Everything is from Allah!"

But what has happened to these people?
 They do not seem to understand at all!

79 Whatever good there comes to thee is from Allah; and whatever evil comes to thee is from thyself. And We have sent thee to mankind as a Messenger—sufficient thereunto is Allah as a witness.

80 He who obeys the Messenger doth, in fact, obey Allah.

And he who turns his back—We have not sent thee to them as a personal guard!

81 They speak to thee obediently; but when they leave thy presence, some of them give room to thoughts that are different from what they say to you.
 But Allah puts on record the thoughts they entertain.

Therefore, leave them alone;

Trust thou in Allah.

Sufficient is Allah as Counsel.

82 Do they not wonder at the Qur'an?

If it had been from someone other than Allah, would they not have found therein many contradictions?

83 When there cometh to them any information—be it reassuring, be it of alarm—they broadcast it. If they had referred it to the Messenger or, to those responsible among them, they would be informing those among them who would use it for the common good.

If it had not been for Allah's grace and mercy on you, all but a few of you would have been subdued by the devil.

84 Fight them in the cause of Allah, keep hold only on thyself, and urge on the believers—May be, Allah will hold back the fury of the infidels, for Allah is the Master of fury and of punishment.

85 He who associates himself with a righteous venture, shares in its guerdon;
 and he who associates himself with an evil venture, shares in its burden.
 Verily, Allah, over everything doth supervise.

86 When ye are hailed with warmth and ardour, respond ye too with still more warmth; or at least, equal ardour.
 Verily, Allah of all actions, keepeth count.

87 Allah! there is no deity but He!
 Surely He will gather you on the Day infallible!
 There is no doubt about it.
 And whose word can be trusted more than Allah's?

- 88 Why then should ye be split in two about the dissemblers?

Allah hath overwhelmed them for what they did.

Would ye try to guide those whom Allah hath led astray?

Those whom Allah leads astray none can bring back on the correct path.

- 89 They would have you turn faithless, even as they have turned faithless (to their people), and thus become their counterparts.

Accept them not as friends until they have migrated from their homes in the cause of Allah!

But if they turn their backs (on you) seize them forthwith, slay them where ye find them; accept ye none as friends or helpers from amidst them.

- 90 Excepting those who belong to groups between whom and you there is understanding—or those whose hearts restrain them from fighting against you or from fighting against their own peoples.

If Allah had desired, He would have set them against you and made them fight you—So if they hold back from you and then they fight you not, and, instead, offer peace, Allah permits you no other way against them.

- 91 Others also you will find who seek your confidence and also confidence of their own people.

Every time they get a chance of harassment, they indulge in it!

So, if they withdraw not, nor offer peace, nor (guarantee) restraint, seize them forthwith; slay them where ye find them!

Against them ye have been given clear authority!

وَرَحِمَتُهُمْ لِيُفْلِحُوا فِي سَبِيلِ اللَّهِ
فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ
لَا تَقْضُوا دِيَارَكُمْ وَرَحْمَتُ اللَّهِ
عَنِ اللَّهِ أَنْ يَكُونَ بَاسَ الَّذِينَ
لَقَرُوا وَاللَّهُ أَشَدُّ بَاسًا وَأَشَدُّ
تَنْكِيلًا ۝

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ
لَهُ نَصِيبٌ مِمَّا فِيهَا وَمَنْ يَشْفَعْ
شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِافٌ مِمَّا
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْبِلًا ۝
وَلَا تَحِبُّهُمْ وَتُحِبُّوا عَلَيْهِمْ
مِمَّا آذَوْكُمْ وَإِنِ اللَّهُ كَانَ عَلَى
كُلِّ شَيْءٍ حَسِيرًا ۝

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ
يَوْمَ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ
أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ۝

فَمَا لَكُمْ فِي الْمُتَفِينِينَ وَتَتَنِينَ
أَرْكَسَهُمْ بِمَا كُنتُمْ تَعْمَلُونَ
أَنْ تَهَيَّأُوا مِنَ اللَّهِ أَصْلًا ۝
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ
لَهُ سَبِيلًا ۝

وَدُّوا أَنْ تَهَيَّأُوا مِنْهُمْ لِقَاءَ
سَوَاءٍ فَلَا تُقَدِّمُوا بِهِمْ شَيْئًا
يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ كُنُوا
فِيكُمْ فَاحْشَرُوهُمْ وَمَنْ عَصَاكُمْ
وَلَا تُقَدِّمُوا بِهِمْ شَيْئًا وَلَا تَحْبِرُوا
إِلَّا الَّذِينَ يَصِلُونَ إِلَى تَوْبَةٍ بَيْنَكُمْ
وَبَيْنَهُمْ وَمِمَّا قَدْ أَوجَدُوا
صُدُّوا عَنْكُمْ فِقَارِيكُمْ أَوْ بِطَالُوا
فَوَيْلٌ لَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ
عَلَيْكُمْ وَلَقَدْ لَكُمُ الْفَيْدُ وَإِنْ
عَصَاكُمْ فَبِمَا كُنْتُمْ تَعْمَلُونَ
فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۝
يَتَخَذُونَ آخَرِينَ يُرِيدُونَ أَنْ
يَأْمُرُوا بِمَا أَمَرُوا فَأَمَّا اللَّهُ
فَعَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ ۝

فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۝
يَتَخَذُونَ آخَرِينَ يُرِيدُونَ أَنْ
يَأْمُرُوا بِمَا أَمَرُوا فَأَمَّا اللَّهُ
فَعَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ ۝
فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۝
يَتَخَذُونَ آخَرِينَ يُرِيدُونَ أَنْ
يَأْمُرُوا بِمَا أَمَرُوا فَأَمَّا اللَّهُ
فَعَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ ۝

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالْ
نِسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ
رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمُ
أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ
وَجْعَلْ لَنَا مِنْ لَدُنْكَ حَصِمًا ۝

الَّذِينَ آمَنُوا يَقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالَّذِينَ لَمْ يَأْمُرُوا بِالْعِفَالِ فِي سَبِيلِ
الظَّالِمِينَ وَقَاتِلُوا أَوْلِيَاءَ الظَّالِمِينَ
إِنْ كَيْدَ الظَّالِمِينَ كَانَ ضَعُفًا
أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا
أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
فَكَذَّبُوا عَلَيْهَا قُلُوبُهُمْ إِذَا قِيلَ
لَهُمْ مَرْحَبًا بِمَنْ هَؤُلَاءِ قَالُوا هَؤُلَاءِ
أَوْ أَشَدُّ حَسْفَةً وَكَانُوا آبَائَهُمْ
كُفَّيْتُمْ عَلَيْهِمُ الْقَوْلَ لَوْلَا أَخَّرْتُمَا
إِلَى أَجَلٍ قَرِيبٍ لَأَخْرَجْنَا مِنْكُمْ
كُلَّيْنِ الْآخِرَ يَخْبَرُ الْأَوَّلَ ۝
وَلَا تَقْلَقُوهمْ فَيُقِيلُوا

إِنْ يَأْمُرُوا بِمَا لَكُمْ أَلَمْ تَرَ أَنَّهُمْ
فِي بَرٍّ رَاحٍ مُشْتَدَّةٍ وَلَنْ يُغِيثَهُمُ
يَقُولُوا هَذِهِ مِنْ عِندِ اللَّهِ وَإِنْ
يُحِبُّهُمْ سَيِّئَةٌ يَفْعَلُوهَا هَذَا مِنْ عِندِ
كُلِّ نَفْسٍ مِنْ عِندِ اللَّهِ فَمَا لَكُمْ
أَلَمْ تَرَ أَنَّهُمْ لَمْ يَكُنْ لَهُمْ
مَأْصِلٌ مِنْ حَسَنَةٍ فِي اللَّهِ وَمَا
أَصْلَابُكُمْ مِنْ سَيِّئَةٍ قَوْمٍ لَقِيتُمْ
أَرْسَلْنَا لِلْأَوَّلِ رَسُولًا وَقُلِّي بِالْهُدَى
مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ
وَمَنْ تَوَلَّى تَمَارَأْتُمْ عَلَيْهِمْ حُفَّتْ
وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَأُوا مِنَ
عِندِ اللَّهِ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي
تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُسُوءُونَ فَمَا عَسَى
عَهُمْ وَعَلَى كُلِّ أَنْفٍ مِنَ اللَّهِ وَلَكِنَّ اللَّهَ
أَعْلَمُ بِمَا تَعْمَلُونَ ۝
وَمِنْ عِندِ اللَّهِ عَذَابٌ أَلِيمٌ ۝
إِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ
أَعْلَوْا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى
أُولَى الْأَمْرِ مِنْهُمْ لَعَسَى أَنْ يَكُونَ
يَسْتَعْجِلُونَ مِنْهُمْ فَيُولَوا قَدْ خَلَّ اللَّهُ

13 *** 473

92 'Tis not for a Believer to slay a Believer—
unless it be by mistake.

But if one slays a Believer by mistake :

prescribed it is that he release a slave that
doth believe and also compensation pay to
the relatives—unless they forego it.

If the (slain believer) was among your enemies :
to free a slave who doth believe (will be enough).

But if he were from among those between whom
and you there is alliance: prescribed is com-
pensation to his relatives and also freeing of
a slave who doth believe.

For him who hath no means to thus comply :
prescribed is fasting for two months running.
This is penance from Allah.

And Allah knoweth, He is Wise.

93 He who slayeth a Believer knowingly, hell is
his recompense—therein will he be for aye;
the wrath of Allah and His curse shall bring
upon him dire misery.

94 O ye who have believed!

When ye go forth in the cause of Allah, you
must discriminate.

Say not to every one who greeteth you in peace
"Thou art not a *Muslim*!"

Would ye be led away by momentary lust?
There are immeasurable treasures with your
Lord!

You were endangered thus yourselves until
Allah favoured you;

so now you must discriminate—
for Allah is aware of all ye do.

95 Not equal are those who sit at home
—except the injured—and those who fight
in the cause of Allah, staking their where-
withal and their selves!

Those who offer their wherewithal and their
selves, Allah blesseth more than those who
sit at home.

For all (believers) Allah promiseth felicity.
But on those who fight, compared to those
who sit at home, He doth bestow added
grace and reward great!

96 Degrees of rank conferred by Him in mercy
and benevolence—

Verily, Allah is Benevolent and Merciful.

14 *** 474

97 Death's Angels reaching those in self-inflicted
misery (will) ask,

"What were your circumstances?"

They answer:

"We were the weak in the land."

They ask:

"Was not Allah's earth wide enough for you
to emigrate therein?"

Hellish is their plight; a sorry place of refuge!

98 Excepting those among the men, the women
and the children, who find no means of escape
and for whom there is no one to point the way.

99 On such as these Allah doth bestow His bene-
volence.

Verily, He is, Forgiving and Benevolent.

100 But he who emigrates in the cause of Allah
findeth in the earth shelters numerous and vast!

And he who is ejected from his home, as a
refugee in the cause of Allah, and His Messen-
ger, and dies as such,
his compensation lies with Allah.

And, Allah is, indeed, Benevolent and Merciful.

15 *** 475

101 And when ye reconnoiter o'er the land there
is no blame on you if ye should shorten
your prescribed prayer if ye fear harassment
from those who hide in ambush.

Verily, these hidiers are your open enemies.

102 When thou art with them and art leading
them in prayer, let one party rise to pray
with thee; let (others) keep their arms.
Then, when they have performed the (ritual)
prostration let them go in front and others,
who have not prayed, let them come back
to pray with thee while those (who have
already prayed) take up arms.

Those who hide in ambush only wish that you neglect your arms and baggage so that suddenly they may sweep on you.

But, there is no blame on you, if, for inconvenience of rain or illness you leave your arms aside.

But, even so, observe precautions.

Verily Allah promiseth for these infidels debasing punishment.

- 103 Even if ye altogether miss your prayers keep in mind Allah, standing, sitting or reclining; and when ye are secure again establish ritual prayer.

Verily, formal prayer has been enjoined on all believers at the stated times.

اِنَّ الصَّلَاةَ بُنِيَ عَلَى الْاِيمَانِ فَتَسِيءُ بِنَا فِعْوًا

- 104 And slacken not in the pursuit of the enemy; if ye suffer, (remember), they too suffer as ye suffer.

You have confidence in Allah, they have none. And Allah is the One who hath Knowledge, who hath Wisdom.

16 *** 476

- 105 We have indeed, revealed to thee the correct code so that thou mayest judge between men as shown to thee by Allah:

Never be a pleader for the treacherous.

- 106 Ask for Allah's grace.

Verily, Allah is Forgiving, Merciful—

- 107 Contend not thou for those who have betrayed their kind.

Verily, Allah loveth not treacherous betrayers.

- 108 They would cloak themselves from men but they cannot cloak themselves from Allah; for He is with them when they, in their houses, concoct things displeasing to Him. And Allah is all-aware of what they do.

وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ۝

وَمَنْ يَلْحَظْ فِي سَبِيلِ اللَّهِ يَحُدْ

فِي الرِّجْلِ مَرْعًا كَثِيرًا وَسَعَةً وَمَنْ

يُخْرِجْ مِنْ بَيْتِهِ مَخْرَجًا إِلَى اللَّهِ وَ

رَسُولِهِ يُخْرِجْهُ رِجْلَهُ الْمَوْتِ فَقَدْ وَقَعَ

أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝

وَلَا تَعْرِضْ لَهُمْ فِي الرِّجْلِ خَلِيسَ عَلَيْهِمْ

جَمَاعَهُمْ أَنْ تَقُصُّوا مِنْ الصَّلَاةِ

إِنْ خِفْتُمْ أَنْ تَفْشِيَكُمْ الدِّينُ كَفْرًا

إِنَّ الْكُفْرَ يَنْفَعُ كَالْكَفْرِ عَدُوًّا مُبِينًا ۝

وَلَا تَكُنْ لَهُمْ فِتْنَةً قَامَتْ لَهُمُ الصَّلَاةُ

فَلْيَتْلُوهَا عَلَيْهِمْ وَمِنْهُمْ مَخْلَكَ وَ

لِيَأْخُذُوا أَسْلِحَتَهُمْ يَوْمَ الْقِيَامَةِ ۝

فَلْيَكُونُوا مِنْ زَكَاةٍ وَأَنْتُمْ كَالْزَكَاةِ

طَائِفَةٌ آخَرَى لِمَنْ يُصَالُوا فَلْيُصَالُوا

مَعَكُمْ وَلَا تَأْخُذُوا بِحَدِّهِمْ وَأَيُّكُمْ

وَدَّ أَنْ يَنْفَرُوا وَلَوْ تَقَفُّوا عَنْ

أَسْجِنْتُمْهُمْ وَأُمِّعْتُمْ تَقِيبُ لَوْ

عَلَيْكُمْ مَبِيلَةٌ وَاحِدَةٌ وَلَا جُنَاكَ

عَلَيْكُمْ إِنْ كَانَ بَيْنَهُمْ أَدَى مَنَ مَعْلُومٌ

لَهُمْ مَعْرَضٌ أَنْ تَقُصُّوا عَلَيْهِمْ حَبْرًا ۝

جِزْيَتُهُمْ إِنْ كَانَ اللَّهُ عَدُوًّا لِلْكَافِرِينَ عَذَابًا مُبِينًا ۝

وَإِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاذْكُرُوا اللَّهَ

يَا مَعْزُومًا وَعَلَى كُوفِهِمْ فَسَادًا ۝

طَمَأْنِنَهُمْ فَإِنْ قَامُوا إِلَى الصَّلَاةِ

كَانَتْ عَلَى الْمُؤْمِنِينَ يَرْتَابُ جُنُودًا ۝

وَلَا تُهْزِلُوا فِي الرِّجْلِ الْقُوَّةَ إِنْ تَوَلَّوْا

تَالْمُؤْمِنِينَ فَاثْقَلُوا كَمَا تَالْمُؤْمِنِينَ

وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَ

كَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ

بَيْنَ النَّاسِ بِمَا أَلَمَكَ اللَّهُ وَلَوْ لَكُنْ

لِلْعَالَمِينَ حَكِيمًا ۝

وَاسْتَغْفِرِ اللَّهَ طَرِيقًا اللَّهُ كَانَ عَفُورًا

رَحِيمًا ۝

وَلَا تَحْزَنْ لِمَنْ يَدْرِي الدِّينَ يُخْرِجُ اللَّهُ شَرًّا

إِنْ اللَّهُ يُخْرِجُ مَنْ كَانَ يَخُونُ أَتَوْا

لِيَحْكُمُوا مِنَ النَّاسِ وَلَا يَحْكُمُونَ

مِنْ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُ لَكُمْ

مَا لَا تَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ

بِمَا تَعْمَلُونَ لَحِيطًا ۝

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا

إِذَا خَطَبَا وَهُوَ كَأَنَّهُ مَوْتٌ خَطَا ۝

فَلْيُخْرِجُوا رِجْلَهُمْ مَوْتًا وَسَعَةً

إِلَى أَهْلِهَا إِنْ أَنْ يَخْرُجُوا فَإِنْ

كَانَ مِنْ قَوْمٍ عَدُوًّا لَهُمْ وَهُمْ مُؤْمِنُونَ

فَلْيُخْرِجُوا رِجْلَهُمْ مَوْتًا وَإِنْ كَانَ

مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ

فَلْيَبِيتْهُمْ إِلَى أَهْلِهَا وَهُمْ يُخْرِجُونَ

رِجْلَهُمْ مَوْتًا قَمَرًا لَمْ يَكُنْ لَكُمْ فَيْسَامٌ

شَهْرَيْنِ مُتَتَابِعَيْنِ تَوَاعَا لَكُمْ مِنَ اللَّهِ

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا بَعَثْنَا

جَهَنَّمَ خَلِيدًا فِيهَا وَغَضِبَ اللَّهُ

عَلَيْهِ وَلَعَنَهُ وَاعْدَلَهُ عَدَاوَةً

عَظِيمًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا عَصَيْتُمْ فِي

سَبِيلِ اللَّهِ فَتَنِيْتُمْ وَأَوَّلَكُمْ قَوْلُكُمْ

إِنْ أَلْفَ رِجَالٍ سَأَلْتُمُ النَّاسَ فَيُؤْتُوا

تَبَعُونَ عَرَضَ التَّحْقِيقِ الدَّلِيلَ

فَعِدَّتِ اللَّهُ مَعَكُمْ فِي ذَلِكَ فَكَذِّبَتْ

كَلِمَتُكُمْ مِنْ قَبْلِ قِسْمِ اللَّهِ

عَلَيْكُمْ كُفَيْتُمْ وَإِنْ أَلْفَ نَفْسٍ

تَعْمَلُونَ خَيْرًا ۝

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ

غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي

سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

فَقُلْ لِلَّهِ الْمُجَاهِدُونَ بِأَمْوَالِهِمْ

وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً

وَكُلًّا وَعَدَ اللَّهُ الْحَقَّ وَكُلُّهُ

الْمُجَاهِدُونَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ۝

دَرَجَتَيْنِ وَهُنَّ وَمُؤْمِنَةٌ وَرَحْمَةٌ ۝

وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ۝

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ

أَنْفُسِهِمْ قَالُوا فَمِنْ لَدُنْهُمْ قَالُوا لَا

مُسْتَحْصِنِينَ فِي الرِّجْلِ قَالُوا لَا

تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهُمْ يُخْرَجُونَ

فِيهَا قَاتِلُكُمْ مَا دَمَّتْ أَبْجَامُهُمْ

وَسُلَّتْ أَرْجُلُهُمْ ۝

إِلَّا التَّسْتَعْصِفِينَ مِنَ الرِّجَالِ

وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَعْصِفُونَ

جُنَاحًا وَلَا تَهْتَدُونَ سَبِيلًا ۝

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْلَمَ عَنْهُمْ

109 Ye happen to be here!

Ye might argue for them in the present;
but who will argue for them, with Allah,
on the day infallible?

Or, who will tend to their affairs?

110 He who inflicts an evil—and thus wrongs himself—then Allah's pardon seeks, he will find Allah Benevolent and Merciful.

111 And he who assimilateth evil assimilath it to his own cost!

For Allah is the Knower and the Wise.

112 But he who doth commit a misdemeanor or a crime, then blames it on another, he is manifestly guilty both of crime and calumny.

17 *** 477

113 Had it not been for Allah's grace, and His mercy on thee, a group among them were on the point of leading thee astray.

But they shall lead astray none but themselves; nor shall they do thee any harm; for Allah hath bestowed on thee a law and wisdom, and He hath taught thee what thou didst not know.

Verily, conspicuous on thee is Allah's grace.

114 No value lies in much of what they secretly advise; except when they advise deeds of charity, acts of kindness or improvement of relations among men.

And he who does that, seeking the approval of Allah, soon shall We grant him reward in abundance.

115 But he who breaks away from the Messenger after he has been provided all the guidance, and followeth a path other than that of the Faithful, We shall leave him exactly where he'd rather be and let him go to hell—evil destination!

18 *** 478

116 Verily, Allah doth not forgive joining others with Him.

Forgiveth He all else to whom He pleaseth.
But he who would associate aught with Allah—he hath strayed far, far indeed!

117 Whom do they call upon, beside Him?
These idol-dames?!

Whom else do they call upon?
That outcaste *Shaitan*?!

118 But Allah hath cursed him, for he had said,
"A portion of thy servants will I certainly entice,

119 "And lead astray with vicious longings;
I will command them to mutilate the ears of animals.

I will command them even to disfigure what Allah hath made handsome!"
He who taketh *Shaitan* for his patron, instead of Allah, he suffers obvious loss!

120 He promises delight, he imbues men with longings.
But naught are what he promises except vanities—

121 Hell is their final destination!
They cannot but go there!

122 But those who acquire faith and do good deeds
We make them enter gardens of felicity beneath which rivers flow—therein they shall abide for aye.

Allah's promises are true.

Whose word can be more true than Allah's?!

123 Not as you wish, nor as the Peoples of the Book would have:

Who'er commits evil he will meet his punishment.

And, besides Allah, he will find no patron and no helper.

124 And one who doeth acts of righteousness
—be it man or woman—and faith posseseth,
such shall enter bliss and they shall not be
wronged a straw!

125 And who can be more virtuous than one who
doth submit himself (entirely) to the grace
of Allah, who is considerate of others, and
who follows the path of Ibrahim the Upright?
Verily, Allah hath Himself accepted Ibrahim
as friend.

126 And for Allah is all that is in heaven and on
earth and Allah everything encompasseth.

19 *** 479

127 They ask thee for decrees concerning women
Say thou:

“Allah hath (ere now) decreed concerning
them!

Has He not prescribed for you, in the Book
about the guardianless among the women?
Those to whom you give not what has been
ordained!

Those whom you would rather keep un-
married?

The helpless children?!

(Has He not ordained) that ye should be
considerate to all the guardianless?

Whatever acts of goodness ye perform,
of them Allah is aware.”

فَلْيَعْبُدُوا اللَّهَ الَّذِي تَخْلُقُ مِنْ دُونِ
الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ وَمَنْ يَتَّبِعِ
الطَّيْغَاتِ فَسَوْفَ يَكُنْ مِنَ الْخَاسِرِينَ ۝

يَعْبُدُهُمْ وَيَتَّبِعُهُمْ وَتَمَتُّوا بِهِمْ
وَمَا يَعْبُدُهُمْ ۝ الشَّيْطَانُ الْأَعْرُورُ ۝

أُولَئِكَ مَا وَاعَدَهُمْ نَجْمُهُمْ وَلَا يَحِيطُونَ
عَنْهَا شَيْئًا ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۝
وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ
اللَّهِ قَوْلًا ۝

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ
الْكُتُبِ مَنْ يَعْبُدْ سِوَةَ اللَّهِ فَإِنَّ
يَعْبُدُ لَدُنْ دُونِ اللَّهِ وَلَيَا وَلَا يَحِيطُونَ ۝

وَمَنْ يَكْمَلْ مِنَ الصَّالِحِينَ مِنْ ذِكْرٍ أَوْ
أُخْبِي وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ
الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ۝

وَمَنْ أَحْسَنُ دِينًا وَمَنْ أَسْلَمَ
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ
إِبْرَاهِيمَ حَبِيبًا ۝

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَكَانَ اللَّهُ تَجَلٍّ تَمَّ حَيْطًا ۝

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۝ قُلْ اللَّهُ
يُفْتِيكُمْ فِيهِنَّ وَمَا يُنْشِئُ عَلَيْكُمْ
فِي النِّكَاحِ فِي بَيْنِ النِّسَاءِ الْحَيِّ لَا

تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ
أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ
مِنَ الرِّبِّ إِنِ أَنْ تَقُومُوا لِلْيَفَى

بِالْقِسْطِ ۝ وَمَا تَعْلَمُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ۝

هَآؤُنَّ هُوَ لَا جَدَّ لَهُمْ فِيهِمْ فِي
الْحَيَاةِ الدُّنْيَا مَنْ يُجَادِلِ اللَّهَ فَعَدُوٌّ
يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَلَا

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ
يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ۝

وَمَنْ يَكْسِبِ إِثْمًا فَإِنَّهَا لَكَيْسَةٌ
عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ لَئِيمًا فَلْيَزِرْ
يَهْرَاقًا فَذَنْبُ مَنْ لَئِيمًا فَإِنَّهُ يَكْسِبُ

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ
لَفُتَّ طَائِفَةٌ مِنْهُمْ أَنْ يُجِيزُوا ذُنُوبَهُمْ

يُضِلُّونَ إِلَّا أَنْصَحَهُمْ وَمَا يُضِلُّونَكَ
مِنْ شَيْءٍ ۝ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ

وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ
وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ۝

لَا خَيْرَ فِي كَثِيرٍ مِنْ جُلُودِ الْإِكْلَ
مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ

إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ
ذَلِكَ اتَّخَذَ مَرْضَاتٍ ۝ اللَّهُ سَمِيعٌ

نُذِيرٌ ۝ أَجْرَ عَظِيمًا ۝
وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا

تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ وَلِئِنْ مَالُوْا وَلَوْ أَنْ تُصْلِحَهُ

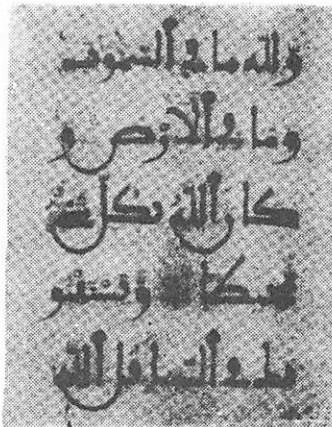
بِحُكْمِهِمْ وَسَاءَتْ مَصِيرًا ۝
إِنَّ اللَّهَ لَا يُغْنِي عَنْكَ كَثْرَتُ دِينِهِ وَلَا يُغْنِي

عَنْكَ مَا دُونَ ذَلِكَ ۝ لَيْسَ لِلنَّاسِ إِيْشَاءُ ۝ وَمَنْ
يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا عَظِيمًا ۝

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْسَانًا
وَأَنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ۝

لَعَنَهُ اللَّهُ ۝ وَقَالَ لَكَ تَحَدُّونَ مِنْ
عِبَادِي ۝ نَصِيبًا مَقُورًا ۝

وَلَا ضَلَالَتُهُمْ وَلَا مَنِيَّتُهُمْ وَلَا مَرِيَّتُهُمْ
فَلْيَبْكِتْ كُنْ إِذَا الْغَمُّ وَلَمْ يَمُرَّهُمْ ۝



128 If a wife doth fear cruelty or neglect from
her husband, no harm is there if they come
to terms for peace and understanding: The
need of peace is foremost!

* * * * *

Man is ever face to face with the longing
to possess!

* * * * *

But if ye aim at doing right and practice
self-restraint, Allah is fully cognizant of
all ye do.

129 No matter how much you might wish, you
can, by no means, be impartial between
women.

But, incline ye not entirely (to one so that
another) may dangle in the void.

Practice self-restraint; verily, Allah is Bene-
volent and Merciful.

130 But, if the two (decide to separate) Allah
will provide them both from His bounty;
for Allah's wisdom covers vast domain.

*

131 For Allah is all that is in heaven and earth.
And We had ordained for the Peoples of
the Book before you—and for you too—
that ye ever keep Allah in mind.

But (even) if ye cover up that fact—for
Allah is all that is in the heavens and the
earth and Allah is Himself above all needs;
He is the One to be obeyed!

132 For Allah is all that is in heaven and on
earth and Allah is Himself capable of
governance.

*

133 O ye men!

If Allah wished He could sweep you by and
bring forth to the front another people.
Verily, of this Allah is quite capable.

134 You may want the good things in the present:
but Allah doth control both the good
things of the present and those of the future.
He all doth hear, He all doth see.

20 *** 480

135 O ye who have believed!

Stand ye as guardians of rectitude when
bearing testimony in the name of Allah
whether it be for yourselves, your parents
or your relatives,—be they rich or poor—
both are nearer to Allah than to you.

Be not influenced by (your) inclinations—
so that you may be impartial.

If ye prevaricate or try ye to evade, then,
verily, Allah of what you do is All-aware.

136 O ye who have believed!

Have faith in Allah, in His Messenger,
in the Law which He has sent to His Messen-
ger and in the Law which He had sent before.
For, he who doth reject Allah, His angels,
His Law, His Messengers, and the Final
Day, he has gone astray indeed!

137 Those who accept,

then reject,

then accept,

then reject

and then increase in unbelief, Allah shall
not forgive them; nor will they ever find
(a stable) path.

138 So herald ye the tidings to these dissemblers:
Verily, there lies ahead of them great misery.

139 Those who seek for patrons among the pagans
instead of the Believers—are they in search
of honour?

But, verily, (the power to bestow) all honour
lies with Allah?

140 Already has He sent to you in the Book:

“When ye hear Allah’s revelations rejected and ridiculed, stand ye no more among them unless and until they turn to other subjects.”

If ye do so ye and they will be alike, and, verily, Allah will send the pagans and the dissemblers unto hell, and all together.

141 They watch your fortunes closely.

If victory from Allah comes to you, they will say,

"Were we not with you?"

But if the unbelievers were to gain the upper hand, they would (to them) say,

"Did we not herd them to you? Did we not protect you from the Believers?"

Verily, Allah will judge between you on the day infallible!

And never will Allah let the infidels, against Believers, have their way.

21 *** 481

142 The dissemblers would outwit Allah, while
He doth outwit them.

When they muster for the prayers they stand languidly merely to be seen by men, they meditate on Allah but little.

143 Wavering between the two, neither among
these nor among those!

For him whom Allah leaves astray,
how can thou help find a way?

144 O ye who have believed!

Take ye not the infidels for friends instead
of the Believers :

**Would ye submit to Allah against yourselves
an imputation manifest?**

145 Verily these dissemblers are in the lowest
depths of hell; thou canst find for them
no helper.

قَبْلُ ۚ وَمَنْ يَكْفُرْ بِاللّٰهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ
ضَلَّ ضَلَالًا بَعِيدًا ﴿١٠﴾

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا وَاُمُّهُمُ
ثُمَّ كَفَرُوا ثُمَّ إِذَا دُفِنُوا فِي الْأَرْضِ
يَعْرِفُ اللَّهُ هُمُ الَّذِينَ كَفَرُوا
بِشِرِّ الْمُنَافِقِينَ إِنَّ لَهُمْ عَذَابًا
أَلِيمًا

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ
دُونِ الْمُؤْمِنِينَ أَلِيتَهُمْ عِنْدَهُمُ
الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿٥٦﴾

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا
سَمِعْتُمْ آيَاتَ اللَّهِ يَكْفُرُ بِهَا وَيُسْتَهْزِئُ بِهَا
فَلَا تَقْعُدُوا عَنْهَا حَتَّى يُخْرِجَ لَكُمْ آيَاتِهِ
غَيْرَ أَنْتُمْ إِذَا مَثَلَهُمْ إِذَا اللَّهُ جَاءَهُ
السُّوفْيَانُ وَالْكَافِرِينَ فِي بَعْثِهِمْ جِيئَاهُ

الَّذِينَ يَرْتَضُونَ رِجْلَهُمْ قُلْ
كَانَ لَكُمْ فِتْنَةٌ مِّنْ أَتَيْتُمُ
تَحِيَّاتُكُمْ مَّعَكُمْ وَإِنْ كَانَ

نَصِيبٌ ۖ قَالُوا لَكُمْ سُبْحُوذٌ عَلَيْكُمْ
وَمَنْعَكُمْ مِنَ التَّوْبَتِ ۚ قَالُوا لَنْ نَحْكُمَ
بَيْنَكُمْ يَوْمَ الْقِيَمَةِ ۚ وَلَنْ يَجْعَلَ اللَّهُ

لَا تُكْفِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ۖ
إِنَّ السَّافِقِينَ يُخِذُونَ اللَّهَ وَهُمْ
خَادِعُهُمْ ۖ وَإِذَا مَأْمُورٌ إِلَى الصَّلَاةِ

يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ۖ

هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلْ
اللَّهُ فَمَا تَجِدُ لَهُ سَبِيلًا ﴿٥٠﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا الَّذِينَ
كَفَرُوا وَلَا يَسْمَعُوا سَوْرًا وَلَا يَسْمَعُوا سَوْرًا

أُولَئِكَ مِنَ الْمُسْلِمِينَ الَّذِينَ
أَنْ تَجْعَلُوا اللَّهَ عَالِمُكُمْ سُلْطَانًا مُبِينًا
إِنَّ الْمُنَافِقِينَ فِي الذَّرْرِ الْأَسْفَلِ
مِنَ السَّعَاءِ لَئِنْ تَحَدَّثْتُمْ إِلَيْهِمْ

وَلَا أَمْرًا إِلَّا خَافَتْ مِنْ بَعْلِهَا
شُوزًا أَوْ غَرَضًا فَلَمْ يُجْنَحَ
عَلَيْهَا أَنْ يَصِلَا بَيْنَهُمَا صَلَاحٌ
وَالصَّلَاحُ خَيْرٌ وَأَحْضَرْتَ الْأَنْفُسَ
الَّتِي هِيَ إِنْ تَحْسَبُوا وَتَتَّقُوا فَإِنَّ

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدُوا أَيُّنَ النَّسَاءِ
وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ

فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصِرُّوْا
وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا
وَإِنْ يَتَفَرَّقْ قَائِلُغْنِ اللَّهُ ۚ

حَكِيمًا ﴿٥٠﴾
وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ

وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا
حَمِيدًا ﴿٣٦﴾
وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ
يَكُونُ أَجْرُهُ يَوْمَ الْقِيَامَةِ

وَلَقَدْ يَاسَّيْنَاكَ عَلَى الْوَدَّاعِينَ ۖ
إِنْ يَشَاءُ يُدْهِبْكُمْ أَهْلَ النَّاسِ وَيَتَّخِذْ
بِآخِرِينَ ۚ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكُمْ قَدِيرًا ۝

فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ
وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا مَوُتُوا حَتَّى تَسْمِعُوا أَمْرًا
بِالْقِسْطِ شَهَادَةً لِّلَّهِ وَلَوْ عَلَى
أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ

إِنْ يَنْعَمِ اللَّهُ عَلَيْنَا وَنُفَصِّلِ الْكَلَامَ لَنُنَبِّئَنَّ
بِهِمَاتٍ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ
تَعْدِلُوا وَإِنْ تَلَوْا أَوْ نَسُوا
نُفَصِّلِ الْكَلَامَ لَنُنَبِّئَنَّ

وَاللَّهُ كَانَ بِمَا الْعَمَلُونَ خَبِيرًا
يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَ
رَسُولِهِ وَالْكِتَابَ الَّذِي نَزَّلَ عَلَى

146 Except for those who turn penitent and who mend their ways; who rally to Allah and render to Allah exclusive loyalty in their reckoning.

Such do become a part of the Believers, and soon upon Believers, will Allah bestow, great reward.

147 Why should Allah inflict punishment on you if ye be grateful and believe?

Allah recognizeth gratitude and He knows (who is grateful).

148 Allah loveth not publicity of evil—except in cases of injustice. For Allah is Himself the Seer and the Knower!

149 If ye should publish (an injustice) it is well; and so is it to hide it or to cover it with pardon. Verily, Allah is the Pardoner, (despite His being) Omnipotent.

150 Verily, those who dispute about Allah and His Messengers and wish to raise distinctions regarding Allah and His Messengers—those who say,

“In some we do believe; in others we believe not,”

those who seek to find a path between (accepting all, rejecting all)—

151 They are the real infidels; and We have promised for such infidels debasing punishment.

152 They who believe in Allah and (all) His messengers—and who make no distinction between them—they are the ones on whom anon We shall shower their wages!

Verily, Allah is Forgiving, Merciful.

22 *** 482

153 The Peoples of the Book ask thee to produce for them a Book from heaven!

But of *Musa* they had asked something even more preposterous: they had said, “Show us Allah openly!”

And lo a lightning flash prostrated them for their audacity!

Still they took a (golden) calf for worship despite the warning!

And yet We pardoned them and sent back *Musa* with authority.

154 The Tor itself We raised (as witness) for their covenant; We said, “Bow low to gain admittance.” We said, “Transgress not about the sabbath.”

And We took from them a solemn covenant.

155 But they broke their covenant; denied the signs of Allah; slew Apostles unjustly; and boasted:

“Our hearts are immunised!”

Allah hath, therefore, stamped them with their guilt and none, except a few, believe

156 Due to their cynicism; because on *Maryam* they would cast a monstrous lie,

157 Because they boasted, “We have crucified ‘*Isa* son of *Maryam* Apostle of Allah!” —They slew him not nor did they crucify him; they only think they did,

they differ widely in the matter and are themselves in doubt; no precise information have they and follow but conjectures—in truth, they did not slay him.

158 In fact, Allah raised him to Himself; for Allah is the Sovereign and the Wise.

159 There is none among the Peoples of the Book but will believe in this before his death; and on the day infallible he will be their witness.

160 Because of these transgressions of the *Yahud*, We have deprived them of certain foods that were allowed.

Because they hindered many from the path of Allah,

161 And usury extorted

—although they were forbidden—
devouring people's property wrongfully, We
have decreed to the recalcitrants among
them punishment severe.

162 But those among them, deeply learned and
endowed with faith,
they who believe in what has been revealed
to thee and what has been revealed before,
they who offer prayers and pay their obli-
gations,
they who believe in Allah and the Day infallible,
on them, anon, We shall bestow a great
reward.

23 *** 483

163 'Tis We who have inspired thee; even as We
had inspired *Nuh* and the prophets after him,
as We had inspired *Ibrahim*, *Isma'il*, *Ishaq*,
Ya'qub and the Patriarchs; *'Isa* and *Ayyub*
Yusuf, *Harun*, *Sulaiman*. ('Twas We who
inspired) *Dawud* with his Psalms.

164 Of some Apostles We have, ere now, told thee;
of others We have not—to *Musa*, We had
spoken directly—

165 Apostles who gave tidings glad and warnings
stern; so that, after them men may have
no excuse against Allah.
Verily, Allah is the Sovereign and the Wise.

166 And Allah beareth witness that what He has
revealed to thee—He has revealed from
His own knowledge.
The angels too bear witness. But Allah's
witnessing is all-sufficient.

167 Those who are themselves without faith and
hinder others from the path of Allah—
they have gone far, far astray.

وَقَوْلِهِمْ إِنَّا قَاتَلْنَا الْمَسِيحَ عِيسَى
ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ
وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ
وَالَّذِينَ اخْتَلَفُوا فِيهِ لَفِي
شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ
عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ
يَقِينًا ۖ

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا ۖ

وَالَّذِينَ مِنْ أَهْلِ الْكِتَابِ يَكُونُونَ
قَبْلَ نُبُوءَةِ دَاوُدَ عَلَيْهِ السَّلَامُ
يُظَاهِرُونَ الَّذِينَ هَذَا آخِرُ مَا
عَلَيْكُمْ طَبَقَاتُ أَجَلَتْ لَهُمْ

بَصَدًا هَكَذَا سَبِيلَ اللَّهِ يَكُونُونَ
وَأَخَذَهُمُ الرِّبَا وَقَدْ هَوَّاهُ عَنْهُ ۖ

أَكْثَرُهُمْ أَهْلُ النَّارِ بِالْبَاطِلِ ۖ
أَعَدَّ اللَّهُ لَهُمْ عَذَابًا أَلِيمًا ۖ

لَكِنِ الَّذِينَ يَتْلُونَ فِي الْعِلْمِ مِنْهُ
الْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ
إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ ۖ

الْمُفْهِمِينَ الْقُرْآنَ وَالْمُؤْمِنُونَ الزَّكَاةَ
وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ۖ

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى
نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۖ وَأَوْحَيْنَا

إِلَى إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقْبِلْ
بِعَقُوبٍ وَالْإِسْبَاطِ وَعِيسَى وَأَيُّوبَ
وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ وَآدَمَ

دَاوُدَ وَنُوحًا ۖ

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ
قَبْلِ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ

وَكَلَّمَ اللَّهُ مُوسَى تَخْلِيمًا ۖ

رُسُلًا مُبْتَلِينَ وَمَنْزِلَ لَكُمْ
يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ كَعَدِ
الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۖ

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ
أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ
وَكُنِيَ بِاللَّهِ شَهِيدًا ۖ

إِنَّ الَّذِينَ كَفَرُوا وَصَدَّاعُنْ
سَبِيلَ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعيدًا ۖ

الَّذِينَ تَأْتُوا وَأَصْلَحُوا وَانْتَهَكُوا
يَا لَيْتُمْ أَفْكَرُوا بِمَنْزِلِ قَوْلِ اللَّهِ

مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ۖ

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ
وَأَمِنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ۖ

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالشُّعْرِ مِنَ
الْقَوْلِ الْأَمْنِ ظِلْمًا وَكَانَ اللَّهُ
سَمِيعًا عَلِيمًا ۖ

إِنْ تُبْدُوا خَيْرًا أَوْ عَفْوَ أَوْ تَعْفُوا
مَوْءَاتٍ كَانَ اللَّهُ كَانَ عَفْوًا قَدِيرًا ۖ

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
وَيُرِيدُونَ أَنْ يُتْرَكُوا أَنْ يُتْرَكُوا
وَرُسُلِهِمْ وَيَقُولُونَ يُؤْمِنُ بَعْضُ

وَكُلُّهُمْ بَعْضٌ يُزَيِّرُكَ أَنْ
يُخْلَدَ وَابْنِ ذَلِكَ سَبِيلًا ۖ

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا أَلِيمًا ۖ

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ
يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ
سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ

اللَّهُ عَفْوًا رَحِيمًا ۖ

يَسْأَلُ أَهْلَ الْكِتَابِ أَنْ تُنَزِّلَ
عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا
مُوسَى أَنْ يُرْسِلَ إِلَيْهِمْ فَقَالَ لَا

أَرَأَيْتَ اللَّهُ هَهُنَا فَاتَّخَذُوا لَهُمْ هَهُنَا
بَطْلِينَ ۖ ثُمَّ اتَّخَذُوا الْجِبَلَ مِنْ
بَعْدِ مَا جَاءَهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ

ذَلِكَ ۖ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ۖ

وَرَفَعْنَا قُورَيْشَهُمْ فِي الْوَرْدَةِ ۖ

وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ مُجْتَمِعِينَ ۖ

فَلَمَّا جَاءَهُمْ نَعْدُ وَإِنِ السَّبْتُ ۖ

أَخَذْنَا مِنْهُم مِيثَاقًا غَلِيظًا ۖ

فَمَا تَقْصُصُهُمْ فِيهَا قَوْمًا وَكَفَرُوا
بِآيَاتِ اللَّهِ وَقَتْلُوهُمُ الْنَّبِيَّاتِ بِغَيْرِ
حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۖ سَلَّ

طَبَعُ اللَّهِ عَلَيْهَا لِكَفَرِهِمْ فَلا
يُؤْمِنُونَ إِلَّا قَلِيلًا ۖ

وَيَكْفُرُوا وَقَوْلُهُمْ عَلَى مَرْيَمَ
بُهْتَانًا عَظِيمًا ۖ

168 Those who are themselves, without faith,
and who commit aggression—Allah will
not pardon them nor guide them to a way

169 Except the way to hell, where they abide for
aye, and that is easy for Allah!

170 O ye people!

Here hath come to you a true Apostle from
your Lord: if ye believe, it will be good
for you—if ye reject (so be it)!

For Allah is all that is in heaven and on earth.
And Allah is the Knower and the Wise.

171 O ye Peoples of the Book!

Commit ye no excesses in the name of your
religion, and attribute not to Allah except
what is the Truth:

Verily the *Masih*, (the great traveller), *'Isa*
son of *Maryam*, was Allah's Apostle and
His spokesman, born of *Maryam* at His
command!

Therefore, believe ye in Allah and His Apostles.
Speak ye not of Trinity!

Desist! It will be to your good!

Verily! Allah is the sole and Only Deity!
Glory be to Him!

How can He have an only son when to Him
belongeth all that is in heaven and on earth?
Allah is All-sufficient as Disposer of affairs.

24 *** 484

172 The *Masih* himself disdaineth not to be among
the bondsmen of Allah, nor do the highest
angels.

Whoever doth disdain His service and displays
arrogance He doth recall them all together.

173 Those who believe and rightly act He payeth
them their wages, and adds to them His grace.

But those who would disdain and be reluctant
He inflicteth on them punishment;

Nor will they find, apart from Allah, friends
or helpers.

*

174 O ye people!

Behold, there has come to you clear evidence
from your Lord.

He has bestowed on you vision clear.

175 So he who would believe in Allah and hold
on fast to Him, soon will He accept him
in His mercy and His grace, and guide him
to the correct path.

- 176 They ask thee for decrees;
say thou, Allah (thus) decrees
for them who leave no direct heirs:

If it be a man who has passed away
and he has left a sister but no child,
she shall have half of all inheritance.

If (it be) a woman
who has left no child
(but only a brother)
he shall be her heir.

If there be two sisters
they shall have
two thirds
of the inheritance.

If there be brothers
as well as sisters,
the males shall each have
twice as much
as each sister.

Thus doth Allah clarify
so that ye need not
go astray.
Allah of all things is Aware!

فَأَمَّا الَّذِينَ أَمْتُوا وَجَلُّوا الصِّلَاحَ
فِي دِينِهِمْ أَجُورُهُمْ وَبَيْنَ يَدَيْهِمْ
وَمَنْ فَطَّلَهُ وَأَمَّا الَّذِينَ اسْتَنَفُوا
وَالسَّكِينَةُ وَافْعَلُوا بِهِمْ عَدَابًا لِيَمَّا
وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ
وَلِيًّا وَلَا يَصِيرُونَ
يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ
مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ
نُورًا مُبِينًا
فَأَمَّا الَّذِينَ أَمْتُوا بِاللَّهِ وَاتَّخَذُوا بِهِ
سِيْدًا جَاهِلِيًّا رِجَالًا مِنْهُمْ وَفَطَّلُوا
وَمَنْ فَطَّلَهُ لِيَصِلَ إِلَى سِيْدِهِمْ
يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفَيِّدُكُمْ فِي
الْكُلَّةِ إِنْ أَمَرُوا أَهْلَكَ لَيْسَ لَهُ
وَلَدٌ وَلَهُ أُخْتُ فَلَهَا نِصْفُ مَا
تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ
لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ
فَلَهُمَا النِّصْفُ مِمَّا تَرَكَ إِنْ كَانَتْ
كَأُخُوًّا رِجَالًا فَلِلرَّجُلِ نِصْفُ
مَا لِلنِّسَاءِ فَإِلَّا ذَٰلِكَ فَتِلْكَ
يُسَبِّحُ اللَّهَ لَكُمْ أَنْ تَخْضَعُوا لِلَّهِ
بِكُلِّ شَيْءٍ عَلَيْهِمُ

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ
اللَّهُ لِيُظْهِرَهُمْ وَلَا يَهْدِيَهُمْ لِمَنْ يَشَاءُ
الْأَكْثَرِينَ هَكَذَا خَلِدِينَ فِيهَا أَبَدًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا
يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ كَلِمُ الرَّسُولِ
بِالْحَقِّ مِنْ رَبِّكُمْ فَأَوْسُوا خَيْرَ الْأَمْرِ
وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي وِعْدِكُمْ
وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ
وَكَلَّمَهُ هَٰ أَفَلِهَ إِلَىٰ مَرْيَمَ وَوَحَّى
مِنْهُ قَائِمُوا بِاللَّهُ وَرَسُولِهِ وَلَا
تَقُولُوا ثَلَاثَةَ إِنَّمَا هُوَ اخْبَرُكُمْ
إِنَّ اللَّهَ إِلَهٌ وَاحِدٌ مَجْنُونٌ أَنْ
يَكُونَ لَهُ وَلَدٌ وَلَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ وَكُنْ بِاللَّهِ وَرَسُولِهِ
لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ
عَبْدَ اللَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ
وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَ
يَسْتَكْبِرْ فَسَيَفْخَرُهُمُ اللَّهُ بِجَمِيعٍ

*

SURA : MĀ'IDA

In the Name of Allāh the Rāḥmān the Rāḥīm

1 *** 485

O ye who have believed!
Fulfil your covenants: Permitted are for you
all grazing animals except the ones already
specified; provided only that ye hunt
not when in state of sanctity.
Allāh ordaineth as He pleaseth.

2 O ye who have believed!
Neglect ye not the sanctities imposed by Allāh;
nor of the Sacred Month.
Respect ye animals for sacrifice and those
that have been garlanded;
so also men who refuge take in the Sacred House
or seek the bounties of their Lord or His pleasure.
And when ye have been freed, then ye may hunt.
Let not the enmity of those who once debarred
you from the sacred mosque make you guilty
of bearing malice.
Encourage one another in virtue and restraint,
and not in sin and enmity.
Fear ye Allāh, for He is strict in retribution.



3 Forbidden to you:
are carrion,
blood,
and flesh of swine,
and that on which a name other than of Allāh
has been invoked.
(Also) the strangled or the felled
the mangled or the gored,
or that which has been partly eaten by wild
animals—
unless you slay it finally.
And that which has been sacrificed on altars.
(It is forbidden) that ye divide and distribute
(the meat) by twirling arrows—therein lieth
sin.

.....

**This day the faithless have lost all hope of
compromising with your creed.
So fear ye them no longer; fear ye only Me!**
**This day have I perfected for you your faith
and brimmed you with My blessings—
your creed Islam I have decreed!**

.....

But if some one is forced by hunger, without
intent to sin, Allāh is Forgiving, Merciful.

4 They ask thee, what then is permitted to them:
Say thou,
"Permitted are to you all pure foods and that
which ye have trained your beasts and birds
of prey to catch, as taught you by Allāh.
Eat ye therefore what they bring to you;
but, pronounce ye Allāh's name on it and
fear ye Allāh for Allāh is swift in reckoning.

11 O ye who have believed!

Call ye to mind Allah's blessings on you when a people contemplated stretching out their hands to capture you, and Allah did hold back their hands from you.

Fear ye Allah, and in Allah let Believers put their trust.

3 *** 487

12 Even so had Allah made a contract with the *Bani Isra'il*; and raised among them Elders two and ten.

And Allah said,

"I shall be with you if ye would stand fast to your duties, and your obligations ye fulfil; If ye believe in My Apostles and ye assist them; if ye loan to Allah a goodly loan, I shall cover up your sins and let you enter gardens fair beneath which rivers flow.

But he among you who would wander even after this, he will, indeed, have severed from the even path.

13 But, because they went back on their promise, We put Our curse on them and hardened We their hearts:

pervert they words from their context and overlook a great deal of what they had been called upon to keep in mind; nor wilt thou cease to find them ever scheming—except a few.

But do thou pardon them and overlook. Verily, Allah loveth those who are considerate.

14 Also with those who call themselves *Nasara* We made a contract.

They too overlooked a great deal of what they had been called upon to keep in mind. So We severed them with enmity and envy keeping them apart, till the day infallible! And soon will Allah make it known to them what (lies) they have invented.

•

15 O ye Peoples of the Book!

Lo, there hath come to you Our Messenger, revealing much of what ye had concealed of the Book and overlooking much (of your transgressions).

And lo! (now) hath come to you illumination from your Lord and a Manual manifest!

16 It guideth to (the way of) Allah those who seek His goodwill and the paths of peace; it transfers them from darkness into light, at His bidding, and leads them to the path serene.

17 They blaspheme much who say that the *Masih*, son of *Maryam*, is (himself) a deity!

Say thou,

"What is there to prevent Him, if Allah wisheth, to obliterate *Masih* son of *Maryam*, and his mother—(in fact) all that is on earth—at one stroke?

Allah holdeth sway o'er heaven and earth and in between—He createth whom (and what) He wills: He is, indeed, Omnipotent.

18 The *Yahud* and the *Nasara*, they both say: "We are the sons of Allah and His favourites!"

Ask thou,

"Why then doth He punish you for your sins?"

Nay, ye are (merely) some among His creatures. He pardons whom He wills and whom He wills He punisheth.

Allah holdeth sway o'er heaven and earth and all that is between and unto Him do all return.

19 O ye Peoples of the Book!

Lo, there hath come to you Our Messenger—to teach you in the waning interval between the Messengers,—lest ye say:

"To us hath come no herald of glad tidings, nor one to warn us."

So now hath come to you a herald of glad tidings as well as one who warns.

Allah is, over every thing, Omnipotent.

- 20 When *Musa* told his people,
 "O my people! Recall ye Allah's blessings
 on you when He raised Apostles among
 you, endowed upon you sovereignty, and
 bestowed on you what He had not bestowed
 on any other people.
- 21 "O my people!
 Enter ye the holy land which Allah hath
 assigned to you.
 Turn ye not your backs: for then, you will
 have lost through turning back."
- 22 They said,
 "O *Musa*! In this land reside a mighty people!
 We shall not enter it, until you expel them.
 And once you have expelled them, we shall
 enter!"
- 23 But, two, among the men who were afraid,
 whom Allah had distinguished, called out:
 "Storm ye through the gate, for once you've
 gained an entry, 'tis you who will be victors.
 And put your trust in Allah if you would
 be believers!"
- 24 (But) they said,
 "O *Musa*! By no means shall we ever enter
 while they remain therein.
 Hie ye, therefore, thou and thy elder brother,
 and fight them.
 We shall stand and watch."
- 25 He prayed,
 "O, my Lord! No control have I except
 upon myself and my brother;
 make Thou, therefore, a distinction between
 ourselves and these rebellious people."
- 26 Pronounced He:
 "Forbidden then shall be (the holy land)
 to them for forty years: they shall wander
 through the land.
 But grieve not thou over these rebellious
 people."

وَالْأَرْضِ وَمَا فِيهَا يَخْتَلِفُ مَا يَشَاءُ
 اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝
 وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ
 اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ
 بِمَا تَكْفُرُونَ أَلَمْ تَكُنْ أَنتُمْ بَشَرًا
 مِثْلَ بَشَرٍ مِمَّنْ خَلَقَ يَغْفِر لِمَنْ يَشَاءُ
 وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مَلَائِكُ
 السَّمُوتِ وَ الْأَرْضِ وَمَا بَيْنَهُمَا
 وَلِإِلَهِ الْعَصِيدِ ۝
 يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا
 يُبَيِّنُ لَكُمْ عَلَى قُرْآنٍ مِّنَ الرُّسُلِ
 أَن تَقُولُوا مَا خَلَقَ ثَانَيْنِ تَبْشِيرٌ
 لِلَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝
 وَذُكِّرَ قَالَ مُوسَى لِقَوْمِهِ يَقُولُوا
 بَعَثَ اللَّهُ عَلَيْكُمْ رَجُلًا فَجَعَلْ فِيكُمْ
 الْآيَاتِ وَجَعَلَكُمْ مُلُوكًا وَذُكِّرَ
 مَا لَكُمْ مِنْ أَعْدَاءٍ مِنَ الْعَالَمِينَ ۝
 يَقُولُوا ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ
 الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى
 أَعْقَابِكُمْ فَتَنْقَلِبُوا خَائِرِينَ ۝
 قَالُوا لِمَ تَقُولُونَ إِنَّمَا جَاءَكُمْ
 رَسُولٌ بِمَا لَا تَهْتَكُونَ فِيهِ
 فَالْأَدَاةُ وَالْأَعْدَاءُ وَالْبَغْيُ
 إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ
 بِمَا كَانُوا يَفْعَلُونَ ۝
 يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا
 يُبَيِّنُ لَكُمْ آيَاتِهِ وَمَا كُنْتُمْ تَعْلَمُونَ
 مِنَ الْكِتَابِ وَيَعْقُو أَعْقَابَهُ قَدْ
 جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ۝
 يُهْدِي بِيْهِ اللَّهُ مَنِ الْفَصْرَ مَوَانِدَ
 سُبُلِ السَّالْمِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ
 إِلَى النُّورِ بِإِذْنِهِ وَهُدًى وَبُشْرَى
 لِلْمُسْلِمِينَ ۝
 لَقَدْ نَزَّلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
 السَّيِّئُ مِنَ الْأَشْيَاءِ قُلْ هِيَ
 مِنَ اللَّهِ شَيْئًا إِنَّ آدَانَ ابْنَ
 السَّيِّئِ ابْنُ مَرْيَمَ وَآمَنَ وَمَنْ
 فِي الْأَرْضِ جَمْعًا ۖ وَلِلَّهِ مَلَائِكُ السَّمُوتِ

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ
 عَلَيْكُمْ إِذْ هَمَزَ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ
 أَيْدِيَهُمْ فَذَكَرَ أَبُو بَكْرٍ عَنْكَ قَدْ
 اتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝
 وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ
 وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَبِيًّا وَقَالَ
 اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ
 وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَ
 عَزَرْتُمْهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا
 حَسَنًا لَّكَرَنَ عَنْكُمْ سَيِّئَاتِكُمْ وَ
 لَدَخَلْنَاكُمْ مِنْ غَيْبٍ مِنْ غَيْبِنَا
 الْأَخْفَى فَمَنْ أَكْفَرُ مِنْ ذَلِكَ قَوْمٍ
 فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝
 فِيمَا لَقِيتُهِمْ فِي بُيُوتِهِمْ لَعَنَهُمْ وَجَعَلْنَا
 قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ
 مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا
 بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَافِيَةٍ
 مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَأَعِظْ
 عَنْهُمْ وَاصْفَعْ إِنَّكَ اللَّهُ مُخِيبُ
 الْمُحْسِنِينَ ۝
 وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَنْفَكُنَا
 وَيُنَادِيهِمْ نَسُوا حَظًّا مِمَّا ذُكِّرُوا
 بِهِ فَأَعْرَضُوا عَنْهُمْ وَاتَّخَذُوا
 إِلَهُهُمْ غَيْرَ اللَّهِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ
 بِمَا كَانُوا يَفْعَلُونَ ۝
 يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا
 يُبَيِّنُ لَكُمْ آيَاتِهِ وَمَا كُنْتُمْ تَعْلَمُونَ
 مِنَ الْكِتَابِ وَيَعْقُو أَعْقَابَهُ قَدْ
 جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ۝
 يُهْدِي بِيْهِ اللَّهُ مَنِ الْفَصْرَ مَوَانِدَ
 سُبُلِ السَّالْمِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ
 إِلَى النُّورِ بِإِذْنِهِ وَهُدًى وَبُشْرَى
 لِلْمُسْلِمِينَ ۝
 لَقَدْ نَزَّلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
 السَّيِّئُ مِنَ الْأَشْيَاءِ قُلْ هِيَ
 مِنَ اللَّهِ شَيْئًا إِنَّ آدَانَ ابْنَ
 السَّيِّئِ ابْنُ مَرْيَمَ وَآمَنَ وَمَنْ
 فِي الْأَرْضِ جَمْعًا ۖ وَلِلَّهِ مَلَائِكُ السَّمُوتِ

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27 Or tell them thou the truth about the two sons of *Adam*:
When each had offered up an offering, it was accepted from the one and not accepted from the other.

The latter burst forth,
"I shall kill thee!" The other said,
"Allah accepteth the offerings only of the pious.

28 "Even if thou wouldst raise thy axe to kill me, I will not raise my hand to kill thee: Fear I Allah, the Lord of all peoples!

29 "I would have thee add the sin of killing me to thy other sins so that thou mayst be among the damned and that is the (appropriate) reward for those who are aggressors."

30 Overpowered was he by his will to kill and lo, he killed him and woke (to find himself) among the lost!

31 Allah made to rise a raven which scratched the earth to show him how to cover up the (woeful) remnants of his brother.

He wailed,

"O woe is me! Am I too weak to do even what this raven does—cover up with earth the sorry remnants of my brother?"

He was suddenly overcome by his remorse.

32 In consequence of this for the *Bani Isra'il*,
We decreed:

"He who slayeth one

—unless it be for (slaying) one, or for spreading evil in the land—

it shall be as if he slew all men.

And if one wakened one to life it shall be as if he had awakened all mankind!"

Verily, there had come to them an Apostle with obvious injunctions, and yet there are among them many who transgress in the land.

33 The punishment, for those who fight **Allah and His Prophet** and strive to spread sedition in the land can only be that they are slain, or hanged, or quartered, or banished from the land!
Such shall be their shame in the present, and in the future they will suffer still more chastisement.

34 Excepting those who turn repentant ere you sentence them.
For, know ye well, Allah is Forgiving, Merciful.

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35 **O ye who have believed!**

Pay heed to Allah; strive to earn His patronage; fight ye in His cause—so that ye may prosper.

36 As for those who spurn belief even if they had every thing on earth and twice as much besides to give as ransom, to save themselves, from the punishment of the day infallible, it would not be accepted!
For them is dire punishment.

37 They will long to escape from the fire, but they shall not escape!
For them is lasting punishment.

38 Robbers, be they male or female; cut off their hands as wages for their occupation—a deterrent punishment decreed by Allah!
Allah is, indeed, the Sovereign and the Wise.

39 But he who doth revert after the aggression, and mends his ways, verily, Allah too revereth towards him.
Allah, is indeed, the Forgiver and the Merciful.

40 Do you not know that it is Allah to whom belongs the sovereignty of heaven and earth? He will punish whom He will, He will forgive whom He will.
Allah, over every thing, holdeth sway.

عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا
الْبَيْتَ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ
لَعَلَّكُمْ تُفْلِحُونَ ۝

إِنَّ الَّذِينَ كَفَرُوا وَالَّذِينَ لَهُمْ مِمَّا
فِي الْأَرْضِ بِمِيعَاتٍ مُّشْتَكَةً مَعَهُ
لِيُفْسَدُوا بِهِ مِنْ عَذَابِ يَوْمِهِ
الْقِيمَةِ مَا تُفْسِدُ مِنْهُمْ وَلَهُمْ
عَذَابُ الرَّحِيمِ ۝

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ الدَّارِ مَا فِيهَا
يُخْرِجُونَ مِنْهَا وَلَهُمْ عَذَابٌ عَظِيمٌ
وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا
أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا كَذَلِكَ يُزَكَّى
اللَّهُ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝

مَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ
فَإِنَّ اللَّهَ يُتَوَكَّلُ عَلَيْهِ إِنَّ اللَّهَ
عَفُوٌّ رَحِيمٌ ۝

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ
لِمَنْ يَشَاءُ وَاللَّهُ عَلَى شَيْءٍ قَدِيرٌ ۝

يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ يَبْغُونَ
يَسْأَلُونَ فِي الْكُفْرِ مِنَ الَّذِينَ
قَالُوا آمَنَّا بِمَا فُتُوهُمُ وَلَمْ تُؤْمِنُوا
فَأُولَئِكَ هُمُ الْهَادُونَ ۝

سَمِعُونَ لِلْكَذِبِ سَمْعًا وَلَمْ يَنْقُضُوا
أَعْيُنَهُمْ لِمَا تَوَلَّوْا يُخْرِجُونَ الْكَلِمَ
مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ
أُوتِينَا هَذَا لَكُنْزًا وَإِنْ لَمْ
يُؤْتِنَا لَكُنْزًا وَمَنْ يَرِدِ اللَّهُ
فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۝

أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يَهْدِهِمْ
فَأُولَئِكَ هُمُ فِي الدُّنْيَا خَاسِرُونَ ۝
لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝

وَإِلَّا عَلَيْهِمْ نَبَأُ ابْنَيْ آدَمَ بِالْحَقِّ ۖ
إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلُ مِنْ أَحَدِهِمَا
وَلَمْ يَتَّعَبْ مِنَ الْآخَرِ قَالَ
لَا تُفْتَنَّاكَ ۖ قَالَ إِنَّمَا يَتَّقِيَ اللَّهَ
وَالْمُتَّقِينَ ۝

لَمَّا سَمِعَتْ لِأَيِّدِكَ لَفْتًا لَمَنِ مِمَّا
أَنَا بِسَاطِطٍ يَدِي إِلَيْكَ وَإِنِّي لَأَكْفَى
أَخَاكَ اللَّهُ رَبِّ الْعَالَمِينَ ۝

إِنِّي أُرِيدُ أَنْ نَبْنِيَ إِلَيْكَ مَسْجِدًا
فَتَتَوَكَّلُ مِنْ أَهْلِ النَّبَا ۖ وَذَلِكَ
جَزَاءُ الظَّالِمِينَ ۝

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ
فَأَصْبَحَ مِنَ الْخَاسِرِينَ ۝

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ
لِيُخْبِرَ بِهِ بِذُنُوبِهِمْ وَأَنْ يَأْتِيَ
قَالَ يَوْمَئِذٍ أَتَيْتُكُمْ أَنْ أَتُونَكُمْ
هَذَا الْغُرَابُ فَأَوْزَى سَوَاءً أَرْضِي
فَأَصْبَحَ مِنَ الَّذِينَ يَبْغُونَ ۝

وَمِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي
إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا
قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا

فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ
جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ لَئِنْ
كَتَبْنَا إِلَيْهِمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ
لَنُرْسِلُنَّ ۝

لَا تَحْزَنْهُ الَّذِينَ يُبْغَضُونَ وَاللَّهُ
رَسُولُهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا
أَنْ يَقْتُلُوا أَوْ يُصَلِّبُوا وَتَقَطُّعُ أَيْدِيهِمْ
وَأَرْجُلُهُمْ مِنْ خِلَافِي أَوْ يُنْفَقُوا ۝

وَالَّذِينَ كَفَرُوا فِي الدُّنْيَا
وَالَّذِينَ كَفَرُوا فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝
إِنَّ الَّذِينَ تَوَلَّوْا مِنْ قَبْلُ أَنْ تَقْرَأُ

Whom Allah wisheth to entangle thou hast
no power over them against Allah.

They are the ones whose hearts Allah doth
not wish to cleanse.

For them is baseness in the present and, in
the future, dire misery.



41 O thou, (My) Messenger!

Let not those grieve thee who vie, one with
another, in deceit:

among them there are some who say to thy
face,

"We believe!"

but who, in their hearts, believe not!

Among them some are agents of the *Yahud*.

They lend their ears deceitfully;

they are only listening for others who do not
come to thee. They mis-set words that have
been set in place (and thereby alter meanings);
they instil into men:

"If it is put to you like this accept it; if not,
be then wary!"

42 (Eagerly) they lend their ears to falsehood
devouring hungrily what is forbidden.
If they should come to thee for judgement,
judge thou between them, or keep aloof.
If thou shouldst keep aloof from them, no
harm shall come to thee.
But if thou shouldst judge between them,
judge them impartially for Allah loveth those
who are impartial.

43 And how can they accept thy judgement when
they have with them the Law?
And therein are clear injunctions of Allah;
and yet they turn away from it and have
therein no faith!

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44 It was We who had revealed the (Mosaic) Law.
Therein was guidance and enlightenment.
The Apostles duly judged by it the *Yahud*,
the Rabbis and the Scribes.
To them was thus entrusted the Code of
Allah and they were made its witnesses—
"Therefore," (said We to the people), "Fear
ye not men but fear ye Me, and (O, ye men
who guide!) sell ye not our guidance cheaply!"
And they who judged not by the Law revealed
by Allah, were (deemed as) heathens.

45 And in it We decreed:
life for life,
eye for eye,
nose for nose,
ear for ear,
tooth for tooth
and equal wounds for wounds.
But he who would forgive he ransometh himself.
And they who fail to judge by Allah's standards,
they do transgress.

46 And in their footsteps We sent 'Isa son of
Maryam to confirm what had preceded him
in the *Taurat*; and to him revealed We
the *Injil* as guidance and illumination, con-
firming what preceded it in the *Taurat*—
guidance and advice for those who would
be circumspect.

47 Let then the People of the *Injil* be judged by
what Allah has decreed therein.
Those who judge not by the standards set
by Allah, they are the recalcitrants.

48 And to thee (too) We have revealed a Correct
Code;
confirmeth it the Scriptures that have preceded
it and safeguards them.
So judge between them by what has been
revealed by Allah.
Be not influenced by their wishes, lest thou
deviate from the Truth.
(Thus) to each among you have We revealed
a Law and a Path to follow.

If Allah had so wished He could have made
of all of you a single People (but He has not),
in order that He might test you, each with
what has been given to it.

Vie then with each other in virtuous deeds!
To Allah must ye all return and He will enlighten
you on that wherein ye differed.

49 Give (thy) judgement in accordance with what
Allah has revealed.
Be not influenced by their wishes; and beware
of them lest they make thee depart from
some injunction given thee by Allah.
And if they then withdraw, know thou that
Allah wisheth to emburden them with some
among their sins.
Verily, the majority of men are rebellious!

50 Would they have thee judge according to the
customs of (the days of) ignorance?
But what can be better, than the Law of
Allah, for a people who believe?

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51 O ye who have believed!
Take not the *Yahud* or the *Nasara* as your
confidants.
Each is a confidant of the other, and one of
you who mingleth with them becometh one
of them.
And Allah guideth not the disobedient.

52 And yet thou seest those with cowardice in
their hearts scurrying to them, saying (to
themselves),

"We fear that there befall us a reverse!"

But, mayhap, Allah will bestow a victory
on thee or impose a decision from Himself.
Then will come to light the secret fears they
harbour and they will feel ashamed!

53 And they who faithful proved will taunt :
 "Are these the men who gave their troth
 and swore by Allah, that they were with you?"
 Lost are their (virtuous) deeds, waken they
 to bankruptcy!

54 O ye who have believed!

Should any among you revert from his creed,
soon will Allah raise another group whom
He loves and who love Him—
humble to the men of faith,
haughty to the infidels,
striving in the way of Allah
unafraid of blame or blamers.
Such is the grace of Allah which He bestows
on whom He wills.
Extendeth vast His knowledge.

55 Verily, your (true) friends are Allah and His
 Messenger, and those who have believed;
 those who stand fast by their duties, fulfil
 their obligations and bow in unison.

56 Whosoever turneth to Allah, **His Messenger**
and those who have believed, (may be sure)
that Allah's contingent is sure to be the
Overcomer.

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57 O ye who have believed!

Take ye not as Patrons those who take your
 creed as jest or sport—
 be they 'mong the Peoples of the earlier Books
 or be they pagans.
 Fear ye only Allah if ye would be Believers!

Fear ye only Allah if ye would be Believers!

اللّٰهُ مَرْجِعُكُمْ جَمِيعًا فَبَشِّرْكُمْ بِمَا
كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٨﴾

وَأَن احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاتَّخِذْهُمْ أَنَّ
تَفْتِنُوا وَعَنَ بَعْضُ مَا أَنزَلَ اللَّهُ
إِلَيْكَ وَإِن تَوَلَّوْا فَاعْلَمُوا إِنَّمَا يَرِيدُ
اللَّهُ أَنْ يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ
وَلَا يَكِدُّ إِلَيْنَ النَّاسُ لَسِيفُونَ ﴿١٠﴾

أَحْسَنَ مِنَ اللَّهِ حُكْمًا فَخُذُوا حُكْمَهُ وَأَمِّنُوا
بِأَلْفِ الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ
وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ
بَعْضٍ يَوْمَ يَمَسُّنَ كُلُّهُمُ مَنكُمُ فَإِنَّهُ

وَمِمَّنْ إِذَا قَالَ اللَّهُ لَاهْدِي الْقَوْمَ الظَّالِمِينَ
قَتَلَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
يُكْفِرُونَ فِيهِمْ يَقُولُونَ نَحْنُ
أَنْ تَهْدِيَنَا دَارَكَ فَقَسَى اللَّهُ أَنْ
يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِ اللَّهِ يَخْشَى
عَلَى مَا أَسْرَوْا فِي الْأَنْفُسِ الَّذِينَ هُمْ
وَيَقُولُ الَّذِينَ آمَنُوا أَلَهُؤُلَاءِ
الَّذِينَ آمَنُوا بِاللَّهِ هَذَا بَلَاءُهُمْ
الَّذِي كَفَرُوا بِهِمْ وَاسْتَخَفَّ
فَأَصْحَابُ الْخُسُوفِ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ
عَنْ دِينِهِ قَاتُوا عَلَى اللَّهِ إِنَّهُ يَحْزَنُهُ
مِنْكُمْ وَيُخَوِّدُكُمْ وَأُولَئِكَ عَلَى الْمُؤْمِنِينَ
عَذَابٌ عَظِيمٌ عَلَى الْكَافِرِينَ نَجَاهُدْهُمْ فِي
سَبِيلِ اللَّهِ وَلْيَعْلَمُوا أَنَّهُمْ لَكُمْ لَوْمَةٌ لَكَبِيرَةٍ
ذَلِكَ فَضْلُ اللَّهِ يُفْضِيهِ مَنْ يَشَاءُ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ
آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ
يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْإِيمَانِ
وَمِنَ الْجَمْعِ لِقَاءِ اللَّهِ هُمْ أَقْرَبُ
أَمْوَإِيكُمْ إِنَّ اللَّهَ عَلِيمُ الْغُيُوبِ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا
الَّذِينَ يَدْعُونَ إِلَى الْكُفْرِ مِنَ الَّذِينَ
آمَنُوا قُلُوا نَسَى اللَّهُ قَوْلَهُ وَاللَّهُ
يُتَذَكَّرُ

سَمِعُونَ لِكَلِمَةٍ أَكَلَوْنَ لَشَعْتِهَا
فَإِنْ جَاءَكَ فَاعْلَمْكَ يُسْمِعُ مَا أُعْطِيَ
عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ
يُضِرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاعْلَمْ
بَيْنَهُمَا الْقِسْطَ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ﴿٥٠﴾

وَلَقَدْ يَحْكُمُونَكَ فِيمَا تَنْزَلَ إِلَهُكَ وَمِنْ بَعْدِ
ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿١٠٠﴾
إِنَّا نَزَّلْنَا التَّوْرَةَ فِيهَا هُدًى وَبُورْهُ
يَحْكُمُهَا الَّذِينَ هَادُوا لِمَنْ آمَنُوا
الَّذِينَ هَادُوا وَالزَّالِمِينَ وَالْخَائِفِينَ
بِمَا اسْتَخَفُّوا مِنْ رِيبِ اللَّهِ كَانُوا
عَلَيْهِ شُهَدَاءَ فَلَا تَحْشَوْهُمْ فَوْسِقًا
وَأَخْشَوْا وَلَا تَخْشَوْا إِيَّايَ فَمَنْ
قَلِيلٌ مِمَّنْ يَحْكُمُ بِمَا أَنْزَلَ اللَّهُ
أُولَئِكَ هُمُ الْخَافُونَ ﴿١٠١﴾

وَلَبَّائُوا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ
بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنفَ
بِالْأَنفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ
بِالسِّنِّ وَالْحُجْرَ وَرَقِصًا مِمَّنْ
صَدَّقَ بِهِ هُوَ الْكَافِرُ لَهُ وَمَنْ لَفَى
عَنْهَا أَنْزَلَ اللَّهُ قَوْلًا لَمْ يَكُنْ لَهَا

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَتُورَةٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿٥٦﴾

وَلِيَحْكُمَ أَهْلَ الرَّحْمِيلِ بِمَا أَنْزَلَ اللَّهُ
فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ
فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٠﴾

[illegible]

58 When ye proclaim the call to prayer they
jest and ridicule:
but that is only because they are a people
who do not understand.

59 Say thou,
"O peoples of the Book!
Do ye reproach us because, we have believed
in Allah, in that which has come down to us
and to those before us?
Or, must you simply be perverse?"

60 Say thou,
"Shall I remind you (through your Scriptures)
of grosser mischief which earned greater
punishment from Allah?
Some, by His curse and wrath degenerated
into monkeys;
others (were reduced by their deeds) to swine;
and some became the lowly servers of *Taghut*.
Their evil deeds were still more low.
They went further still from the path of recti-
tude."

61 When they were with you, they said,
"We believe!"
In truth, as infidels they entered, as infidels
they left.
But Allah knoweth well what they would hide.

62 You can see many among them vying with
each other in malice and in hatred;
consuming greedily what is forbidden.
Evil, indeed, is what they do.

63 Their Rabbis and their teachers, why do they
not stop them from their evil speech, their
avarice for calumny?
Evil, indeed, is what they fabricate!

64 The *Yahud* (dare to) say,
"Allah's hands are fettered!"
May their hands be fettered!
May they be cursed for what they blaspheme!
Nay, both His hands are out-stretched (to
bless);
dispenseth He (His bounties) as He pleases!
But what has been revealed to thee from thy
Lord intensifieth their envy and their blas-
phemy.

And in them We have inculcated enmity
and hatred till the day of judgment.
Every time they kindle the fire of violence,
Allah puts it out;
but their striving after mischief in the land
endures.
Allah loveth not the mischievous.

65 If only the Peoples of the Book were to believe
and to behave We would cover up their sins
and usher them to gardens of felicity.

66 If only they would firmly stand on the *Thaurat*
and the *Injil*—that which was revealed to
them from their Lord—blessings from above,
blessings from below would have bubbled
for them.
There is, in fact, among them a virtuous group:
but most of them evil ways pursue.

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* * * * *

67 O thou (My) Messenger!
Proclaim (anon) the (message) which hast
(now) been sent to thee from thy Lord!
If thou dost not, thou wouldst not then have
fulfilled thy duty!

Allah will protect thee from the (wrath of) men.

Verily, He guideth not a people who rebel!

* * * * *

68 Say thou, "O ye People of the Book!
Ye have no basis unless ye take your stand
on the *Taurat*, or the *Injil*, and that which
(now) is sent to you from your Lord."

But what has been revealed to thee from thy
Lord intensifieth their envy and their
blasphemy.

Still, grieve not thou over these rebellious
people.

69 Verily (be they) the Believers, the *Yahud*, the
Sabeans or the *Nasara*, whoever do believe
in Allah and the Day Infallible.
—and act righteously—
for them there is no fear nor shall they grieve.

70 We had, indeed, taken a covenant from the *Bani Isra'il* and sent to them Our Messengers. Of all the Messengers We sent to them, and whom they liked not, some they ridiculed and some they slew.

71 They reckoned that no punishment would come to them, so they became blind and deaf.

Then Allah turned to them in mercy but, once again, many among them closed their eyes and (shut their) ears!

Allah hath been watching all they do.

72 Blaspheme they, indeed, who say,

"The *Masih*, son of *Maryam*, is a Deity!"

In truth, the *Masih* had announced, "O ye *Bani Isra'il*! Serve ye Allah, who is my Lord and your Lord!"

Verily, those who join any with Allah, Allah doth forbid them heaven; their abode is hell; and for them, who thus transgress, there is none to help!

73 They too blaspheme, who say,

"Allah is the third among the three!"

There is no deity unless it be the One Deity. If they desist not from what they say, the ones among them who thus blaspheme will be overwhelmed with grievous punishment.

74 Why do they not turn to Allah and ask His pardon? For Allah is Forgiving, Merciful.

75 No more is the *Masih*, son of *Maryam*, than a Messenger! There had been many Messengers before him.

His mother was a virtuous woman. They both did eat (and drink)!

See how We simplify to them the facts!

Then see how they circumlocute!

76 Say thou,

"Would ye worship, besides Allah, that which hath no power to hurt you or to do you good while Allah is the One who hears, the One who knows?"

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝
قُلْ أَهْلَ الْكِتَابِ لَسْتُ عَلَى شَيْءٍ
حَتَّى تُؤْمِرُوا بِالْأُتْرَاجِ وَالْجَمْعِ
وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ ۝

وَلَا يَزِيدُكُمْ كَيْدًا إِنَّهُمْ مِمَّا أُنْزِلَ
إِلَيْهِمْ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۝

فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ۝
إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا
وَالصَّالِحِينَ وَالصَّالِحِينَ مِنْ أَمْرِ اللَّهِ

وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ
وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا كَذَّبْتُمُوهُمْ
رُسُلًا مِمَّا لَا تَهْتَدُونَ ۝

كَذَّبُوا وَفُتِنُوا فَتَقْتُلُونَ ۝
وَحَيْثُ مَا كُنْتُمْ يَنْتَهِ عَنكُمْ
صَلَاةَ رَبِّكَ تَابَ اللَّهُ عَلَيْهِمْ سَعَةً
عَمَّا وَصَلُوا كَثِيرًا وَهُمْ يَكْفُرُونَ ۝

بَصِيرَةً إِنَّمَا يَجْعَلُونَ ۝
لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ قَالِ الْمَسِيحُ
يَبْنِي السَّمْنَ وَالْعَبْدَ وَاللَّهُ رَاقٍ

وَرَبِّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ
خَوَّاهُ اللَّهُ عَذَابَهُ الْجَهَنَّمَ وَأَوهَاهُ النَّارُ
وَاللَّظْمِينَ مِنَ الْكَافِرِينَ ۝

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثٌ
ثُلُثَةٌ وَمَنْ يَرْفَعْ إِلَهًُا غَيْرَ اللَّهِ فَقَدْ
وَلَّى كُفْرًا هَذَا عَمَّا يَعْبُودُونَ

لَيْسَ مِنَ اللَّهِ دِينٌ قُلْ وَأَنْتُمْ عَلَى
أَلْسِنَةٍ أَلْسِنَةٍ ۝

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ ۝
وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

وَالْمَسِيحُ ابْنُ مَرْيَمَ لَا رَسُولٌ قَدْ
خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأَمْهَلُكُمْ
كَانًا يَكْفُرِينَ الْكَلَامَ أَنْظِرْ لِيخْبُرُونَ

لَهُمْ آيَاتٌ لَعَلَّهُمْ يَرْجِعُونَ ۝
قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا
يُفِيدُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ۝

يَكْفُرُ لَكُمْ وَيَكْفُرُ أَفَلَا تَعْلَمُونَ ۝
الْحَقُّ أَكْبَرُ مِنْ ذَلِكَ ۝

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ
وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْفُرُوا
مِنْ فَوَاحِشِهِمْ وَمِنْ خُبَاتِ أَرْجُلِهِمْ

مِنْهُمْ أَمَةٌ مَقْصُودٌ لَكُمْ وَكَثِيرٌ
مِنْهُمْ سَاءَ مَا يَحْكُمُونَ ۝

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77 Say thou,

“O ye People of the Book!

Outstrip ye not your reckoning without grounds;
nor follow ye the futile cravings of those who
went astray before you—

those who many led astray and themselves
went astray from the even path.”

11 *** 495

78 *Dawud* and *‘Isa* son of *Maryam*, had both
cursed the evil ones among the *Bani Isra’il*,
because they disobeyed and persisted in
obstinacy.

79 Because they held not back one another from
their evil deeds.

Evil, indeed, is what they did.

80 Thou seest many among them leaning to the
Infidels.

Evil is the past which they inherit, hence
the wrath of Allah doth envelop them and
therein they abide.

81 If they believed in Allah, in the Apostle and
in that which is revealed to him, they would
not make them friends.

But many among them are just rebellious.

82 Thou wilt find among men, the most violent
enemies of the Believers to be the *Yahud*
and the pagans.

And thou wilt find the closest friends of the
Believers those who call themselves *Nasara*.

That is because among them are priests and
monks and they are given not to arrogance.

83 And when they listen to what has been revealed
to the Apostle, thou doth see their eyes filled
with tears because they recognise the truth.
They murmur:

“Our Lord, believe we! Count us Thou among
the witnesses.

84 “And why should we believe not in Allah when
there has come to us the truth?

And when, for long, we’ve hoped that our
Lord would us associate with a righteous
group?”

85 Allah doth reward them, for what they say,
with pastures green and streamlets running
at their feet—therein shall they abide.

That is compensation for those who display
sympathy.

86 But those who are relentless and who reject
Our signs they shall dwell in hell!

12 *** 496

87 O ye who have believed!

Forbid ye not yourselves, (the eating of)
such things as Allah has made lawful.

But be not guilty of excess: Allah loveth
not immoderates.

88 Eat ye (freely) of what Allah hath provided
you and made it wholesome and permissible.
Be ye aware (only of the laws) of Allah if ye
would be Believers!

89 Allah doth not hold you to your casual oaths
but He will hold you to your solemn oaths.
In expiation of them feed ye ten destitutes
with the best of what ye feed your families;
or clothe them; or liberate a slave.

If that is far beyond your means, observe three
fasts.

That is the prescribed expiation for the (breaking
of) your solemn oaths.

But (while they hold) such oaths must be held
sacred.

Thus doth Allah clarify His signs to you so
that ye may be grateful.

*

90 O ye who have believed!

Verily, intoxicants and gambling, making images
and forecasting the future: these are nasty
occupations prompted by the Devil—
avoid ye them so that ye may prosper.

91 *Shaitan* aims to implant enmity and envy among
you through wine and dice;
to hinder you from thoughts of Allah and
from (fulfilling) your duties:
will ye not therefore abstain?

97 Allah hath made the *Ka'ba* the Sacred House,
an institution for (all) men.

And (so also) the Sacred Month, the offerings
(of animals) and the ritual garb.

All this, so that you may learn that Allah is
aware of all that is in heaven and on earth,
and that Allah is of every thing aware!

98 Know ye well that Allah is strict in retribution
and so is He Forgiving and most Merciful.

99 No more is the Apostle than a Warner :
and Allah alone knoweth what ye display, and
what ye hide.

100 Say thou,
"Equal never can be tainted gains and honest
gains!
Be ye not tempted by the large returns from
tainted practices.
Fear ye Allah, O ye men of understanding, so
that ye may prosper!"

14 *** 498

101 O ye who have believed!
Ask ye not questions, answers to which
may be troublesome to you.
If ye ask (at the end) of the Quranic recital
they shall be answered to you.
(However) Allah doth forgive you for He
is both the Forgiver and the Merciful.

102 The peoples before you asked such questions,
and when enlightened, did evade the issues.

103 It was not Allah who prescribed the *Bahirah*,
the *Saibah*, the *Wasilah* or the *Hami* :
it was the infidels who attributed falsehoods
unto Allah, but most of them have no
intelligence.

104 When it is put to them :
"Come ye to what Allah hath revealed and
to the Apostle," they say,
"Sufficient unto us are the ways our fathers
followed!"
What! Even though their fathers were not
taught, were not guided?

105 O ye who have believed!

You are (responsible only) for yourselves.
No hurt can they cause—they who stray—
if ye follow guidance.

Unto Allah will ye gather all together.
And He will then announce to you what
ye did.

*

106 O ye who have believed!

Take ye, when death approaches one of you,
and when ye make bequest, two trusty wit-
nesses from 'mongst yourselves.

Or take ye others from 'mongst strangers
if ye are sojourning o'er the land when death
approaches you.

Hold them back after prayers, make them
swear by Allah :

"We declare that we shall not sell (our trust)
at any price, even if a kinsman is involved!
We shall not hide Allah's evidence :
and if we do, may we be among the sinners."

107 Then, were it to be suspected that they have
incurred sin, let two others stand in their
place, from 'mongst the ones related closely
to the beneficiaries.
Let both these swear by Allah :
"Our evidence is nearer truth than theirs;
we will not prevaricate;
and if we do, we may ourselves be (treated as)
transgressors.

108 That is the best way to make people give
plain evidence for fear that other oaths
may be called after theirs.
But fear ye Allah and give ear to His counsel.
For Allah guideth not a people who are
untrustworthy.

15 *** 499

109 One day Allah will gather the Apostles;
then He will ask,
"How were ye responded to?"
They will answer : "No knowledge have we.
It is Thou, indeed, who knoweth all the
hidden truths."

110 Allah says:

O 'Isa, son of Maryam!

Recall Our blessings on thee and on thy mother when I strengthened thee with the holy Revelation, when thou didst speak to men from the cradle to old age.

Lo, I taught thee the Law and the Wisdom, the Taurat and the Injil.

When thou didst transform, from the inert clay, the moulds of birds, by My will; when thou 'life' did breathe into them and made them soar, by My will; when thou didst heal the sightless and the leper, by My will; and when thou didst bring to life the dead, by My will.

When I restrained the Bani Isra'il, from thee when thou didst bring to them evidence so clear that the obstinates among them only said, "This is obvious sorcery!"

111 And I inspired the Disciples that they believe in Me and Mine Apostle.

They confirmed:

"Lo, we believe, and bear Thou witness that we have submitted."

112 The Disciples ask:

"O 'Isa son of Maryam! Is your Lord capable of bestowing on us a (well-laid) table from on high?"

He answered:

"Fear ye Allah, if ye are believers!"

113 They said,

"We only wish to taste thereof and to satisfy our hearts; so that we may know that thou dost speak the truth and be your witnesses."

114 'Isa son of Maryam prayed,

"O Allah, Master ours! Send down to us a repast from above so that it may be a feast, our first, our last and as a sign from Thee.

Provide us Thou, for Thou art the Foremost of Providers."

اللَّهُ أَكْبَرُ أَتَى الَّذِينَ الَّذِينَ

فَإِنْ عَزَّ عَلَى أَنْهَذَا سَهْلًا أَمَّا
فَلَمْ يَخْرُجْ يَوْمَئِذٍ مَعَهُمَا مِنَ الَّذِينَ
أَسْخَرُوا عَلَيْهِمُ الْوَلَدَيْنِ يَتَّقِيهِمْ بِاللَّهِ
لَهُمَا دُخَانٌ أَحْمَرٌ مِنْ شَهَادَتِهِمَا وَمَا

أَعْتَدَ بِنَا إِذَا أَرَادَ الَّذِينَ الظَّالِمِينَ
ذَلِكَ أَوْ أَنْ يَأْتُوا بِالْبَهَادَةِ عَلَى
وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانُ بَعْضِ
أَيُّهَا لَمْ يَأْتُوا وَاللَّهُ وَاسْمُكَ وَاللَّهُ

لَا يَفْقِدُ الْقَوْمَ الْفَاسِقِينَ
يَوْمَ يَجْعَلُ اللَّهُ الْوَسْلَ يَقُولُ مَاذَا
أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا بِمَا أَفَاءَ أَنْتَ

عَلَامُ الْغُيُوبِ
إِذْ قَالَ اللَّهُ يَعْزِي ابْنَ مَرْيَمَ إِذْ كُنْ
يَقْعَبِي عَلَيْكَ وَعَلَى وَالِدَتِكَ مَاذَا
أَيُّكَ يَرْجِعُ الْقَدِيرُ تَكْلُمُهُ

النَّاسُ فِي الْهَيْدِ وَلَهُمْ وَلَئِنْ عَمِلْتُمْ
الْكَيْدَ وَالْحِكْمَةَ وَالْقُرْآنَ وَالْإِنجِيلَ
وَأَذْخَلُوا مِنَ الْجَنَّةِ لَهَيْدَةً الْكَافِرِ
يَأْتِي فِي تَقَطُّعِهَا تَكُونُ حَبْرًا يَأْتِي

وَيُجِبُ الرُّسُلَ وَالْأَرْضَ يَأْتِي
وَلَا تُخْرِجُهُ الدُّنْيَا يَأْتِي
بِقَوْلِ الْمُرْسَلِينَ عَنْكَ إِذْ جِئْتَهُمْ
بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا وَمَنْهُمْ

إِنْ هَذَا إِلَّا بَعْثٌ مِنْ
وَلَا أَصْحَابُ الْغَوَارِي أَنْ أَمْلُوا
فِي وَبِشْرِي قَالُوا أَمْثَلُ وَأَشْهَدُ
بِأَنَّا مُسْلِمُونَ

إِذْ قَالَ الْمَوْدُودُونَ يَعْزِي ابْنَ
مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ
عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ الْعَوَا
اللَّهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

قَالُوا أُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَطْمِئِنَّ
فُلُوبُنَا وَنَعْلَمَ إِنْ قَدْ صَدَّقْتَ
كُلُّهُمْ عَلَيْهَا مِنَ الشَّاهِدِينَ

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبِّنا
أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ
لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ
وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

جَعَلَ اللَّهُ الْكَفَّةَ الْبَيْتَ الْحَرَامَ
فِيهِمَا لَيْتَ مِنَ الشَّهْرِ الْحَرَامِ وَالْهَدْيِ
وَالْقَلْبِ ذَلِكَ يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ

اللَّهُ يَجْلِسُ عَلَى الْعَرْشِ
إِلَهُمَا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَ
أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ
مَا تُشْعُرُونَ وَمَا تُلْكُمُونَ
فَلَا تَلْبِسُوا الْحَقَّ وَالْكَذِبَ وَتُكَلِّمُوا
الْغَيْبَ كَثِيرًا مِمَّا يُسْتَعْفَى فَالْقَوْلُ اللَّهُ

يَأْتِي الْكَلْبَ لَعَلَّكُمْ تَقْلِقُونَ
يَأْتِيهَا الَّذِينَ آمَنُوا لَعَلَّكُمْ تَقْلِقُونَ
إِنْ تَبَدَّلَ لَكُمْ تَوْبَةً وَرَأَى
تَسْتَأْذِنُ عَنْهَا جَحِينَ تَزِيلُ الْقُرْآنَ

تُبَدِّلُكُمْ مَعَهَا اللَّهُ عَنْهَا وَاللَّهُ
غَفُورٌ رَحِيمٌ
قَدْ سَأَلْتُمُونِي مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَقْلِقُونَ

بِهَا كَثِيرِينَ
مَا جَعَلَ اللَّهُ مِنْ بَرِيَّةٍ وَلَا سَلَامَةٍ
وَلَا وَصِيَّةٍ وَلَا حَاجَةٍ وَلَكِنَّ الَّذِينَ
كَفَرُوا يَتَّبِعُونَ عَلَى اللَّهِ الْكُذِبَ

وَأَكْثَرُهُمْ لَا يَعْقِلُونَ
وَإِذْ أَنْزِلَ اللَّهُ إِلَهُ الْوَالِدِ مَا أَنْزَلَ
اللَّهُ وَلَّى الرَّسُولِ قَالُوا احْسِنَا مَا

وَجَدْنَا عَلَيْهِ آيَاتِنَا مَا أَوْكُنَّا
أَبَاءَهُمْ كَيْفَ يَعْلَمُونَ نَبِئَاتِ الْكَافِرِينَ
يَأْتِيهَا الَّذِينَ آمَنُوا عَلَيْهِمْ أَنْفُسُهُمْ
يَضْرَكُهُمْ مَنْ ضَلَّ إِذَا اهْتَدَى نَبِئَاتِ

إِلَى اللَّهِ مَرْجِعُكُمْ يَجْعَلُ عَيْنَايَا نَبِئَاتِ
بِهَا كَثِيرٌ نَعْمَلُونَ
يَأْتِيهَا الَّذِينَ آمَنُوا إِذْ بَدَأَهُمْ

إِذَا حَضَرَ لِحَدِّكَ الْمَوْتُ حِينَ
الْوَصِيَّةِ إِذْ أَنْتَ ذُو عَدْلٍ وَنَبِئَاتِ
أَخْرَجَ مِنْ غَيْرِ كُنْهَاتِ أَنْتُمْ صَرِيحٌ
فِي الْأَرْضِ فَاصْبِرْ إِنَّهُ مُجِيبُ الْوَيْتِ

عَلَيْهِمْ وَهُمْ مِنْ بَعْدِ الْفُلُوقِ يَتَّقِيهِمْ
بِاللَّهِ إِنْ أَنْتُمْ لَكُنْتُمْ فِي يَدَيْهِمْ تَسْمَأُ
وَلَوْ كَانَ دَافِرُنِي وَلَا تَكْلُمُهُمْ شَهَادَةً

115 Allah said,

"Verily, I shall send it to you; but he among you who shall blaspheme after that I will punish him with a punishment that has never been inflicted upon any other people!"

16 *** 500

116 Then Allah says,

"O 'Isa son of Maryam! Didst thou tell men to take thyself and thy mother as deities beside the Deity?"

He says,

"Glory be to Thee! How could I tell them what I had no right to say?!

"Had I told them such a thing Thou wouldst surely come to know.

"Thou knowest what there lies within me, but I know not what there lies within Thee. Thou art alone the Knower of the hidden.

117 "Naught did I ever tell them except that which Thou didst bid me say;
'Serve ye Allah, my Master and your Master,'
And while I lived among them I bore them witness.

"But after Thou didst take me back to Thyself, Thou art Guardian over them, and Thou art witness over everything!

118 "If Thou wouldst punish them, they are Thy bondsmen; and if Thou dost forgive them, Thou art the Sovereign and the Wise."

فَلَمَّا قَوَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبُ
عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ
إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۚ وَ
إِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ ﴿٥٠٠﴾

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ
صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
رَضِيَ اللَّهُ عَنْهُمْ وَرَوَّاهُ عَنْ ذَلِكَ
الْعُلُوِّ الْعَظِيمِ ﴿٥٠١﴾
لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُنَّ ۚ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠٢﴾

قَالَ اللَّهُ إِنِّي مَرْسَلُهَا عَلَيْكَ مِنْ
بَيْنِ يَدَيَّ وَأَعِذُّكَ بِهَا
لَا أُعَذِّبُهُ أَحَدًا مِمَّنْ الْعَالَمِينَ ﴿٥٠٠﴾
وَلَوْ قَالَ اللَّهُ لَئِنِّي ابْنُ مَرْيَمَ
مَا أَنتَ إِلَّا نَاسٌ الْخَالِدُ فِيَّ وَأَنَا
الْعَزِيزُ مِنْ دُونِ اللَّهِ قَالَ مُبْتَلَاكَ
مَا يَكُونُ لِي أَنْ أُقُولَ مَا لَيْسَ بِي
بِحَقِّ ۚ إِنْ كُنْتُ لَكُنَّ فَقَدْ عَلِمْتَهُ
تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي
نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿٥٠١﴾
مَا قُلْتُ لَهُمْ إِلَّا مَا مَرَّ بِي بِهِ أَنْ
اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ
عَلَيْهِمْ شَهِيدًا ۚ فَأَمَّا دُمُوتُ فَبِهِمْ

119 (Then) Allah says,

"Today the truthful prosper through their truth!"

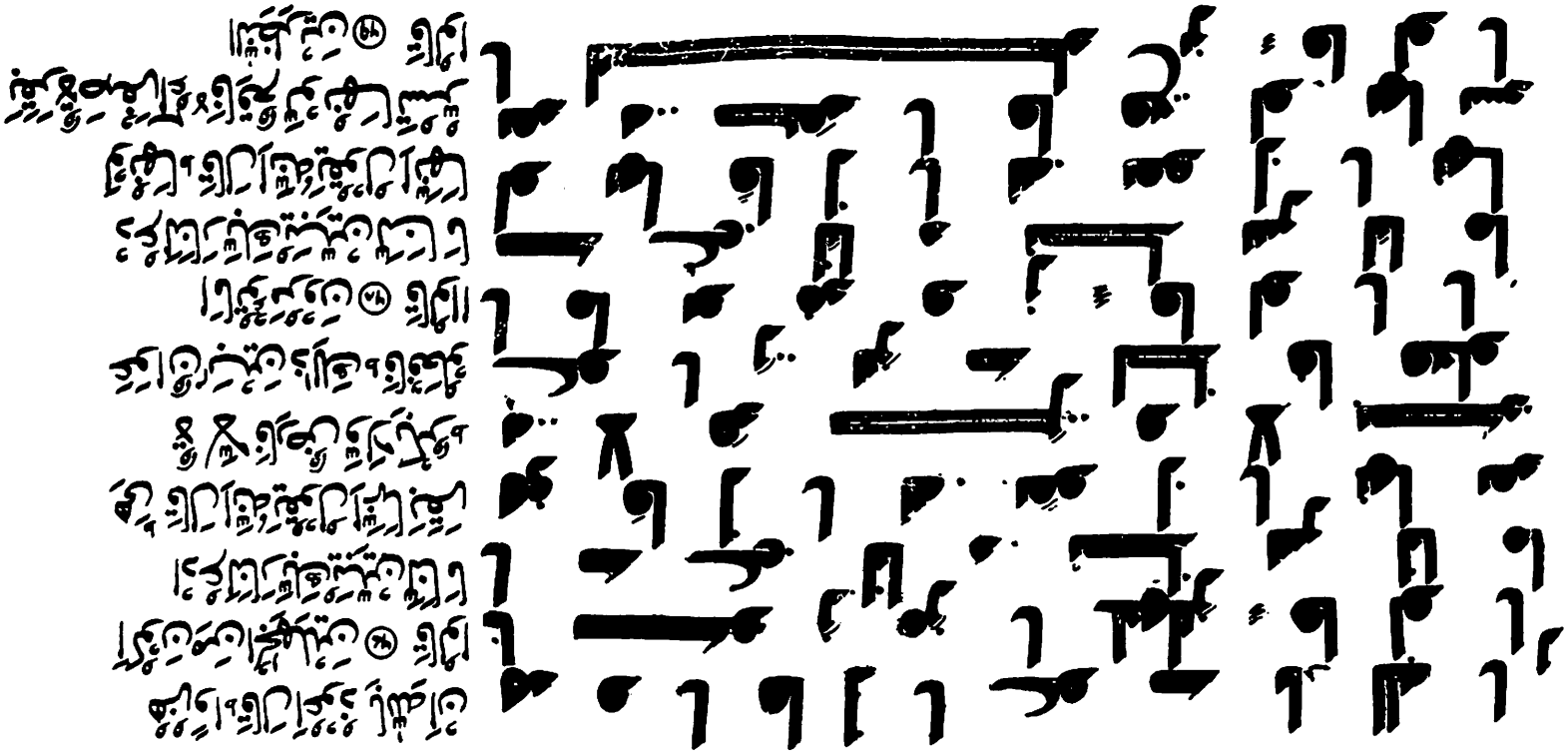
For them are shaded gardens beneath which rivers flow.

Therein they shall dwell for aye, Allah well-pleased with them and they well-pleased with Him.

That is the greatest boon.

120 To Allah alone, belongeth Sovereignty of heaven and earth and all that lies in them; and He alone, o'er all doth wield Power!

*



SURA : *BYYANAH*

In the Name of Allah the Rahimān the Rahīm

1 *** 501

Never could have been retrieved (to faith)
the faithless 'mong the Peoples of the Book
and the Pagans

had there not come to them a manifest criterion :
byyinah

2 The Apostle from Allah quoting from
the revered Scriptures

mutahharah

3 Which contain eternal Laws!

qyyimah

4 (And yet) those familiar with the Books did not
cleave asunder until after there had come to them
this manifest criterion!

byyinah

5 What did it ask of them except that
they serve Allah with sincere devotion;
be upright;
stand fast to their duties;
fulfil their obligations :

and that this was (all and) the eternal reckoning?!

qyyimah

6 And now, the faithless among the Peoples of the
Book and the Pagans, will ever be consumed
in the fire (of unbelief);
they have become the worst of creatures.

baryyah

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
الْمُشْرِكِينَ فِي تَارِيحِهِمْ خُلِدُوا فِيهَا
أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝
جَزَاءُ اللَّهِ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا أَرْضِي اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَعَنَ كُتُبَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَالْمُشْرِكِينَ مُنْكَرِينَ حَقِّ
تَأْوِيلِهِمْ الْبَيِّنَةُ ۝
رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً
فِيهَا الْكُتُبُ الْبَيِّنَةُ ۝
وَمَا تَقْرَأُ الَّذِينَ أَوتُوا الْكِتَابَ إِلَّا
مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ۝
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ
لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكُمْ دِينُ الْقَبْرِ ۝

7 And those who have believed and strive in right-
eous deeds, they are the best of creatures.

baryyah

8 Reward for them awaiteth with their Lord—
as gardens ever green beneath which stream-
lets flow, therein they shall abide for aye.

Well-pleased is Allah with them, well-pleased
are they with Him!

That is for them who fear the Lord!

rabbah

*

SURA : *HADĪD*

In the Name of Allah the Most Gracious the Most Merciful

1 *** 502



Striveth all that is in the heavens and the earth
for Allah :

He is the Sovereign and the Wise!

2 His rule extendeth o'er the heavens and the earth.
He giveth, He taketh away life; and exerciseth
He his sway over all creation.

3 He, the First, the Last;
He the Manifest, the Hiddenmost
He who is of every thing Aware.

4 He made the heavens and the earth in distinct
stages; then established over them His order.
His knowledge covers all that goes into the earth
and all that sprouteth from it;
all that descends on the earth and all that ascends
from it,
and He is ever with you wherever ye may be.
Over all your actions He keepeth watch.

5 His rule extendeth o'er the heavens and the earth
and to Him all disputes are, finally, referred.

6 The day He melteth into night and from the night
the day He maketh to emerge!
The inmost secret of the heart He knows.

7 Believe ye all in Allah and in His Messenger.
Expend ye freely from that which He has made
you heirs to.
For those who have believed among you,
and who freely contribute, are ample gains.

8 What ails you that you put no trust in Allah
even when the Apostle doth invite you to
believe in your Lord and has, in fact, entered
into covenant with you assuming your belief?

اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهِ وَاَقْبُوا رِجَالَكُمْ
مُّسْتَعْلِفِيْنَ فَيَاۤءَ اَلَّذِيْنَ اٰمَنُوْا وَاَنْتُمْ
وَالْفَقُوْا اَللّٰهُ اَشَدُّ كَيْدًا ۝۱
وَمَا اَلَكُمُ لَّا تُوْثِقُوْا بِاللّٰهِ وَرَسُوْلِهِ
يَدْعُوْكُمْ لِتُوْثِقُوْا بِرَبِّكُمْ وَقَدْ اٰخَذَ
مِيْثَاقَكُمْ اَنْ تَنْتَفِقُوْا عَنْهُ فَيُؤَيِّدُ
هُوَ الَّذِيْ يَنْزِلُ عَلَى عَبْدِهِ اِلَى بَيْتِيْ
يَخْرُجُ كَرِيْمًا ۝۲
وَاِنَّ اللّٰهَ يَكْتُمُ رُءُوفًا رَّحِيْمًا ۝۳
وَمَا اَلَكُمُ اَلَّا تَنْفِقُوْا اِى سَبِيْلِ اللّٰهِ وَلِذِيْ
مِيْثَاقِ السَّمَوٰتِ وَالْاَرْضِ لَّا يَسْتَوِي
عِيْنُكَ مِّنْ اَنْتَقَىٰ مِنَ قَبْلِ الْفَقْرِ وَكَانَ
اَوَّلَ اَيَّامٍ اَعْطَاهُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا
مِّنْ بَعْدِ وُقُوتِهِمْ وَكَانَ وَعْدُ اللّٰهِ
الْحَسْبَىٰ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝۴

سَبِّحْ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝۱
لَهُۥ مَلَكُ السَّمٰوٰتِ وَالْاَرْضِ يُعْجِ
وَيُبَيِّنُ مَا وَهْوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ ۝۲
هُوَ الَّذِيْ يَرْزُقُ الْغُلَامَ وَالْبَاطِنَ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝۳
هُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِى
سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ
يَعْلَمُ الْكُلِيْبَ فِى الْاَرْضِ وَمَا يَخْرُجُ
مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَخْرُجُ
مِنْهَا وَهُوَ مَعَكُمْ اَلَيْسَ مَا كُنْتُمْ تَعْمَلُوْنَ
بِمَا تَعْمَلُوْنَ يَبْصُرُ ۝۴
لَهُۥ مَلَكُ السَّمٰوٰتِ وَالْاَرْضِ وَاِلَى اللّٰهِ
تُرجَعُ الْاُمُوْرُ ۝۵
يُوْلِجُ اللَّيْلَ فِى النَّهَارِ وَيُوْلِجُ النَّهَارَ
فِى اللَّيْلِ وَهُوَ عَلِيْمٌ بِذٰلِكَ الَّذِىْ تَصُدُوْنَ ۝۶

9 He it is who manifests, through His servant,
obvious evidence (of the working of His laws)
so that He may lead you out from darkness
into light!
Verily, Allah to you has been most considerate
and kind.

10 What ails you that ye spend not in the way of
Allah when all inheritance of heaven and
earth is His?

Not equal with others are those who spent and
strove before the signs of victory;
they are high above in rank than those who
spent and strove only later.
But, to all hath Allah promised good reward.
for that which each has contributed.
Allah is aware.

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- 11 Who is there that will loan a goodly loan to Allah?

He will repay him two-fold, and generous wage besides.

- 12 On that day one will see the men and women who believed striving forward in the light (of faith) preceding and surrounding them: The crier crieth welcome to them:

"Today for you await gardens ever green, beneath which streamlets flow.

Abide ye here for aye—this is grace abundant."

- 13 That day the men and women who had dissembled faith will beg of those who had believed:

"Tarry ye awhile so that we too might share your light."

They will answer:

"Go ye back and seek for your own light!"

And lo, a wall, (but one) which has a door, divides them:

within is mercy and without, they face frustration.

- 14 They call out (to the ones within),

"Were not we among you?"

They answer,

"Yes, but you fooled yourselves, you hesitated and you doubted, you were beguiled by vain desires till there came on you Allah's decrees, while the Deceiver still deceived you!"

- 15 Therefore, today, no ransom is acceptable from those who disbelieved;

yours it is to singe beside the fire you've taken for a friend and piteous are your prospects!

- 16 Is not time ripe for the hearts of the Faithful to melt at Allah's revelations and respond to the truth which is revealed?

(Should they not beware) lest they become like those on whom Scriptures were bestowed and in the course of time their hearts were hardened and most of them rebelled?

- 17 Know ye that Allah brings the earth to life after it has died.

Thus doth Allah clarify His signs, so that you may understand.

- 18 Ye generous ones—be ye men or women!

Loan ye goodly loans to Allah—He will repay twofold and reward you with His grace.

- 19 Those who believe in Allah and His Messengers they are the people who are truthful.

They are the witnesses in the sight of their Lord.

For them is their reward and their light. But as to those who disbelieve and who belie Our signs, they are the companions of hell.

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- 20 Know ye that this transient life is perpetual play—(merely) a facade—

competition 'mong yourselves, constant pursuit after property and progeny.

'Tis like the pasture green which (transient) rain doth make fair-seeming to the husbandman!

But lo! it withers, turneth yellow and soon becometh chaff!

Anon, it doth become a whirling menace and then, by the grace of Allah, a blessed source of nourishment (to future pastures)!

What then is transient life (of man) except a purchase vain?

- 21 Race ye then towards the largesse of your Lord and His paradise the dimensions of which cover the dimensions of heaven and earth.

It has been promised to those who have believed in Allah and His Apostle!

Such is His grace—He bestoweth it on whom He wills. Allah's Grace is infinite.

- 22 There falleth no calamity upon the land or on yourselves but that it followeth the law which We already have enforced.

That is easy for Allah.

- 23 So that you need not vex yourselves o'er what you lose, or be unduly exultant o'er that which He has given you.

Allah loveth not the preening boaster.

- 24 Nor those who, being niggardly themselves, enjoin on others also to be niggardly!

But if one turns repentant—well, Allah too is Rich and Gracious.

- 25 Certainly We sent Our Envoys with Our evidence; but We also sent with them the BOOK and the BALANCE so that among men may prevail equity.

We also bestowed STEEL—

therein lies much power, and much advantage for mankind—

so that Allah may distinguish those who help Him and His Apostles with all their hearts! Allah is, indeed, the Sovereign and the Powerful.

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- 26 And, certainly, We sent *Nuh* and *Ibrahim* and, midst their progeny We placed Law-givers and the Law.

But only some accepted guidance; most of them were recalcitrants.

- 27 Then followed in their wake Our Messengers and We sent 'Isa son of Maryam and with him the *Injil*. And in the hearts of those who followed him We poured compassion and benevolence.

But monasticism, they innovated for themselves—for We had not enjoined it on them except to seek the pleasure of Allah; but they gave not to it its due regard.

To those who did believe We gave their compensation but most of (even) these are recalcitrants.

- 28 O ye who have believed!

Fear ye Allah and trust ye His Apostle; He will bring you twofold of His blessings: He will pardon you your faults (of the past) and give to you a light to guide (your future)—for Allah is, Forgiving, Merciful.

وَمَا الْحَيَوةَ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ۝

سَالِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ

عَرْضُهَا الْعَرْضُ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ

لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ قُضِيَ

لِللَّهِ يَوْمَئِذٍ مِّنْ أَشْأَاءَ ۚ وَاللَّهُ ذَا الْقُدْرَةِ

الْعَظِيمَةِ ۝

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِى الْأَرْضِ وَلَا

فِى السَّمَاءِ إِلَّا إِنَّا بِهَا نَسِبٌ ۚ مِّنْ قَبْلِ أَن

يَأْتِيَهُمْ آتَاؤُنَا ۚ مَا أَفَاقَتْكُمْ وَلَا تَحْسَبُوا

بِمَا أَنزَلْنَا مِنَ اللَّهِ لَكُمْ يُجِيبُ كُلَّ مُحْتَالٍ

فَعُورٍ ۝

لِلَّذِينَ يَتَّبِعُونَ وَيَأْمُرُونَ النَّاسَ

بِالْحُسْنِ ۚ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ

الْعَنِىُّ الْغَنِيُّ ۝

لَقَدْ أَرْسَلْنَا نُوحًا بِالْأُتْبَىٰ وَأَتَيْنَاهُمُ

الْكِتَابَ وَالْحِزْبَ لِنُحْكُمَ النَّاسَ بِالْقِسْطِ ۚ

وَأَتَيْنَاهُمُ الْغُيُوبَ ۚ فَبِأَسَىٰ شَيْءٍ وَ

مَنَافِقِهِمُ النَّاسَ ۚ وَلِيَعْلَمَ اللَّهُ مَن يَتَّبِعُهُ

وَرُسُلَهُ الْقِسْطَ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ۝

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا

فِى ذُرِّيَّتِهِمُ النَّبِيَّةَ وَالْكِتَابَ فَخَرَّهُمُ

مُهَيْمِنًا ۚ وَكَذَّبُوهُمْ فَخَسِرُوا ۝

فَوَقَفْنَا عَلَىٰ آثَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا

بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَ

جَعَلْنَا فِى قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأًى

وَرَحْمَةً ۚ وَرَهْبَانِيَّةً ابْتَدَأُ بِهَا كُتُبُهَا

عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا

حَقًّا رَّعَاهَا فَمَا تَبَيَّنَ الَّذِينَ آمَنُوا وَهُمْ

أَجْرُهُمْ وَلَكِنَّ فَرَسِقَةً فَخَسِرُوا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَأَمِنُوا

بِرُسُلِهِ وَلْيُؤَذِّنْ لَكُمْ قُلُوبُ مَن رَّحِمْتُمْ وَ

يَجْعَلْ لَّكُمْ نُورًا مِّنْ أُنْشُورٍ بِهِ وَلْيَعْلَمُوا

وَاللَّهُ عَزَّ وَجَلَّ ۝

لِيَعْلَمَ أَهْلُ الْكِتَابِ الْكَفَىٰ ذُنُوبَ

عَلَىٰ شَيْءٍ مِّن قِطْعِ اللَّهِ وَأَنَّ الْقُدْرَةَ

بِيدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ

ذَا الْقُدْرَةِ الْعَظِيمَةِ ۝

مَنْ وَالَّذِى يُقْرِضُ اللَّهُ قَرْضًا حَسَنًا

فَيُضْعِفُهُ لَهُ ۚ وَكَأَنَّ أَجْرَهُ يَوْمَ ۝

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى

نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ فَسَبِّحُوا

الْيَوْمَ حَسْبَهُمْ ۚ يَوْمَ لَا يَحْزَنُهُمُ شَيْءٌ مِّنْ

أَمْرٍ ۚ يَوْمَ لَا يَحْزَنُهُمُ شَيْءٌ مِّنْ أَمْرٍ ۚ يَوْمَ لَا يَحْزَنُهُمُ شَيْءٌ مِّنْ أَمْرٍ ۚ

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- 29 Let the Peoples of the Book realize that they control not Allah's bounty.

All bounty lies with Allah; He bestows it on whom He wills and Allah is the great Bestower.

SURA : *MUJĀDILA*

In the Name of Allāh the Rahīmān the Rahīm

1 *** 506

Allah has, indeed, heard the plaint of her who pleads with thee against her mate; and also with Allah.

And Allah heareth what ye both discuss.

For Allah is the One who Hears, the One who Sees!

2 If any among you forswear their wives by calling them their 'mothers' become they not thereby, their mothers.

—None can be one's mother except the one who bears him—

Verily, what they say is monstrous, false, and obscene.

But Allah overlooks; He doth forgive.

3 But those who (henceforth) forswear their wives and repeat the words—let them free a slave before they touch each other.

Thus are ye advised, and Allah is Aware of all ye do.

4 And he who cannot, let him fast two months consecutively before they touch each other; and he who doth not have the strength (to fast) let him feed sixty of the indigent.

This, so that, ye may demonstrate your faith in Allah and His Messenger.

These are the limits set by Allah, and for them who hide iniquity is punishment severe.

5 Verily, those who obstruct Allah and His Apostle will be humbled even as were humbled those before them—

Verily, We have sent ample proofs; and those who would evade for them is humbling punishment.

6 On the day when Allah doth assemble them all together, He will acquaint them with what they did.

Allah hath kept count although they have forgotten.

Allah over every thing is witness.

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7 Dost thou not realize that Allah knoweth all that is in the heavens and the earth?

No three can join in conclave when He is not the fourth;

no five when He is not the sixth:

nor more nor less than these, when He is not amidst them wheresoever they might be.

Then will He acquaint them, on the day infallible, of what they did.

Verily, of all things Allah is Aware.

8 Dost thou not perceive those who were warned against caballing?

But they repeat what they were warned against, and secretly they plot in wickedness, in rancour and in defiance against the Apostle!

And (even) when they come to thee they hail thee otherwise than Allah would have thee be hailed;

and then they snigger 'mong themselves:

"Why does not Allah punish us for what we say?"

Enough for them is hell, evil is their destination!

9 O ye who have believed!

When ye meet among yourselves eschew ye wickedness, rancour and defiance, against the Apostle. Discuss ye virtuously and guardedly.

Fear ye Allah to whom ye must return.

- 10 Verily, these secret intrigues are the promptings of a devil only meant to terrorize those who have believed.

No harm can they inflict except by Allah's leave. Let only in Allah Believers put their trust.

11 O ye who have believed!

When, in gatherings, it is said to you, "Make room!" make ye room. Allah will make room for you!

And when you're asked to rise, then rise ye: Allah will raise high those who have faith, and those who possess knowledge in high degree. Allah, of all you do, is all aware!

12 O ye who have believed!

When ye (wish to) confer with the Apostle let an offering precede your conference: that will be good for you and edifying. But if ye find nought (to offer) then Allah is Forgiving, Merciful.

- 13 Do ye shy at making offerings before an interview?

Then don't; Allah will overlook, But stand ye fast to duty; fulfil your obligations. Obey ye Allah and His Apostle! For Allah is Aware of all ye do.

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- 14 Dost thou not observe those who mingle, with a people who are under Allah's wrath? Belong they not to you; nor are they with them.

Falsely swear they fealty and well they know it!

- 15 Allah has in store for them grievous chastisement; Evil, indeed, is what they do.

- 16 Shelter they take behind their oaths and obstruct the path to Allah. For them awaiteth gross disgrace.

وَيَقُولُونَ فِي أَنْفُسِهِمْ أَفَرَأَىٰ ذُنُوبَنَا اللَّهُ
بِمَا نَقُولُ حَسِبُهُمْ جَهَنَّمُ أَتَرْتَوْهَا
فَبَشِّرْهُم بِالسَّعِيرِ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَايَجَيْتُمْ فَلَا
تَتَنَايَجُوا إِلَّا بِالْحَيْرِ وَالْعَدْوَانِ وَمَعُصِيَتِ
الرَّسُولِ وَتَنَايَجُوا بِالْبُيُوتِ وَالْكَفَرِ ۝

أَتَقُولُ اللَّهُ الَّذِي لَا يَشْخَرُونَ
إِنَّهَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُونَ
الَّذِينَ آمَنُوا وَلَكِنْ يَخْتَرِكُونَ حُدُودَ اللَّهِ
يَآئِينَ اللَّهُ دَمَ عَلَى اللَّهِ فَلَيتَوَكَّلِ
الْمُؤْمِنُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ لَكُمْ نَفْسَتُكُمْ
فِي الْمَجْلِسِ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ
وَلَا تَقُولُوا لِمَنْ أَتَاهُ أَمْوَالُهُ رِزْقٌ مِنَ اللَّهِ
الَّذِينَ آمَنُوا وَهُمْ لَا يَتَّقُونَ اللَّهَ أُولَٰئِكَ
يُحِبُّونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَايَجَيْتُمْ خَيْرُكُمْ
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَايَجَيْتُمْ خَيْرُكُمْ
فَقَدْ تَوَابَتْ يَدَايَ عَنْكُمْ فَاصْصَلُّوا
ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْعَمُوا فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ۝

عَاشِقَتُهُمْ أَنْ تَقُولُوا بَيْنَ يَدَايَ
بِحُكْمٍ صَدَقْتُ قَوْلَ اللَّهِ لَعَلَّكُمْ تَتَّقُونَ
اللَّهُ عَاشِقَتُهُمْ وَأُولَٰئِكَ
وَأَطْعَمُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ عَمَّا
تَعْمَلُونَ ۝

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ
عَلَيْهِمْ مَا هُمْ بِنَفْسِهِمْ وَلَا يَتَّقُونَ
عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ ۝

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِذْ
سَلَّمُوا مَا كَانُوا يَعْمَلُونَ ۝
إِن تَعِدُوا اللَّهَ إِنَّهُمْ جَنَّةُ فَصَلُّوا
سُبْحَانَ اللَّهِ فَالَهُمْ عَذَابٌ مُّهِينٌ ۝

لَنْ يُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
وَلَنْ يَكُنَّ لَهُمْ فَاكِهَةً وَلَا يَكُنَّ لَهُمْ
مُغْنً ۝

وَيَقُولُونَ فِي أَنْفُسِهِمْ أَفَرَأَىٰ ذُنُوبَنَا
لَهُمْ عَذَابٌ شَدِيدٌ ۝

وَيَقُولُونَ فِي أَنْفُسِهِمْ أَفَرَأَىٰ ذُنُوبَنَا
لَهُمْ عَذَابٌ شَدِيدٌ ۝

وَيَقُولُونَ فِي أَنْفُسِهِمْ أَفَرَأَىٰ ذُنُوبَنَا
لَهُمْ عَذَابٌ شَدِيدٌ ۝

وَيَقُولُونَ فِي أَنْفُسِهِمْ أَفَرَأَىٰ ذُنُوبَنَا
لَهُمْ عَذَابٌ شَدِيدٌ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ يُجَادِلُكَ
فِي دِينِهِمْ وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ
يَسْمَعُ سَخِرَ لَكُمْ مِنَ اللَّهِ فَبَشِّرْهُم بِ
الَّذِينَ يَخْلِفُونَ عَنْ مِيثَاقِهِمْ أَنْ يَتَّخِذُوا
فَاهُنَّ أَهْلِيَهُمْ إِنْ أَتَاهُمْ إِلَّا أَنْ يَكُونَ
وَلَدُهُمْ وَلَا يَكُونُوا لَهُمْ عَمَلًا ۝

الْقَوْلِ رَزَوْنَا وَرَأَى اللَّهُ لَعْنَةُ غُفُورٍ ۝
وَالَّذِينَ يَخْلِفُونَ عَنْ مِيثَاقِهِمْ
يَعْتَدُونَ لِمَا كَانُوا يَفْعَلُونَ ۝

قِيلَ أَنْ يَمُوتَ أُولَٰئِكَ لَمْ يَكُنْ لَهُمْ
عَمَلٌ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

فَمَنْ لَمْ يَجِدْ قَوْمًا يُتَوَكَّلُونَ
مِنْ كَيْلِ أَنْ يَمُوتَ فَمَنْ لَمْ يَجِدْ
فَأَطْعَمَ يَتِيمًا وَبَسَّطَ لَكَ يَدَايَ
بِالْقَوْمِ وَبَسَّطَ لَكَ يَدَايَ
وَالْقَوْمِ وَبَسَّطَ لَكَ يَدَايَ
وَالْقَوْمِ وَبَسَّطَ لَكَ يَدَايَ

وَالْقَوْمِ وَبَسَّطَ لَكَ يَدَايَ
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وَالْقَوْمِ وَبَسَّطَ لَكَ يَدَايَ
وَالْقَوْمِ وَبَسَّطَ لَكَ يَدَايَ
وَالْقَوْمِ وَبَسَّطَ لَكَ يَدَايَ
وَالْقَوْمِ وَبَسَّطَ لَكَ يَدَايَ

- 18 One day Allah will waken them all together!
And they will fealty swear to Him even as
they swear to you thinking that they have
something to stand on!
How disillusioned they will be!

- 19 The devil has enraptured them, oblivious are
they of Allah.
The devil's partisans they have become!
And O, the devils partisans!
'Tis they, indeed, who lose!

- 20 Those who obstruct Allah and His Apostle
will be most debased.

- 21 Allah hast decreed :
"I and Apostles Mine will (ever and anon)
prevail!"
And Allah is All Power, All-Sovereignty.

- 22 One dost not find a people, who believe in Allah
and the Day infallible, mingling fraternally
with those who impede Allah and His Apost-
le—even if such be their fathers or
their sons, their brothers or their kindred!
Belief He hath inscribed in their hearts and
He has strengthened them with spirit from
Himself.

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
يُؤَاكُونَ مَنْ حَاكَا اللَّهُ وَرَسُولَهُ وَلَوْ كَانُوا
آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِسْوَاءَهُمْ أَوْ عَشِيرَتَهُمْ
أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّنَ لَهُمُ
رُزُقَهُمْ فَمِنْهُمْ شُرَكَاءٌ وَكَثِيرٌ مُضِلٌّ
تَعْمَهُمُ الْأَقْبَابُ خَلَقَ مِنْ فِيْهِمَا رِجَالًا يَرْضَوْنَ
اللَّهَ وَرَسُولَهُ غَيْرَ مُبْتَلَيْنَ أُولَئِكَ جُزِبَ اللَّهُ
أَلَّا يَنْ جُزِبَ اللَّهُ هُمُ الْمَقْلُوحُونَ ﴿٢٠﴾

يَوْمَ يَبْعَثُ اللَّهُ جَمِيعًا فَتَعْلَمُونَ لَهُ
كُلُّهُمْ يَلْعَنُونَ لَهُمْ وَيَحْسَبُونَ أَنَّهُمْ
عَلَى قِيَامٍ ۚ أَلَا إِنَّهُمْ هُمُ الْكَافِرُونَ ﴿٢١﴾
لَا يَسْتَفِيدُ عَلَيْهِمُ الشَّيْطَانُ فَاَتَسْمِعُهُمْ وَلَا
اللَّهُ أُولَئِكَ جُزِبَ الشَّيْطَانُ أَلَّا يَنْ
جُزِبَ الشَّيْطَانُ هُمُ الْخَائِرُونَ ﴿٢٢﴾
إِنَّ الَّذِينَ يُحَاكُمُونَ اللَّهَ وَرَسُولَهُ
أُولَئِكَ فِي الْأَذَلِّينَ ﴿٢٣﴾
كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ
قَوِيٌّ عَزِيزٌ ﴿٢٤﴾

He will assign them gardens fair beneath
which rivers flow—therein they shall abide
for aye.

Well-pleased is Allah with them.

Well-pleased are they with Him.

They are the volunteers of Allah.

And O, the volunteers of Allah!

'Tis they, indeed, who prosper!

*

SURA : *HASHR*

In the name of Allah the Rahimān the Rahīm

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Striveth in the way of Allah all that is in the heavens and on earth and He is the Sovereign and the Wise.

- 2 He is the One who made the perfidious among the **Peoples of the Book** desert their habitations at the first muster!

Ye had not expected them to leave and they had thought that their strongholds would protect them from Allah.

But Allah came upon them from whence they had not counted, and cast (such) terror in their hearts that they destroyed their dwellings with their own hands and (not) by the hands of the Believers!

Marvel! O ye who can perceive!

- 3 Had not Allah (thus) decreed their exodus He would have punished them presently and for them would be suffering in the future.

- 4 That is because they broke away from **Allah and His Apostle**: and he who breaks away from Allah—to him, verily, Allah is Severe in punishment.

- 5 The palm-trees ye slashed down, and those ye left standing on their roots—was by the leave of Allah; so that He may humble the rebellious.

- 6 It is Allah who bestowed on the Apostle what was theirs—ye pressed not horse or camel in its wake. Allah giveth His Apostle lordship over whom He wills.

And Allah hath power absolute over every thing.

ذَٰلِكَ بِأَنَّهُمْ شَاؤُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝
مَا أَطَعَهُمْ مِنْ لَيْسَةٍ أَوْ نَجْوَىٰ مَكَامٍ ۚ عَلَيْهِمْ عَلَىٰ أَصُولِهِمْ أَقْبَابُ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ۝

وَمَا آتَاكَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ وَمَا أَجْعَلُكُمْ عَلَيْهِمْ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَا لَكُمْ أَنْ يَسْلُطَ رَسُولُهُ عَلَىٰ مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

مَا آتَاكَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ قَوْلَهُ وَاللَّذِينَ يُؤْمِنُونَ فِي الْقُرَىٰ يَالَيْتُمْ وَالسُّكَّرِينَ وَابْنِ السَّبِيلِ أَوْ لَوْ كَانَ دُولُهُ لَكُنِ الرَّغْبِيَّةُ وَلَكُمُ الْمَنَافِعُ ۚ وَالرَّسُولُ خُذْ ذِكْرَهُ وَمَا يَسْتَكْبِرُ عَنْهُ قَائِلُهُمْ وَمَا يَأْتِيهِمْ إِلَّا اللَّهُ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝
هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ كَانَتِهِمْ جَمْعُكُمْ قُلُوبًا وَلَكِنَّ اللَّهَ قَاتِلُهُمْ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَدْ فِي فِئَةٍ مِنْهُمْ شَرٌّ مُبْدِيُوهُمْ يُؤْمِنُونَ بِمَا يُوعَدُونَ لَا يَأْتِيهِمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا يُوعَدُونَ لَكُمُ اللَّهُ عَلَىٰ نَفْسِهِ وَلَوْ أَنَّ أَهْلَ الْكِتَابِ كَانُوا يَفْقَهُوا وَعَدَ الْكَافِرُونَ ۝

- 7 What Allah hath bestowed on His Apostle from the people of the township, (therefore) belongeth only to Allah and His Apostle—(for distribution) to the near of kin, the orphans, the helpless and the homeless.

It is not wealth that needs be shared (also) by the wealthy among yourselves. Whatever the Apostle giveth take ye; whatever he denieth you, deny ye that to yourselves.

And Allah (ever) keep in mind for, verily. He is strict in punishment.

8 (A portion is due also) to the poor among the Emigrants—those who were driven out from their homes and means of subsistence, seeking Allah's grace and His protection, while serving **Allah and His Apostle**

They are the genuine (needy).

9 And as for those who had possessed their homes and faith already—they cherish those who came to them as immigrants :

they have no wish within their hearts for that which is bestowed on these.

They give them preference o'er themselves in spite of themselves being in need!

Those who guard themselves from their own avarice, 'tis they who prosper!

10 And those who later joined (the fold), they pray,

"Our Lord! Be Thou merciful to us and our brethren who did precede us in belief and let no rancour smear our hearts against them!

Our Lord! Thou, indeed, art Kind and Merciful."



2 *** 510

11 Dost thou not observe the hypocrites?

They tell their fellow unbelievers among the **Peoples of the Book** :

"If ye are driven out, we too shall go out with you.

No word against you shall we ever hearken to; and if ye are assaulted we shall defend you!?"

Allah beareth witness that they lie!

12 If they are driven out they will not go with them; nor, if they are assaulted will they help them.

And even if they go to help, they will turn their backs in flight and leave them helpless.

13 **Ye yourselves inspire more terror in their hearts than Allah!**

That is because they are a people without understanding.

14 **They will never fight you outright except from townships fortified or from behind high walls. Intense is enmity among themselves.**

Ye look on them en masse but in their hearts they are divided.

That is because they are a people who do not think.

15 They are like those who have preceded them : recently they tasted the fruits of their own actions, for them is punishment severe.

16 **Resemble they the *Shaitan* when he said to man, "Transgress!" And when he transgressed, said he,**

"I disown thee! Fear I Allah, the Lord of all communities!"

17 **Such will be the end of both; in distress they will be for aye.**

Such is the retribution of all who transgress!

3 *** 511

18 O ye who have believed!

Mind ye Allah!

Let every soul foresee what it sendeth forth
for the morrow.

Mind ye Allah!

Verily, Allah is aware of all ye do!

19 Be ye not like those who forget Allah so that

He makes them forget themselves!

Such are those who rebel!

20 By no means similar are (the prospects of)
the wicked and the good!

It is the good who will achieve felicity!

21 Had We bestowed this Qur'an upon a solid
rock thou wouldst have seen it tremble and
cleave asunder in deference to Allah!Such are the similes We coin for men so
that perchance they may reflect!22 Such is Allah that there is no deity but He!
Knower of the hidden and the manifest!He is the *Rahman*, the *Rahim*.

23 Such is Allah:

There is no deity but He!

The ultimate Authority;

The Pure and Holy;

The Bestower of Serenity;

The One to be Relied on;

Motherly Protector;

All-mighty,

Irresistible,

Supreme!

Glory be to Allah!

And yet they blaspheme!

كَمَلُ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُ
وَيْلٍ أَمْوَالِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

كَمَلُ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ الْفَرَّ
فَلَمَّا أَفْرَقَ قَالَ إِنِّي يَبْرَأُ مِنْكَ إِنِّي أَخَافُ
اللَّهَ رَبَّ الْمَلَكُوتِ ۝

كَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ عَالَمَيْنِ ۝
ذَلِكَ جَزَاءُ الظَّالِمِينَ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلَنْ نَنْظُرَ
نَفْسًا تَأْتِيكُمْ بِهِ ۖ وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ
أَنَّهُمْ ذَاكَ لَهُمُ الْعَذَابُ ۝
لَا يَسْمَعُونَ أَصْحَابُ النَّارِ وَأَصْحَابُ
الْجَنَّةِ أَصْحَابُ الْجَنَّةِ لَهُمُ الْقَارُورُ ۝

لَوْ أَنَّا نُنَزِّلُ الْفُرْقَانَ عَلَى جَبَلٍ لَرَأَيْنَاهُ
خَانِقًا مُتَصَلِّيًا عَاقِرًا مُتَحَشِّيًا ۖ فَاتَّقُوا اللَّهَ
وَالَّذِي إِلَيْكُمْ أَلْفَاظُهُ أَنْ تَذَكَّرُوا ۝

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَزَّ وَجَلَّ الْأَنْبِيَاءُ
وَالشَّعَادَةُ ۖ هُوَ الرَّحْمَنُ الرَّحِيمُ ۝
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۖ سُبْحَانَ اللَّهِ
عَمَّا يُشْرِكُونَ ۝

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ
الْأَسْمَاءُ الْحُسْنَى ۖ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

24 Such is Allah!
The Creator!
The Moulder!
The Adorner!

All beauteous names are His!

Glorifieth Him all that is in heaven and on earth;

and He it is who is All-Mighty and All-Wise.

لِلْفُقَرَاءِ الْمُعْجِرِينَ الَّذِينَ أَخْرَجُوا
مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَسْتَغْنُونَ فَظَلُّوا
رَبَّنَا وَرَبُّنَا وَكَذِبُوا عَنْ رَبِّهِمْ ۖ وَاللَّهُ
رَسُولُهُ ۖ أُولَئِكَ هُمُ الْغَافِلُونَ ۝

وَالَّذِينَ آمَنُوا فِي الدَّارِ الْآخِرَةِ لَمْ يَمُوتُوا
مُحِبِّينَ مَنْ جَاءَهُمُ الْمَوْتُ وَلَمْ يَجِدُوا
فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا يُرْفَعُونَ
عَلَى أَكْفُسِهِمْ وَتُؤْتَى لَهُمْ حَاصِرَةٌ ۖ
وَمَنْ يُوَفِّي كَفْلَهُمُ اللَّهُ لَا يَكُنْ لَهُمُ الْعَذَابُ
وَالَّذِينَ جَاءَهُمُ الْمَوْتُ مِنْ قَبْلِ ذَلِكَ
وَيَسْأَلُونَ رَحْمَةً مِنْ رَبِّهِمْ يُنْفَخَتُ
بِالْإِيمَانِ وَلَا يَجْعَلُ فِي قُلُوبِنَا ذِكْرًا
أَمْثَلُ رَحْمَتِكَ رَوْفٌ كَرِيمٌ ۝

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ
الَّذِينَ لَفَظُوا مِنْ أَهْلِ الْكِتَابِ لَيْسَ
أَلْفَاظُهُمْ لَكُمْ خُرُوجٌ مَعَكُمْ وَلَا يُولِعُ بِكُمْ
أَحَدٌ أَيْدِيَهُمْ ۖ فَبِئْسَ مَا كَانُوا يَفْعَلُونَ
وَاللَّهُ يَشْهَدُ لَهُمْ وَلَكُمْ لَنْ يَكُونَ ۝

لَيْسَ أَخْرَجُوا لِيَخْرُجُوا مَعَهُمْ وَلَوْ كُنْ
قُوَّةً لَوْ أَن يَصْغُرُوا لَهُمْ وَلَوْ كُنْ تَصْغُرُ
لَوْ كُنْ لَوْ أَن يَصْغُرُوا لَهُمْ وَلَوْ كُنْ تَصْغُرُ
لَوْ كُنْ لَوْ أَن يَصْغُرُوا لَهُمْ وَلَوْ كُنْ تَصْغُرُ
لَوْ كُنْ لَوْ أَن يَصْغُرُوا لَهُمْ وَلَوْ كُنْ تَصْغُرُ ۝

لَا إِلَهَ إِلَّا اللَّهُ رَحْمَةً فِي صُدُورِهِمْ
اللَّهُ ذَاكَ أَكْثَرُ قَوْلَهُ لَا يَقُولُونَ ۝
لَا يَفْقَهُوا ذِكْرَهُ يَجْعَلُ الْآيَاتِ قُرْآنًا
أَوْ مَوْعِظَةً يَبْأُتِيهِمْ بِهَا مَلَكٌ ۖ هُوَ
خَصِيمُهُمْ مُبَشِّرُهُمْ وَأُنْذِرُهُمْ ۖ كُلَّ
يَا أَكْثَرُ قَوْلَهُ لَا يَقُولُونَ ۝

*

SURA : MUMTAHINNA

In the Name of Allah the Rahimān the Rahīm

1 *** 512

O ye who have believed!

Take not Mine enemies and yours for friends,
showing them regard despite their having re-
jected the truth bestowed on you.

Your Apostle, and yourselves, they have driven
out, merely because ye both believe in Allah
as your Lord!

Have ye not arisen to strive along My path?
To gain My favour?
And yet in secret ye show friendliness to them?!

But I am All-Aware of what ye hide and what
ye display.

Whoever acteth thus among you is surely led
astray, from the smoothened path.

2 If they were to come upon you they would be
your foes—lashing out their hands and ton-
gues against you.

All that they want is that you should apostatize.

3 Of no avail will be to you your kindred or your
sons on the day infallible.

He will judge between you; and Allah, of
all you do, is Well-Aware.

4 Indeed, there doth exist for you an excellent
example in *Ibrahim* and his kindred when
they said to their people:

"Verily, we withdraw ourselves from you and
what ye worship beside Allah; we have
rejected you and there shall be between our-
selves and you open and perpetual enmity
until ye too believe in Allah as the One and
only!"

Excepting that which *Ibrahim* said to his father:
"I will pray for thee to be forgiven although
I have no assurance from Allah on thy
account."

"Our Lord!

In Thee we trust, to Thee we turn in penitence;
Thou art our one and only Goal!

5 "Our Lord!

Make us not a pray to those who disbelieve!
Forgive us Thou (our weaknesses), our Lord!
For, Thou art, verily, the Sovereign and the
Wise!"

6 Verily, therein lies for you an excellent example—
for everyone who looks to Allah and the
future day.

But if one turns away—Allah is Un-dependent.
Worthy of all praise!

2 *** 513

7 It may be that Allah will (in time) establish
friendship between yourselves and those whom
you now hold as enemies;
Allah (over everything) hath power; and Allah
is Forgiving, Merciful!

8 Allah doth not forbid (friendship) with those
who have not harassed you for your faith
nor driven you from your hearths—to them
be ye considerate and fair.
Allah loveth those who would be fair.

9 Allah detereth you from befriending only those
who harassed you for your beliefs and drove
you from your homes or backed up your ex-
pulsion;
whosoever maketh friends with these doth trans-
gress.

10 O ye who have believed!

When there come to you believing women-
refugees, cross-question them; Allah best knows
what they believe!

If ye are then convinced that they believe,
extradite them not to the infidels; such
women are not meet for them; nor are they
suitable for such women.

But restore to the pagans what they have
bestowed on them.

No blame will be on you if ye marry them
after having paid their dower.



SURA : ŞAFF

In the Name of Allāh the Raḥmān the Raḥīm

1 *** 514

Striveth in the way of Allah all that is in the heavens and on earth and He is the Sovereign and the Wise.

- 2 O ye who have believed!
Why do ye promise what ye do not perform?
- 3 Abhorrent is, indeed, to Allah that what you say you should not carry out.
- 4 Allah loveth those who, in His cause, fight in serried ranks as if they were a compact edifice.

2 *** 515

- 5 Remember, *Musa* to his people said,
"O my people! Why do you vex and hurt when you well know that I am Allah's Apostle to you?"
So when they (still) went wrong Allah made their hearts go wrong;
for Allah guideth not a people who rebel.

- 6 Remember 'Isa son of *Maryam* said,
"O *Bani Isra'il!*
I am Allah's Apostle to you.
Confirm I that which has preceded me in the *Taurat*; and herald I another Apostle who shall come after me—his name shall be *Ahmad!*"
But when he came to them with clear proofs, they (merely) said,
"This is open sorcery!"
- 7 But who can transgress more than he who would attribute a falsehood to Allah when he is called to Islam?!
Verily, Allah guideth not a people who transgress!
- 8 Fain would they extinguish the torch (lit by) Allah by merely blowing on it!
But Allah will perfect His beacon—no matter how averse may be those who would muffle it!

- 9 He it is who has sent His Envoy with guidance and the reckoning of pure Truth so that it may pervade all reckoning—
no matter how averse may be those who would adulterate it.

3 *** 516

- 10 O ye who have believed!
Shall I lead you to a deal that will relieve you of great hazards?

- 11 Trust ye in Allah and in His Apostle!
Strive ye in the way of Allah with all that you possess and with all earnestness.
That will be the best for you, if ye only knew.

- 12 He will pardon your sins and give you entrance into gardens fair beneath which streamlets flow and dwellings ye shall have fresher than the Gardens of *Adan*!
That is blessedness supreme—

- 13 And something which ye will cherish even more :
The help of Allah and an early triumph!
Convey glad tidings to the Faithful.

- 14 O ye who have believed!
Be ye missionaries of Allah. As 'Isa son of Maryam asked of his Disciples, "Who will be the missionaries of Allah—?"
Disciples answered:
"We shall be the missionaries of Allah!"

يُرِيدُ مَنْ يَظُنُّ أَنَّ اللَّهَ يَأْتِيهِمْ
وَاللَّهُ مُبْدِيُ الْيَوْمِ وَاللَّيْلَةِ الْيَوْمِ
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى
وَالْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ
كُلِّهِ وَلَوْ كَرِهَ الْغَافِلُونَ
يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى
بَيْعَةٍ تَنَجِّيْكُمْ مِنْ عَذَابِ الْآلِ
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ أَمْوَالِكُمْ وَأَنْفُسِكُمْ
فِي سَبِيلِ اللَّهِ تَعْلَمُونَ
يَعْلَمُ اللَّهُ كَيْفَ يُخَوِّدُكُمْ وَيَعْلَمُ مَا
تَكْتُمُونَ
تَجَرَّيْ مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ لَمْ
يَجِدْ فِي سَبْعِ عَشْرَ كُتُبٍ فَلَا
الْعَاقِبَةَ
وَالْآخَرَى تَجَرَّيْ عَنْهَا تَصَوَّرُونَ
لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ
يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَصْوَارَ
اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ
لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ
قَالَ الْحَوَارِيُّونَ مَنَ أَنْصَارُكَ
قَالَ عِيسَى ابْنُ مَرْيَمَ مَنْ كَفَرَ
بِكَلِمَةٍ مِنْ بَيْنِ يَدَيَّ الرَّسُولِ
وَكَفَرَ عَنِّي فَأَيُّهَا الَّذِينَ آمَنُوا
عَلَيْكُمْ وَعَلَى الْغَافِلِينَ

سَبْعِينَ لَيْلَةً مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ
يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا
تَعْلَمُونَ
كَبُرَ مَعْصَاةً عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَعْلَمُونَ
إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَالُونَ فِي
سَبِيلِهِ صُلَاحًا كَانُوا يُدْعَوْنَ أَنْ يَكُونُوا
وَلَوْ كَانَ مُوسَى لَفَقَرْنَا بِهِ لَمَّا جَاءَ وَدَعَى
وَقَدْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ إِلَهُكُمْ
فَلَمَّا تَرَاغَا أَنْ يَأْتِيَ اللَّهُ فُلُوكُمْ وَاللَّهُ
لَا يُهْدِي الْقَوْمَ الْفَاسِقِينَ
وَلَقَدْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَيْنَ يَدَيَّ الرَّسُولِ
إِنَّ رَسُولَ اللَّهِ إِلَهُكُمْ فَصَدَّقَ الْقَائِلِينَ
بِإِذْنِ مَنْ التَّوْبَةِ وَمَنْ كَفَرَ بِالرَّسُولِ يَأْتِي
مِنْ بَعْدِي أُمَّةٌ أَحْسَنُ فَكَلَّمَا جَاءَهُمْ
بِالْبَيِّنَاتِ قَالُوا هَذَا إِسْحَاقُ بْنُ مَرْيَمَ
وَمَنْ أَظْهَرُ مِنْ أَقْرَبَى عَلَى اللَّهِ
الْكُذُوبَ وَهُوَ يُبْعَثُ إِلَى الْإِسْلَامِ وَاللَّهُ
لَا يُهْدِي الْقَوْمَ الْغَالِبِينَ

And some among the *Bani Isra'il* accepted
(what they taught) and others rejected (their
message).

So aided We those who had believed against
their enemies, and lo! they rose and flourished.

*



SURA : JUM'AH

In the Name of Allah the Rahimān the Rahīm

1 *** 517

Striveth in the way of Allah all that is in the heavens and the earth!

The ultimate Authority!

The Pure and Holy!

All-Mighty and All-Wise.

2 He it is who has raised amidst the gentiles an Apostle from among themselves: reciteth he to them His revelations, he cleanses them (of false beliefs); imparteth he to them the Law and Wisdom—before him they had been in error manifest.

3 To them and others who have not yet joined them, He is the Sovereign, He the Wise.

4 Such is the Grace of Allah!
Bestows it He on whom He wills.
He is the Great Bestower of Grace.

5 Those who were entrusted with the *Taurat* and failed to uphold it are like asses loaded with thick tomes.
Evil is this likeness of a people who deny the signs of Allah.
And Allah guideth not a people who transgress!

6 Say thou, "O, ye 'the Guided'!
If ye are closer friends of Allah than other men, why then death do ye not seek if ye are sure (of being sent to heaven)?"

7 But never will they wish for death; because of what awaits them;
and Allah is aware of all transgressors!

8 Say thou,
"Verily, the death from which ye flee will surely overtake you and ye will be sent back to the Knower of the hidden and the manifest and He will let you know what you had done."

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ
أَنَّكُمْ أَوْلَىٰ آلَ يَهُوٰى مِنْ دُونِ النَّاسِ
فَتَمَكُّوا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ
وَلَا يَكْتُمُونَ أَنَّهُمْ لَهَا قَدْ مَاتَ يُعْيِدُهُمْ
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ
قُلْ إِن الْمَوْتَ الَّذِي تَدْعُونَ مِنْهُ
فَوَاقَةٌ مَّا تُفْتِكُمْ ثُمَّ تَرُدُّونَ إِلَىٰ عِلْمِ
الْغَيْبِ وَالشَّهَادَةِ فَيُنْفِكُمْ بِمَا كُنتُمْ
تَعْمَلُونَ
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا دُعِيَ لِلصَّلَاةِ
فَمِنْ دُونِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ
وَذِكْرِ الْبَيْعِ وَذِكْرُكُمْ أَكْبَرُ إِن كُنْتُمْ
تَعْلَمُونَ
فَإِذَا أَقْبَضْتِ الصَّلَاةَ فَانْتَشِرُوا فِي
الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا
لِللَّهِ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ
وَلَوْ أَنَّهُمْ إِذَا بَخَّرُوا بِأَكْثَرِ الْفَضْلِ وَاللَّهِ
وَسُؤْلُهُ فَتَتَجَنَّبُوهُ لَعَلَّكُمْ يُتَّقُونَ
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهَوْنَ
وَاللَّهُ غَفُورٌ ذِكْرُكُمْ أَكْبَرُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ بِحَمْدِ اللَّهِ وَالصَّلَاةِ وَمَا فِي الْأَرْضِ
الْمَلَائِكَةُ الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ
هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا
مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَ
يُعَلِّمُهُمُ الْكِتَابَ وَالْحِسَابَ وَإِن كَانَ
مِن قَبْلِ أَنْ يَأْتِيَ بَشَرًا مِّنْكُمْ
وَأَخْرَجِينَ مِنْهُمْ لَمَّا يَلْعَنُوا يُرْمَوْنَ
الْعَزِيزُ الْغَفُورُ
ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
مِثْلَ النَّاسِ يَحْمِلُوا الثَّوَرَةَ ثُمَّ
لَوْ رَدُّوا عَنْهَا قَالُوا أَتُحْمَلُهُ بِهَا
أَمْ أَفَرَأَيْتُمْ إِيَّاهُ يَقُولُونَ
كُلُّ يَوْمٍ يَآئْتِ اللَّهُ لِيَحْكُمَ عَلَى الْقَوْمِ
الظَّالِمِينَ

2 *** 518

9 O ye who have believed!

When there resounds the call to prayers on the day of (weekly) gathering, leave ye bargaining and hasten ye to think aloud of Allah! That is the best for you if ye only knew.

10 And when this duty ends, disperse ye o'er the land and seek the grace of Allah; but think aloud of Allah often so that ye may ever prosper.

11 As soon as they discern a bargain or a game, they slide away to it and leave thee standing!

Say thou,
"What is in store with Allah is better far than any game or bargain!
And Allah is the ultimate Provider!

*

SURA : MUNĀFIQŪN

In the Name of Allah the Most Gracious the Most Merciful

1 *** 519

When there come before thee, these dissemblers,
they say :

“Bear we witness that thou art the Apostle
of Allah!

Allah knoweth thou art, indeed, His Apostle!”

But Allah doth bear witness : that these dissem-
blers are trying to deceive!

ذَٰلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطَغَىٰ
عَنِ قُلُوبِهِمْ فَبِهِمْ لَا يُقَاسَمُونَ ۝
وَإِذَا رَأَوْهُ تَعْجَبًا أَعْجَسَ امْطَحِرًا
وَأِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ فَاكَاهُمْ
خُشْبٌ مِّنْ سَعْتٍ يُخَسِبُونَ كَذِبًا
صَبَحَوهٗ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ
فَآتَاهُمُ اللَّهُ أَلَّهُ لَوْ كُنْتُمْ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا إِنَّمَا نَزَدْنَاكَ
لِرَسُولٍ اللَّهُ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ
وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ
لَكَاذِبُونَ ۝
إِن تَخَذُوا آيَاتَهُمْ جُنَّةً فَصَلَ دَاعِي
سَبِيلِ اللَّهِ إِلَهُكُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ۝

2 Shelter they take behind their oaths, (of allegiance)
and, obstruct the path of Allah.

Evil, indeed, is what they do!

3 Because they once believed and then rejected :
a seal is set upon their hearts :
no longer can they understand.

(But) they are like the hollow trunks (unable)
to support an edifice!

4 When thou beholdest them thou dost wonder
at their (fine) appearance and when they speak
thou dost lend thy ear to their (specious) speech.

They aim at turning every wind to their own ends.

They are the enemies; beware of them.
Allah confound them! How they do dissimulate!

سَبِيلِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 5 When it is said to them.

"Come, the Apostle of Allah will plead for your forgiveness,"
they distort their faces and thou wouldst see them turn away disdainfully.

- 6 It is the same to them, if thou dost pray for them or dost not pray for them, Allah will not forgive them.

For, verily, Allah guideth not a people who dissimulate

- 7 They are the ones who say,

"Spend ye not on those who are with the Messenger of Allah,"
so that they may break away (from him).
But Allah's are the treasures of the heaven and the earth; but these dissemblers they understand not.

- 8 They boast,

"If we were to go back to *Madina*, the men of highest honour will (soon) expel the rabble."
All honour doth repose in Allah, in His Messenger, and in Believers!
But these dissemblers they know not.

2 *** 520

- 9 O ye who have believed!

Let not your wealth or progeny prevent you from reflecting on Allah!
Those who this neglect, neglect it at their cost!

الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَكِنْ
الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٥﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءَكُمْ آمَاةً
كَلَامًا وَلَكِنْ عَنْ رَبِّ لَآئِهٌ وَمَنْ يَفْعَلْ
ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦﴾
وَالَّذِينَ آمَنُوا مِنْكُمْ فَآمَنُوا بِرَبِّكُمْ
قِيلَ إِنَّ يَأْتِي أَحَدَكُمْ مِنَ الْمَوْتِ
فَيَقُولُ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ
قَرِيبٍ فَأَقْدَرْتُ وَأَكُنْ مِنَ
الضَّالِّينَ ﴿٧﴾
وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذْ جَاءَ أَجَلُهَا
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

وَلَا إِذْ قِيلَ لَهُمْ تَعَالَوْا اسْتَغْفِرْ لَكُمْ
رَسُولُ اللَّهِ كُودًا وَرُوْسَهُمْ وَرَأَيْتَهُمْ
يَصْعَدُونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾
سَوَاءٌ عَلَيْهِمْ أَسْتَغْفِرْتَ لَهُمْ أَمْ لَمْ
تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾
هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ
مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْقَضُوا
وَلَهُمْ خَزَائِرُ الْمَغْنَمِ وَالَّذِينَ رِضُوا
لَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾
يَقُولُونَ لَوْ أَنَّا جِئْنَا إِلَى الْمَرْءِ
لَيُخْرِجَنَّ الْأَعْوُنُ مِنَ الْإِذْنِ وَلَهُ

- 10 Bestow ye freely from that which We have given you before there comes to each of you his death and he doth say,

"O my Lord!

If only I had some respite from this approaching end, I would surely give out generously and be among the righteous!"

- 11 But to none doth Allah give respite when once his time has come.

Ever is He Cognizant of what they do.

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SURA : TAGHĀBUN

In the Name of Allah the Rahimān the Rahīm

1 *** 521

Striveth in the way of Allah all that is in the heavens and the earth!
To Him is due all Suzerainty, and all Obeisance!
And He, over every thing, holdeth sway.

2 He it is who did create you :
among you some are infidels, among you are believers, and Allah doth see clearly what each performs.

3 He made the heavens and the earth precisely adjusted.
He moulded you and well, indeed, He moulded you, and towards Him is your return!

4 He knoweth what is in the heavens and the earth;
He knoweth what ye hide and what ye manifest;
Allah is Aware of the very nature of your hearts.

2 *** 522

5 Have there not come to you tales of those who disbelieved before?
Tasted they the consequences of their conduct, and for them there was chastisement severe.

6 That was because, every time there came to them Apostles with clear signs, they said,
"Shall a mere mortal guide us?!"
They thus disdained and turned away.
But Allah can dispense with them.
On none is He dependent;
He is the One to be obeyed.

أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِيْنَ كَفَرُوا مِنْ قَبْلُ
فَدَّاءُوا وَبَالَ أَمْرِ جَحْدِهِمْ عَذَابُ الْآلِيمِ
ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
فَكُنَّا قَالُوا أَأَبْشَرُ مِنْكُمْ وَنُنَا فَلَكُمُ الْيَوْمَ الْأُولَؤَا
وَأَسْتَغْفِي اللَّهُ وَاللَّهُ عَزِيزٌ حَسِيبٌ
رَّعِمُوا الْبَاقِينَ كَفَرُوا وَأَنْ كُنْ يَظُنُّوْا
فُنْ بَلَى وَرَبِّي أَعْلَمُ مَنْ كَتَبَ الْيُتُوقِ
بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ
يَسِيرٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْتَعِزُّ بِهِمْ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ
هُوَ الَّذِىْ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمَبْتَلِكُمْ
فَافْتَحَنَ صُورَكُمْ وَاللّٰهُ الْعَزِيزُ
يَعْلَمُ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ
مَا تُبْشَرُوْنَ وَمَا تُنْذَرُوْنَ وَاللّٰهُ عَلِيمٌ
بِذٰلِكَ الْغُصْبِ

7 These scoffers think that they will not be called to count.
Say thou,
"Verily! My Lord will call you to account and then will be declared to you the worth of all you did."
And that for Allah is not difficult.

8 Believe ye then in Allah, in His Apostle and in the light which We have bestowed on you. Verily, of all ye do Allah is aware.

9 The day He gathers all of you—the Day of gathering—that will be the day of disenchantment: those who believed in Allah and practiced virtue, their errors will be overlooked they will be admitted to gardens beneath which streamlets flow—therein they shall abide for aye.

Such is the gracious dispensation.

10 And those who confuted Our signs, they shall be, in fiery circumstance—a miserable end!

3 *** 523

11 Befalleth no calamity except by the leave of Allah.

And He who doth believe in Allah, Allah doth console his heart.

For Allah of all circumstance is well aware.

12 Render ye obedience to Allah and His Apostle! But if ye turn away, verily, it is for Our Messenger only to proclaim the manifest.

13 Allah! (The Deity!)

No deity is there but He.

And only in Allah the Faithful put their trust!

14 O ye who have believed!

Even in your wives and children you have enemies: beware of them.

But if forgive ye and forget, and pray for them to be forgiven, Allah too will pardon and be merciful (to both).

الْمُؤْمِنِينَ ۝
اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ يَتَوَكَّلُ

الْمُؤْمِنُونَ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا الَّذِينَ آمَنُوا مِنْ أَزْوَاجِكُمْ
وَأَوْلَادِكُمْ وَعَلَىٰ أَمْوَالِكُمْ فَأُولَٰئِكَ يَوْمَئِذٍ
وَدَّانَ تَعْفُوا وَتَصْفَحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ۝

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ
عَزِيزٌ حَكِيمٌ ۝

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي
كَانَ الْبَشَرُ عَلَىٰهَا فِطْرًا ۚ وَاللَّهُ مُبْدِي
الْغُيُوبِ ۝

تَقِيهِمْ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝
إِن لِّقُرْآنٍ فَرْحًا حَسَنًا يُضَعِّفُهُ
لَكُمْ وَيُغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ۝

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن
تَوَلَّيْتُمْ فَإِنَّمَا يَتَذَكَّرُ أُولَٰئِكَ
بِالْبَلَاءِ ۝

فَأُولَٰئِكَ يَوْمَئِذٍ هُمُ الْمُفْلِحُونَ ۝
إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ
عَزِيزٌ حَكِيمٌ ۝

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي
كَانَ الْبَشَرُ عَلَىٰهَا فِطْرًا ۚ وَاللَّهُ مُبْدِي
الْغُيُوبِ ۝

تَقِيهِمْ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝
إِن لِّقُرْآنٍ فَرْحًا حَسَنًا يُضَعِّفُهُ
لَكُمْ وَيُغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ۝

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن
تَوَلَّيْتُمْ فَإِنَّمَا يَتَذَكَّرُ أُولَٰئِكَ
بِالْبَلَاءِ ۝

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي
كَانَ الْبَشَرُ عَلَىٰهَا فِطْرًا ۚ وَاللَّهُ مُبْدِي
الْغُيُوبِ ۝

تَقِيهِمْ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝
إِن لِّقُرْآنٍ فَرْحًا حَسَنًا يُضَعِّفُهُ
لَكُمْ وَيُغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ۝

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن
تَوَلَّيْتُمْ فَإِنَّمَا يَتَذَكَّرُ أُولَٰئِكَ
بِالْبَلَاءِ ۝

15 Verily, wealth and children are a trial: but, by Allah!

He hath the power to compensate!

16 Mind ye Allah, therefore, to your full capacity. Listen and obey; and give ye freely: that is best for you (collectively).

'Tis only those who override their individual avarice—they are the ones who prosper!

17 If ye loan to Allah a worthy loan, He will double it for you and will pardon you. Allah is both Grateful and Forgiving.

18 Knower of the unseen and the manifest, the Sovereign and the Wise.

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SURA : TALĀQ

In the Name of Allāh the Rahmān the Rahīm

1 *** 524

O thou Apostle!
When ye divorce (your) wives (initially), divorce them for the period specified and reckon (carefully) the period.

Mind ye Allāh, your Lord!

Do not yourselves turn them out from their dwellings; nor need they themselves leave—unless they be guilty of some open lewdness.

These are the limits set by Allāh; and he who trespasses the limits set by Allāh doth wrong himself.

One knows not: perchance Allāh will bring about new circumstances.

2 And when the period specified is fulfilled, either take them back with honour or part with them with honour.

Then take two witnesses noted for their judgment 'mong yourselves; and stand ye all in the presence of Allāh!

Such are the injunctions for those who do believe in Allāh and the Day Infallible.

For him who mindeth Allāh, Allāh findeth means,

فَإِذَا بَلَغَ الْأُنثَىٰ أَجَلَها فَأَمَّا كُومُنْ وَمَكُونِي
أَوْ فَاكُونِي بِمَعْرُوبِي وَأَنْتُمْ بَادِي
عَدْلِي فَنَكَحُوا نِكَاحَ الشَّهَادَةِ لِلَّهِ ذَلِكَ
يُوعِظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَمَنْ يَفْعَلْ يَفْعَلْ اللَّهُ بِهِ عَمَلًا
مُؤْتَرَةً لَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ
يُؤْكَلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ لَإِلَهُ
أَعْلَمُ فَذَلِكَ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ
فَطَلَقُوهُنَّ لِحْوَائِهِنَّ وَانْصَبُوا
الْحِنْثَ عَلَيْهِنَّ وَأَقْرَأُوا اللَّهَ رَبَّكُمْ أَنْتُمْ تَحْكُمُونَ
مَنْ يُؤْتِيهِنَّ مِنْ دُونِ حَرْجِنَ إِلَّا أَنْ
يَأْتِيَنَّ بِعَاقِلَةٍ فَبِمَا شَفَعْتُمْ مِنْهُ
حُدِّدُوا لِلَّهِ وَمَنْ يُتَعَدَّ حُدُودَ اللَّهِ
فَعَدَّ ظُلْمًا نَفْسَهُ لَنْ تَرَوْا كَيْفَ أَعْلَمَ اللَّهُ
يُخَوِّدُ بَعْدَ ذَلِكَ أَمْرًا ۝

3 Provideth He subsistence by means ye reckon not; he who trusteth in Allāh for him He is sufficient. Verily, Allāh hath apportioned to all things their values.

SURA : TAHRIM

In the Name of Allah the Rahimān the Rahīm

1 *** 527

O thou Apostle!
Why hast thou forbidden for thyself that
which Allah hath permitted thee?
To please thy wives?
But Allah is Forgiving, Merciful.

2 Allah hath (already) allowed you to annul
your oaths. And Allah, who doth befriend
you all is Knowing, Wise.

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3 The Apostle had confided information to one
among his consorts; she told it to another
and Allah made it known to him.
When he mentioned part thereof to her, keeping
back the rest, she asked,
“Who hath informed you of this?”
He said,
“My informant is the One who knows, the One
who keepeth watch!”

4 If ye (women) both repent in Allah’s presence,
your conscience you will be obeying; but
if ye back up one another against him, then
Allah is his Patron, and *Jibra’il*, and the
best among the faithful—the angels them-
selves will back him.

5 Perhaps his Lord—if he should divorce you—
will give him in your stead wives who are
more submissive, believing, restrained, peni-
tent, dutiful at home and when on journeys—
be they known of men or virgins.

وَجِبْرِيلَ وَصَالِحِينَ الْمُؤْمِنِينَ وَالصَّالِحِينَ
بَعْدَ ذَلِكَ كُلُّهُمْ ۝
عَنِ زَيْنَبَ أَنْ طَلَّقَكَ أَنْ يُبَيِّنَ لَكَ
أَزْوَاجًا خَيْرًا مِنْكَ مُسْلِمَاتٍ مُؤْمِنَاتٍ
ذِينَ تَحِبُّنَّ عُيُوبَ عِبْدِكَ سَوِيحِبَّ تَوْبَتِ
وَإِنْ كُنَّ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ
نَارًا وَكُلُّهُمْ أَلْتَامٌ وَأَلْبَسَ عَلَيْهَا
مَلَائِكَةٌ غُلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ
مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝
يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ
إِنَّكُمْ كُنْتُمْ تَعْمَلُونَ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ
لَكَ تَبَيَّنَ لِي مَرْضَاتُكَ أَزْوَاجُكَ وَاللَّهُ
عَفُورٌ رَحِيمٌ ۝
قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ
وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ۝
وَإِذَا كُنَّ الشُّرَكَاءُ إِلَى بَعْضِ أَزْوَاجِهِ
حَدِيثًا فَلَمَّا نَبَيَّاتُ بِهِمْ وَأَخَذَتْهُنَّ
عَلَيْهِنَّ عَوَظٌ يَعْصِيَهُنَّ وَأَعْرَضْنَ عَنْ بَعْضٍ
فَلَمَّا اتَّبَعَ مَا بِهِ قَالَ مَنْ أَيْنَ كُنَّ هَذَا
قَالَ نَبِيَاتِي الْعَالِمَاتُ الْعَبِيدَاتُ ۝
إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا
وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاُ

6 **O ye who have believed!**
Protect yourselves and your households from
the fire whose fuel are common men and great;
over which stand guardians stout and stern—
fail they not Allah in their duties and carry
out in earnest what they have been ordered.

7 **O ye who have defaulted!**
Make ye today no excuse; you will be only
recompensed for what ye did.



3 *** 529

8 O ye who have believed!

Turn ye to Allah in genuine penitence; perhaps your Lord will cover up your sins and admit you to gardens beneath which rivers flow. That day Allah will not humiliate His Prophet and those with him; light shall precede them and keep them company.

They will say,

"Our Lord! Perfect Thou our vision and forgive us! Thou truly holdeth sway o'er all!"

9 O thou Apostle!

Strive thou earnestly against concealers and dissemblers and be thou stern with them: Hell is their destination and evil is their goal.

4 *** 530

- 10 Allah citeth as example for the faithless ones: the wife of *Nuh*, the wife of *Lut*. They were both subservient to our righteous servants, but they failed them; availed they, therefore, naught of their share from Allah. They were bidden: "Enter ye the Fire with those who enter!"

مِنْ عِبَادِنَا صَالِحِينَ فَكَانَتْ مَقَافَلَهُمْ
يُغْنِيَانَا عَنْهُمْ آسَنَ اللَّهُ يَتِيكَا وَ قِيلَ
ادْخُلَا الْجَنَّةَ الْكَرِيمَةَ ٥
وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتُ
فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عَرْشًا
مِثْلَ بَنَاتِي الْجَنَّةِ وَتَجِبْنِي مِنْ فِرْعَوْنَ
وَعَمَلِهِ وَتَجِبْنِي مِنَ الْقَوْمِ الظَّالِمِينَ ٦
وَمَرْيَمَ إِذْ نَبَتْ عِزْرَانَ الَّذِي أَحْصَمَتْ
فَرْجَهَا فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ
وَمَا يَسْتَوِي ٧

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّوَفُّوا إِلَى اللَّهِ تَوْبَةً
نُصُوحًا ٨ عَسَىٰ رَبُّكُمْ أَنْ يَتَذَكَّرَ
عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ
وَالَّذِينَ آمَنُوا مَعَهُ ٩ تُوْرُهُمْ يَسْمَعُونَ
بَيْنَ أَيْدِيهِمْ وَبِأُخْفَائِهِمْ يَمْشُونَ
رَبَّنَا أَنْتَ أَتَمِّمُ لَنَا نُورَنَا وَاعْفُ عَنَّا ١٠ إِنَّكَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ١١
يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ
وَأَعْلَظْ عَلَيْهِمْ ١٢ وَأَنَّهُمْ كُفَرٌ
وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتُ
نُوحٍ وَامْرَأَتُ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ

- 11 And Allah citeth as example for those of faith; the consort of *Fir'aun* who beseeched:

"My Lord!

Bestow on me a place in Paradise close unto Thee and rescue me from *Fir'aun* and his deeds; rescue me from a people who transgress."

- 12 And *Maryam*, a daughter of *'Imran*, who so preserved her modesty that We imbued her with Our power: believed she in the word of her Lord and in His revelations. She was an example of modesty.

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SURA : MUHAMMAD

In the name of Allah the Most Gracious the Most Merciful

1 *** 531

Those who resist and would obstruct the path of Allah—

vain are actions theirs.

2 Those who accept and do good works, they who believe in what has been revealed to Muhammad and that it is, indeed, from his Lord—He pardoneth their sins.

Improveth He conditions theirs.

3 That is because those who resist are led away by falsehood, while those who would accept, are guided rightly by their Lord!

Thus doth Allah coin for men

examples theirs.

4 So when ye meet those who oppose truth, strike out valiantly until you have subdued them; then bind ye them securely.

Only later comes the time for largesse or for ransom—until war layeth down her arms. That is (the correct sequence)!

If Allah had so wished He could have subdued them Himself but He tests you one against another.

And those who succumb in the way of Allah, *wasted not are actions theirs.*

5 Soon will He guide them *and improve conditions theirs.*

6 He will admit them to the paradise *assigned as theirs.*

7 **O ye who have believed!**
If ye help Allah He will help you; firmly will He set *these feet of yours*

8 But those who resist (truth, naught but) downfall is for them: *vain are actions theirs*

فَلَنْ يُجِزَلَ أَغْمَأُكُمْ ①
سَيُجْزَىٰ لَهُمْ وَلَهُمْ فِي سَبِيلِ اللَّهِ
وَيُؤْتِيهِمُ الْجَنَّةَ غَنَّةً ② وَاللَّهُ
يُؤْتِي مَنْ يَشَاءُ مِنْ قَبْلِ أَجَلٍ مُّسَمًّى ③
وَالَّذِينَ كَفَرُوا لَهُمْ فِي سَبِيلِ اللَّهِ
أُجْرٌ ④ أَغْمَأُكُمْ ⑤
ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا مَا أَنْزَلَ اللَّهُ
فَأَحْبَطَ أَغْمَأُكُمْ ⑥
أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ⑦ وَكَفَرُوا
اللَّهُ عَزَّ وَجَلَّ ⑧ وَالَّذِينَ آمَنُوا لَهُمْ
ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا ⑨
أَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ⑩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا ذَٰلِكَ وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
أَحْبَطَ أَغْمَأُكُمْ ①
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا
بِمَا أَنْزَلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ
كَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحُوا سَبِيلَهُمْ ②
ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ
وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ
لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُتْمَانٌ ③
فَإِذَا الْفِتْنَةُ الْكُبْرَىٰ وَقَعَتْ فِي رَبِّكَ
كَانَ عَاقِبَةُ الْمُفْسِدِينَ ④ وَالَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ ⑤
سَيُجْزَىٰ لَهُمْ وَلَهُمْ فِي سَبِيلِ اللَّهِ
وَيُؤْتِيهِمُ الْجَنَّةَ غَنَّةً ⑥ وَاللَّهُ
يُؤْتِي مَنْ يَشَاءُ مِنْ قَبْلِ أَجَلٍ مُّسَمًّى ⑦
وَالَّذِينَ كَفَرُوا لَهُمْ فِي سَبِيلِ اللَّهِ
أُجْرٌ ⑧ أَغْمَأُكُمْ ⑨
ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا ⑩
أَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ⑪

9 That is because they are averse to that which Allah has bestowed: futile has He made *all actions theirs*

10 Do they not travel o'er the land?
Do they not observe, what was the end of those who were before them?
Allah decreed destruction on them.
For resisters then *there lie examples theirs.*

11 That is because Allah is, indeed, the Patron of Believers, and as for unbelievers *no patron can they claim as theirs*

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- 12 Verily, Allah will admit those who believe,
and do good works to gardens beneath which
rivers flow.

And those who would resist they will flourish
pasturing like cattle;

but hell is destination theirs.

- 13 How many from among the cities—stronger
than the one which has expelled thee—
have We destroyed!

There was no helper theirs.

- 14 Is then one who's clearly guided by his Lord
quite similar to those enamoured of their
ways?

Like those who obey

only passions theirs?

- 15 Take a parallel:

the paradise which has been promised to
those who fear (the Lord);
therein are streamlets with water ever fresh;
rivulets of milk which does not sour;
fountains of vintage giving joy to those who
drink;

brooklets of honey pure and clean;
therein are myriad fruits—
all by the grace of Allah.

(Is there then no difference
between them) and those who're cast in hell,
who have for drink only boiling water
which scaldeth bowels theirs?

- 16 Among them there are those who (seem to)
listen to thee:

but when they leave thee they inquire from
those who knowledge have:

"What did he say this time?"

They are the ones whose hearts Allah hath
made impervious,
Engrossed are they

in inclinations theirs.

وَصَفِيْرًا مِّنْ رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي
النَّارِ وَسُقُوا مَاءً حَمِيْمًا مُّقْتَصِمًا مَّاءَهُمْ
وَرَبُّهُمْ مِّنْ رَّبِّكُمْ إِلَيْكَ تَحْشَىٰ رَأْسُكَ
مِنْ عَذَابِكَ فَالَّذِينَ لَمْ يَرْغَبُوا
مَّا ذَا قَالَ إِنَّهُمْ أُولَٰئِكَ الَّذِينَ طَلَبَهُ
اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ
وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَ
أُنْفُسًا تَقْوَاهُمْ ۝١٤
فَلَمْ يَنْظُرُوا إِلَىٰ السَّاعَةِ لَنُفِيَنَّهُمْ
بِئْسَ أَتَقَدَّرُ عَلَيْهِمْ أَتَقَدَّرُ عَلَيْهِمْ
رَأْسُكَ فَهُمْ يَرْجُونَ رَحْمَةً
فَالَّذِينَ لَمْ يَرْغَبُوا إِلَيْكَ اللَّهُ وَأَسْتَغْفِرُونَ
لِذُنُوبِهِمْ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَاللَّهُ يَعْلَمُ مُتَقَلِّبِيكُمْ وَنُفُوسَكُمْ ۝١٥

إِنَّ اللَّهَ يَدْعُ الَّذِينَ آمَنُوا وَيُقِيْلُوا
الصُّلَحِيَّتَ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ وَالَّذِينَ لَمْ يَرْغَبُوا وَاتَّبَعُوا
كَمَا تَأْكُلُ الْأَنْعَامُ وَالْقَارِ مُتَوًى لَّهُمْ ۝١٢
وَالَّذِينَ مِّنْ قَدِيْبَةٍ إِلَىٰ أَشَدِّ قُوَّةٍ مِّنْ
قَدِيْبَتِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ
فَلَا تَنَالُهُم ۝١٣

أَفَمَنْ كَانَ عَلَىٰ يَدَيْهِمْ زِينَةٌ كَمَنْ
زِينَتُهُ لَهْوٌ عَلَيْهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ۝١٤
مَثَلُ الْيَتِيمَ الَّذِي وَعَدَ الْمُتَّقُونَ فِيهَا
أَنْهَارٌ مِّنْ قَدِيْبَةٍ غَيْرَ مُتَوًى وَالَّذِينَ
لَبِيْ لَهْوٍ مِّنْ رَّبِّهِمْ وَالَّذِينَ
سَمِعُوا بِآيَاتِ اللَّهِ وَرَبِّهِمْ وَأَنْهَارٌ مِّنْ
مُّثْنَىٰ وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ

- 17 For those who would be guided, enhanceth
He His guidance: bestoweth He on them
discernment theirs.

- 18 What are they waiting for?
For the hour that will engulf them?
But signs of it have come already:
And when it is upon them of what use will be
lamentations theirs?

- 19 Ye better incantate (the end may not be far):
"Verily, no deity is there but The Deity."
Beg thou forgiveness for thy lapses, and
for the men and women who believe:
for only Allah knoweth if ye will be moving
or confined

to dwellings yours.

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- 20 Those who believe have been complaining:
"Why hast not (of late) a Sura been revealed?"

But when an unambiguous Sura is revealed
wherein fighting is enjoined, thou wilt at
once see those whose hearts are faint, looking
at thee with a look resembling swoon of
death!

Better would it be for them

- 21 To carry out instructions and talk reason
once a thing has been decided.

And if they were to be loyal to Allah,
it would be best for them.

- 22 What is to be expected of you if you turn back?
Will ye spread disorder in the land and break
away

from brethren yours?

- 23 They are the ones whom Allah has accursed,
depriving them of hearing

and vision theirs.

- 24 Why do they not deliberate on the Qur'an?
Or are their hearts

locked up by them?

- 25 Verily those who revert after being obviously
converted, the devil has seduced them—
while He forbearth with them.

- 26 That is because they said to those averse to
what has been bestowed by Allah:

"We shall carry out a part of what you say."
But Allah knoweth secrets theirs.

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِن
بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ
سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ۖ
ذَٰلِكَ بِأَنَّهُمْ كَانُوا الَّذِينَ كَفَرُوا أَكْثَرُ
اللَّهِ سُبُوغًا فِي بَعْضِ الْأَمْرِ وَاللَّهُ
يَعْلَمُ سِرَّهُمْ ۖ
فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَصْزِعُونَ
وَجْهَهُمْ وَأَدْبَارَهُمْ ۖ
ذَٰلِكَ بِأَنَّهُمْ أَقْبَضُوا مَا آمَنُوا بِاللَّهِ وَ
كَرَهُوا رِضْوَانَهُ فَاسْتَخِطَّ أَعْيُنَهُمْ
أَمْرُ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
أَنْ يَنْخِرَهُمُ اللَّهُ أَضْعَافًا ۖ

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ
فَإِذَا أَنْزَلَتْ سُورَةٌ فَخُفَّ عَلَيْهَا
الْقِتَالُ ۖ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ
الْمَوْتِ فَأُولَٰئِكَ لَهُمْ
طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ ۖ فَإِذَا عَزَمَ الْأَمْرُ
فُلُوفِدُوا إِلَى اللَّهِ ۚ كَانَ يُخَيِّرُ اللَّهُ
قَوْمًا غَيْبُهُمْ أَنْ يَتَّخِذُوا
فِي الْأَرْضِ وَفُطِنُوا أَنَّ اللَّهَ سَمِيعٌ ۖ
أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ
وَأَعَمَّى أَبْصَارَهُمْ ۖ
أَفَلَا يَتَذَكَّرُونَ ۚ الْقُرْآنُ أَمْ عَلَىٰ قُلُوبٍ
أَفْئَالُهُمْ ۖ

- 27 How will they fare when angels waft their souls
at death, smiting their faces

and backsides theirs?

- 28 That is because they have pursued that which
angers Allah, and eschewed what pleases Him.
Futile has He, therefore, made

all actions theirs.

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- 29 Do they who harbour ill-will in their hearts,
think that Allah will not bring to light
rancour theirs?

SURA : FATHAH

In the Name of Allah the Most Gracious the Most Merciful

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Lo! We have made thee victor in a glaring victory

2 So that Allah may allow thee (to make up) for thy lapses in the past and those that still may follow—
and brim thee with His blessings and lead thee on the path secure—

3 So that He may buttress thee with a buttress that endures.

4 It is He who imbued with serenity the hearts of the Believers so that confidence may pile on confidence!
Allah's are all forces in the heavens and the earth.
Such is Allah, the Knower and the Wise.

5 So that He may provide for the men and women of the faith (peace and security as in) gardens beneath which rivers flow—
to dwell therein for aye and be relieved of many ills.
That, in the sight of Allah, is the greatest blessing.

6 He will emburden the men and women among dissemblers and men and women among heretics—
they who attribute to Allah evil attributes—
evil will encircle them;
Allah's wrath will be on them; hell itself awaiteth them: evil is their destination.

7 And Allah's are all forces in the heavens and the earth.
Such is Allah, the Sovereign and the Wise.

8 We have, indeed, sent thee
as a witness
as a herald,
as a warner

بِأَمْرِ رَبِّكَ وَمَا نَكُودُ
وَلَقَدْ جَاءُوكَ بِالْحَقِّ وَالْأَرْضِ وَكَانَ
اللَّهُ عَزَّ وَجَلَّ حَكِيمًا
إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا
لِّقَوْمٍ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَلَعَلَّهُمْ يُزْجَرُونَ
لَوْ رَدُّوهُ وَلَسُبَّحُوهُ بَلَدًا ذَا أُيُودٍ
إِنَّ الَّذِينَ يَبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ
اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ
فَعَلَّمَا يَفُتِّكْ عَلَى نَفْسِهِ وَمَنْ أُوذِيَ بِهَا
عَذَّبْنَا عَلَيْهِ اللَّهُ فَبِئْسَ أَجْرَ الْعَظِيمِينَ
سَيُؤْتِيكَ اللَّهُ الْمُلْكَ لَكُمُ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ
شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا
يَكُونُونَ بِلَا سِيَرَةٍ قَالِيسَ فِي قُلُوبِهِمْ
قُلْ مَن يَمْلِكُ لَكُمْ شُرَكَاءَ اللَّهِ
شَهِيدَانِ أَكَادِبِكُمْ صَدْرًا أَوْ أَرَادِكُمْ
تَنْعَاءَ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ
خَبِيرًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا
لِّغَفْرِكَ اللَّهُ مَا نَكُودُ مِنْ دُونِكَ
وَمَا أَتَاكَ مِنْ بَشِيرٍ وَنَذِيرٍ عَلَيْهِمْ
يَهْدِيكَ وَيُصْلِحُ بَالَهُمْ
وَيُصْلِحُ اللَّهُ لَكَ مَا تَشَاءُ مِنْهَا
هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ
الْمُؤْمِنِينَ لِيُزِيدَهُمْ إِيمَانًا فَاعْلَمُوا أَنَّهُمْ
وَلِيُّوهُمُ اللَّهُ وَرَسُولُهُ وَأَلْقَى فِي قُلُوبِ
الَّذِينَ كَفَرُوا الْخَوْفَ
لِيَدْخُلَ الْمُؤْمِنِينَ فِي الْيَقِينِ
تَجَرَّبُوا مِنْ تَحْتِهَا الْأَنْهَارُ فَلْيُذَكِّرُوا
وَلْيَكْفُرُوا بِهِمْ بِمَا تُنَزِّلُ مِنْ ذَلِكَ
عِنْدَ اللَّهِ تَوْرًا عَظِيمًا
وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتُ
الْمُشْرِكِينَ وَالْمُشْرِكَاتُ الظَّالِمَاتُ بِاللَّهِ
ظَنُّوا السَّوَادَ عَلَيْهِمْ وَآيَةُ السَّوَادِ
غَضِبَ اللَّهُ عَلَيْهِمْ وَكَلَبَهُمُ وَاعْدَ لَهُمُ

9 So that ye all may put your faith in Allah and His Apostle.
Support him, honour him and strive for him day in day out.

10 Verily, those who swear allegiance to thyself, they swear allegiance to Allah!
Allah puts His hand upon their hands!
Therefore, he who acts against the Lord doth act against himself.
And he who remains loyal to his covenant with Allah, soon will Allah grant to him a goodly compensation.

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11 Lo, there appeal to thee the laggards among the wandering Arabs:
"We were delayed by our households and our flocks; so pray excuse us!"
They merely wag their tongues, they speak not from their hearts.

Say thou,

"What power hath any one over you in anything: if He should harm you or if He should reward you?

It is only Allah who is aware of what ye do!

- 12 "Covertly ye had believed that the Apostle as well as the Believers will ne'er again return to their own kindred! That thought had given your hearts delight! What evil thoughts you thought! Ye are, indeed, a people lost!"

- 13 He who's bent on not believing in Allah and His Apostle—We have, indeed, preferred for such infidels a fiery chastisement.

- 14 Allah's is the governance o'er the heavens and the earth:
He giveth pardon for what He wills, He punisheth whom He wills:
Such is Allah, the Forgiver and the Merciful.

- 15 Those who had lagged behind will say:
"When ye leave here to capture spoils of war, permit us too to follow you."
Desire they to alter Allah's injunctions.
Say thou:
"That ye should not follow, Allah has already said!"
They will say:
"Ye are only jealous of us!"
'Tis only that they understand but little.

- 16 Say thou to the laggards among the desert Arabs:
"Soon shall ye be called upon to fight against a mighty people unless they (readily) submit. And if ye then obey, Allah will reward you in abundance;
but if ye lag behind as ye lagged behind before, He will punish you severely.

- 17 "Barring those who're blind, barring those who're lame barring those who're ill—only those who follow Allah and His Messenger, will He admit to gardens beneath which rivers flow; and whosoever turneth back, He will punish him with grievous chastisement."

لَيْسَ عَلَى الْإِنْسَانِ حَرْجٌ وَلَا عَلَى الْأَنْعَامِ
حَرْجٌ وَلَا عَلَى الْمَرْبِيعِ حَرْجٌ وَمَنْ
يُطِيعِ اللَّهَ وَرَسُولَهُ يَدْخُلْهُ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ
يَعْبُدْ بِهِ عِندَ آبَائِهِمْ
لَقَدْ رَضِيَ اللَّهُ عَنْ الْمُؤْمِنِينَ إِذْ
يُبَايِعُونَكَ تَحْتَ الْشَّجَرَةِ فَعَلِمَ مَا فِي
قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَ
أَنَابَهُمْ فَتَحَىٰ قُرَيْشًا
وَمَعَاذَ اللَّهِ لَأَتَّخِذَنَّ مِنْهَا وَكَا
نَ اللَّهُ عَزَّ وَجَلَّ
وَعَدَ اللَّهُ مَعَاذَ اللَّهِ لَأَتَّخِذَنَّ مِنْهَا
فَعَجَلْ لَكُمْ فِيهِ ذِكْرًا لِيَرَى الْتَائِبَ
عَذَابُهُمْ فَكَانُوا مِنَ الَّذِينَ الْمُؤْمِنِينَ وَ
يَهْدِيكُمْ صِرَاطًا مُسْتَقِيمًا
وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحْسَبَ
اللَّهُ بِكُمْ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا
وَلَوْ كَانَتِ كُلُّ قَبِيلٍ لَكُمْ آلَاءُ اللَّهِ
تَقُولُ لَا يَحْجِدُونَ وَلَئِنْ كُنَّا لَنَصِيرُنَا

بَلْ ظَنَنْتُمْ أَنْ لَيْسَ يَنْفَعَكُمُ الرَّسُولُ
وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيكُمْ أَبَدًا الَّذِينَ
ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنًّا سَوْفًا
وَكُنْتُمْ كَوْمًا يَبُورًا
وَمَنْ أَكْفَرُ مِنْ أَهْلِ الْبَيْتِ وَرَسُولِهِ فَاْكَ
أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا
وَلِلَّهِ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُغْفِرُ
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ
اللَّهُ غَفُورًا رَحِيمًا
مُسْتَقِيمًا الْمُحْسِنُونَ إِذَا انْطَلَقْتُمْ إِلَى
مَعَادٍ لَنَا خُذُوا مَا دُونَكَ تَحْتَ كَفْرٍ
يُرِيدُونَ أَنْ يُبَيِّنَ لَكُمْ آيَاتِ اللَّهِ
فَلَنْ تَعْبَهُوا كَلِمَةً قَالَ اللَّهُ
قَبْلَ أَنْ تَمُوتُوا لَنْ تَحْسُدَ وَنَدَامَا
بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا كَلِيلًا
قُلِ لِلْمُحْسِنِينَ مِنَ الْإِنْفِاقِ سَعِيدٌ يَكُونُ
إِلَىٰ قَوْمِهِمْ أُولَىٰ بِأَمْرِ شَيْءٍ نَقَا لَوْلَا
أَوْفُوا بِوَعْدِهِمْ كَانَتْ خَيْبَةً لَكُمْ عِنْدَ اللَّهِ
أَجْرًا حَسَنًا وَإِنْ تَحْكُمُوا أَنْكُمْ تَكُونُونَ
قَرَنَ قَبْلَ يَعْزِيبُكُمْ عَنِ الْآيَاتِ

3 *** 537

- 18 Allah had, indeed, been pleased with those Believers when they swore allegiance to thee beneath the tree:
He was aware of what lay in their hearts, He showered on them serenity, and did reward them with a speedy victory.
- 19 Abundant spoils of war they will acquire!
Such is Allah, the Sovereign and the Wise.
- 20 Allah promiseth:
abundant spoils of war will ye acquire, and soon will ye have them.
He held back peoples' hands from you, so that it may be a sign unto Believers, and He may guide you to a path secure.
- 21 And further, that which ye have not the power to get, Allah will encompass it!
Even so Allah, over every thing holdeth sway.
- 22 And if, eventually, the heathens put up fight, assuredly they will turn their backs and then will find no friend to help.

SURA : *HUJARĀT*

In the Name of Allah the Rahmān the Rahīm

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

O ye who have believed!
Intrude not brazenly in the presence of Allah
or His Apostle!
Fear ye Allah! Allah is the One who hears,
the One who knows.

2 O ye who have believed!
Raise not voices yours above the Prophet's voice;
nor wrangle with him as ye wrangle 'mong
yourselves.
Lest ye annul your virtues unwarily.

3 Verily, those who subdue their voices in addressing
Allah's Messenger they are the ones whose
hearts Allah hath testified for their restraint.
For them is forgiveness and high reward.

4 Those who call thee out from thy premises are
mostly rustics.

5 If they had only waited until thou hadst gone
to them that would be fitting for them.
But Allah is Forgiving, Merciful.

6 O ye who have believed!
If a gossip comes to you with a rumour vague,
make ye certain of it lest ye emburden people
unwittingly and wake to find yourselves ashamed
of what you did.

7 Remember ye that in your midst is the Messenger
of Allah;
if he were to give in to you in most matters,
ye would come to grief.
But Allah has made you cherish discipline
and has adorned your hearts with it;
He has made distasteful to you,
deceit,
intrigue,
obstreperousness.
Those who strive for righteousness—

يَا أَيُّهَا الَّذِينَ آمَنُوا أَقْبِلُوا قُورْءَانًا
فَتَصْبِرُوا عَلَى مَا قَالَهُمْ نَبِيُّكُمْ
وَأَعْلَمُوا أَنَّ فِي كُتُبِ رَسُولِ اللَّهِ تَوْفِيقًا
فِي الْكَيْفِ مِنْ أَمْرِ رَبِّكُمْ وَلَكِنَّ اللَّهَ
حَبِيبُ إِلَيْكُمْ الْإِيمَانُ وَرَزَقْنَاهُ فِي قُلُوبِكُمْ
وَكَلَّمَ إِلَيْنَا لِكُلِّ فَتْرَةٍ الْفُتُورِ وَالْوَثَاقِ
أُولَئِكَ هُمُ الرَّاغِبُونَ
فَضَّلَ قَوْلَ اللَّهِ وَرَبِّكُمْ وَاللَّهُ عَلِيمٌ
حَكِيمٌ
وَإِنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا
فَأَصْلِحْ بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى
الْآخَرِ فَقَالَ أُولَئِكَ النَّبِيُّ حَتَّى تَخْشَوْا
إِلَى أَمْرِ اللَّهِ فَإِنْ قَاتَلَتْ فَأَصْلِحْ بَيْنَهُمَا
بِالْعَدْلِ وَأَقْضِ زَادَ اللَّهُ يُجِبُ
الْمُقْسِطِينَ
إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ
أَخَوَيْكُمْ وَأَقْبِلُوا لَعَلَّكُمْ تَتَّقُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا أَتَأْتُوا الْقُرْآنَ مُوَابِقِينَ
يَرْسِي اللَّهُ وَرَسُولُهُ وَأَقُولُ اللَّهُ إِنَّ اللَّهَ
سَعِيدٌ عَزِيزٌ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ
فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ الْكَلِمَ
لَجْهَرٍ بِبَعْضِكُمْ لِبَعْضٍ أَنْ تَحْطَأَ أَعْيُنُكُمْ
وَأَنْ تَكُنْ لَكُمْ فِتْنَةٌ
إِنْ الَّذِينَ يُضَلُّونَ أَصْوَاتُهُمْ عِنْدَ
رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ أَمْحَى اللَّهُ
قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ عَذَابٌ عَظِيمٌ
إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ قَرْيَةٍ مُتَّبِعِينَ
أَكُنْ لَهُمْ لِقَاءُكَ أَوْ تَفَقُّوهُمْ
وَلَوْ أَنَّ لَهُمْ صَبْرًا حَتَّى تَخْرُجَ إِلَيْهِمْ
لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ
رَحِيمٌ
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ

8 For them is Allah's bounty and His grace.
For Allah is the Knower and the Wise.

9 If two parties 'mong Believers fight each other
make ye peace between them;
and if among them one exceedeth bounds against
the other, fight ye all against the one who
exceedeth until it returns to Allah's ways.
And when it hath returned make ye peace between
them with justice and concern for Allah loveth
those who show concern.

10 Believers, verily, are a brotherhood;
maintain ye peace among your brothers;
fear ye Allah so that ye may be recipients
of Mercy.

2 *** 540

11 O ye who have believed!

Let no people ridicule another people—
it may be that they are better than themselves.

Nor should women laugh at other women:
it may be that they are better than themselves.

Revile not one another nor humiliate by calling
names:
beseemeth ill an evil name for one who doth
believe.

He who desisteth not he doth transgress.

12 O ye who have believed!

Be ye mostly strangers to suspicion:
Suspicion can at times be equal to a crime!
Spy not; nor relish speaking ill of each other.
Would any one among you like to eat the flesh
of your dead brother?

Therefore, loath ye speaking ill of others
And fear ye Allah; verily, Allah is the Oft-
forgiving, the Merciful.

13 O ye mankind! Verily, We created you from
one male, one female and grouped you into
households and in tribes in order to distinguish
you (from each other).

Verily, the most-honoured
among you, with Allah, is he that mindeth
most (the Lord)!
And, verily, Allah is the Knower and the Cog-
nizant.

14 The desert Arabs say:

"We believe!"

Say thou:

"No! Believe ye not—as yet!

Claim ye only to have accepted Islam.

Belief has not yet entered in your hearts.

But if ye carry out the injunctions of Allah
and His Prophet, He will deny no credit for
your deeds.

For, verily, Allah is Forgiving, Merciful."

قَالُوا الْاَعْرَابُ اَمْتَنَّا قُلْ لَكُمْ تَعْتَدُوا
وَلَكِنْ قُلُوا اسَلَمْنَا وَلَمَّا يَنْتَهِ الْعِلْمُ
فِي قُلُوبِكُمْ وَانْ طُغِيَوا بِاللَّهِ وَرَسُولِهِ
لَا يَكُنْ لَكُمْ مِنْ اَعْمَالِكُمْ فَرْغٌ اِنَّ اللَّهَ
عَفُوٌّ رَحِيمٌ ⑤

اِنَّ الْمُسْلِمِينَ الَّذِينَ اٰمَنُوا بِاللَّهِ وَ
رَسُولِهِمْ لَمْ يَزَالُوا يَخْشَوْنَ اللَّهَ وَرَسُولَهُ
وَالَّذِينَ فِي سَبِيلِ اللَّهِ اُولَئِكَ هُمُ
الْمُضِلُّونَ ⑥

قُلْ اَعْلَمُونَ اَللَّهُ يَدْعُكُمْ وَلِلَّهِ يَعْلَمُ
مَا فِي السُّبُطِ وَمَا فِي الْاَرْضِ وَاللَّهُ يَجْعَلُ
فِيمَا يَشَاءُ ⑦

يُمَيِّنُونَ عَلَيْكَ اَنْ اَسْلَمُوا قُلْ لَا تَمْنُنُوا
عَلَىٰ اِسْلَامِكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ اَنْ
هَذَا كَلِمَةُ الْاِيْمَانِ اِنْ كُنْتُمْ صٰدِقِيْنَ ⑧
اِنَّ اللَّهَ يَدْعُكُمْ تَحِيْبَ الْعُرُوتِ وَاللَّهُ يَرْضٰ
وَاللَّهُ يَجْعَلُ فِيمَا يَشَاءُ ⑨

يٰۤاَيُّهَا الَّذِينَ اٰمَنُوا لَا تَسْتَحْزِقُوْهُ مِنْ
قَوْمٍ عَسٰى اَنْ يَكُوْنُوْا خَيْرًا مِنْهُمْ وَلَا
يَسَۡوُوْا مِّنْ نَّسَلٍ عَنٰى اَنْ يَكُنْ خَيْرًا
وَمِنْهُمْ وَلَا تَكُوْنُوْا اَنفُسَكُمْ وَلَا تَنَابَرُوْا
بِالْاَقْصَابِ وَبِشَرِّ الْاَسْخَافِ الْمُنَوَّرِيْنَ
الَّذِيْنَ ⑤ وَتَمِّنْ لَّكَ رَيْبُ قَوْمِكَ لَمْ يَكُنْ لَكَ
يٰۤاَيُّهَا الَّذِينَ اٰمَنُوا اجْتَنِبُوا كَلِمَاتٍ يَخْرِقُنَ
الظَّنَّ اِنَّ بَعْضَ الْكَلِمَاتِ اِثْمٌ وَلَا
يَجْتَنِبُوْا وَلَا يَغْتَبِ بَعْضُكُمْ بَعْضًا
اَوْ يَحِبَّ اَحَدُكُمْ اَنْ يَأْكُلَ لَحْمَ اَخِيْهِ
مَيْتًا فَذِكْرُهُمْ اَوْ اَقْرَبُ ۗ اِنَّ اللَّهَ
تَوَّابٌ رَّحِيْمٌ ⑥

يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ
وَاُنْثٰى وَجَعَلْنَاكُمْ شُعُوْبًا وَّاَسْبَاقِيْلَ
لَعَلَّكُمْ تَرٰوْنَ اِنَّ اَكْرَمَكُمْ عِنْدَ اللَّهِ اَتْقٰى
اِنَّ اللَّهَ عَلِيْمٌ خَبِيْرٌ ⑦

15 Verily, the (genuine) believers are those who
put their trust in Allah and His Messenger;
then swerve not, from striving single-mindedly
with their wherewithal, and all their selflessness,
in the way of Allah:
They are the truly earnest.

16 Ask thou,

"What! Wouldst ye inform Allah regarding
your beliefs?!"

But Allah is aware of all that is in heaven
and earth!

Verily, of every little thing, Allah is Aware."

17 They would have thee be obliged to them for
their having accepted Islam!

Say thou,

"Your having accepted Islam doth lay on me
no obligation.

It is Allah who lays on you an obligation,
in that He doth guide you to the Faith if ye
are earnest!"

18 Verily, Allah knoweth all that is hid in the
heavens and the earth!

Perceiveth He all that ye do!

*

SURA : NŪR

In the name of Allāh the Raḥmān the Raḥīm

1 *** 541

A dispensation We reveal and We ordain:
therein are clear injunctions which ye may
promulgate:

2 The adulteress and the adulterer:
Lash each one of them with a hundred lashes
and let not pity for them swerve you from
the reckoning of Allāh, if ye would be true
to Allāh and the future: and let their punish-
ment be seen by a party of the Faithful.

3 An adulterer let none marry except an adulteress
or a heatheness;
and an adulteress let none marry except
an adulterer or a heathen.
Forbidden are they (both) to Believers.

2 *** 542

4 And those who slander against housewives and
fail to bring four witnesses:
Lash them eighty lashes; and, take them not
as witnesses ever after.
They are perjurers.

5 Excepting those who recant later and mend
their ways:
for, verily, Allāh is Forgiving, Merciful.

6 And those who bring such charges against
their wives and who produce no evidence
except their own:
let such witnesses swear by Allāh four times
that they are truthful.

7 And on the fifth occasion let them say: "May
Allāh's wrath befall us if we be liars."

8 But punishment averts from her if she swears by
Allāh four times saying that he is a liar,

9 And on the fifth occasion, that Allāh's wrath
may fall on her if he is truthful.

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10 Doth not Allāh bestow His Grace and Mercy
on you in being All-Forgiving Ever-Under-
standing?!

3 *** 543

11 Those who gave rise to the calumny are a group
among yourselves.
Think ye not that it will harm you; nay,
it will do you good.
For every one among them is decreed what
he has earned.
For him amongst them who has been respon-
sible for the bulk of it, awaiteth chastise-
ment severe.

12 When you heard it, why did the Faithful—men
and women—
not think well of their own people and say:
"This is obvious calumny?"

13 Why did they not produce four witnesses
for it?
And when they bring no evidence they are,
in the sight of Allāh, liars!

14 Were it not for the grace and mercy of Allāh
on you in the present and the future that
which has been aired would have clung to
you—
and therein lies much evil.

15 You spread it with loose talk
you spoke of it in whispers—
that of which you had no knowledge!
You took it all for fun!
But in the sight of Allāh it was a serious thing.

16 And when ye heard it, why did ye not say:
"It behoves us not that we should say such
things;
Glory be to Thee! This is utter calumny!"

17 Allāh enjoins you never to repeat the like of it
if ye would be Believers.

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- 18 Allah doth thus clarify His revelations.
Allah is the Knower and the Wise.

- 19 Verily, those who relish the spread of gossip about those who have believed, for them is grievous chastisement in the present and the future.
And Allah knoweth well all ye do.

- 20 Doth not Allah bestow His grace and mercy on you?
Verily, He is Considerate and Merciful.

4 *** 544

- 21 O ye who have believed!

Follow not in the footsteps of *Shaitan*—for he who follows in the footsteps of *Shaitan* he leadeth him to indecencies and to that which is forbidden!

Had it not been for the grace of Allah upon you and His mercy, not one among you would have been unblemished: but Allah can keep pure whom He wills.

And Allah is the One who Hears, who Knows.

- 22 Let not those of grace and ample means, hold back from their relatives: the needy, and the ones who left their homes in the name of Allah.

Let them forgive, let them forget.

Would ye not like that Allah should forgive you?
Verily, Allah is Forgiving, Merciful.

- 23 Verily, those who slander decent women, thoughtless but chaste, are cursed in the present and the future, and for them is grievous chastisement.

- 24 On that day their tongues, their hands, their feet will testify to what they did.

- 25 On that day Allah will bring them back to the truth and they will realize that Allah maketh truth self-manifest.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الْاَنْزِلَانِهَا وَمِنْهَا مَا اَنْزَلْنَا قَبْلَهَا
اَلَيْسَ بِغَيْبٍ لِّعَالَمِكُمْ لَّا تَرَوْنَ ①
اَلَا اَنبَايَا وَالْاَنْبَايَا قَدْ جُلِدَتْ وَاجْهًا وَاجِدٍ
بَيْنَهُمَا بِلَاقَةِ جَلَدٍ ② وَلَا تَأْخُذْكُمْ
بِهِمَا مَا رَافَعْتُمْ فِي دِينِ اللّٰهِ اِنْ كُنْتُمْ
تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَلَيْسَ هُنَا
عَذَابُكُمْ طَاعَةً ③ لِّمَن التَّوْبَتُ ④
اَلَا اِنِّيْ لَا يَكُن سِرًّا لَّيْسَ اَوْ
مُسْتَكْبَرًا ⑤ وَالْاَنْبَايَا لَا يَكُنْ حِكْمًا اِلَّا
لِّمَن اَوْفَرَ ⑥ وَمِنْهُمْ ذٰلِكَ عَلَى
التَّوْبَتِ ⑦

وَالَّذِيْنَ يَرْوُوْنَ الْمُحْصَنَاتِ لَمْ
يَأْتُوا بِالْبَيِّنَاتِ ⑧ فَجُلِدُوْهُنَّ وَهُنَّ
ثَلَاثِيْنَ جَلْدَةً ⑨ وَلَا تَقْبَلُوْهُنَّ مَعَكُمْ
اَبْدًا ⑩ وَادْلُوْهُنَّ لِمَا ظَنُّوْنَ ⑪
اِنَّ الَّذِيْنَ تَابُوْا مِنْ بَعْدِ ذٰلِكَ وَ
اَصْلَحُوْا ⑫ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ⑬
وَالَّذِيْنَ يَرْوُوْنَ اَزْوَاجَهُمْ وَلَمْ يَكُنْ
لَهُمْ بَيِّنَاتٌ اِلَّا اَنفُسُهُمْ فَزَنُّوْهُ ⑭
اَحَدُهُمْ اَلَا يَكْفِيْهِمْ اَنَّ اللّٰهَ اَعْلَمُ
الظَّالِمِيْنَ ⑮

وَالْحَامِسَةُ اِنَّ لِّعَلَّتِ السَّوْعَاءُ ⑯
كَانَ مِنَ الْكٰذِبِيْنَ ⑰
وَيَذَرُوْا عَنْهَا الْعَدَا اَبَانَ ⑱
شَهْدًا ⑲ بِاللّٰهِ اِنَّ لِّلْكٰذِبِيْنَ ⑳
وَالْحَامِسَةَ اَنَّ عَذَابَ اللّٰهِ عَلَيْهِمْ اَنَّ

كَانَ مِنَ الصّٰدِقِيْنَ ㉑
وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْهِمْ وَرَحْمَتُهُ وَ
اَنَّ اللّٰهَ تَوَّابٌ حَكِيْمٌ ㉒
اِنَّ الَّذِيْنَ جَاءُوْا بِالْاِفْكِ عُصْبَةٌ لَّكُمْ
لَنَحْضِبُوْهُنَّ ① اَلَا لِكُلِّ مِّنْهُنَّ عَذَابٌ لَّكُمْ
لِيُجْلِيَ امْرُؤٌ مِّنْهُمْ اَلَا تَنْسَوْنَ الْاِحْثَامَ ②
وَالَّذِيْنَ تَوَلَّوْا بَعْدَ ذَلِكَ عَدَا اَبَانَ ③
لَوْلَا اِذْ سَمِعْتُمُوْهُ خُلُوْا مِّنَ الْمُؤْمِنُوْنَ وَ
الْمُؤْمِنَاتِ بِالْقَبِيْحِمْ خَبَرًا ④ وَكَالْوَاهِنِ
اِلَّا اِنَّ مِّنْهُمْ ⑤

لَوْلَا جَاءَهُ عَلَيْهِمْ اَرْبَعَةُ شَهَادَاتٍ ⑥
يَاۤاَيُّهَا الشَّهَادَةُ ⑦ اَلَا يَكُنْ عِنْدَ اللّٰهِ الْكٰذِبِيْنَ

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْهِمْ وَرَحْمَتُهُ فِي
الدُّنْيَا وَالْاٰخِرَةِ لَمَسَّكُمْ فِيْ مَا اَفْكُتُمْ
فِيْهِ عَذَابٌ عَظِيْمٌ ⑧
اِذْ تَلَقَّوْنَهُ بِاَلْسِنَتِكُمْ وَتَقُولُوْنَ يَاۤاَيُّهَا
الَّذِيْنَ لَكُمْ بِهِمْ عِلْمٌ وَعَسَّوْنَهُ هُنَا
وَهُوَ عِنْدَ اللّٰهِ عَظِيْمٌ ⑨
وَلَوْلَا اِذْ سَمِعْتُمُوْهُ فَلَمَّ تَابِكُوْنَ لَمَّا
اَنَّ تَكْتُمُوْهُ عَنِ الْمُؤْمِنِيْنَ هٰذَا جُنَاحٌ
عَظِيْمٌ ⑩

يَعْلَمُ اللّٰهُ اَنَّ تَعْوُدَ الرِّسَالَةَ اَبَدًا
اِنَّ لَّكُمْ مِّنْهُ مُّوَسِّعِيْنَ ⑪
وَيَعْلَمُ اللّٰهُ اَلَا اَلَيْسَ وَاللّٰهُ عَظِيْمٌ
حَكِيْمٌ ⑫
اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ يَنْسِيَ الْفَاحِشَةَ
فِي الَّذِيْنَ اَمَرُوا اللّٰهُ عَزَّ وَجَلَّ اَلَيْسَ فِي
الدُّنْيَا وَالْاٰخِرَةِ ⑬ وَاللّٰهُ يَعْلَمُ وَآَنَّهُ
لَا يَعْلَمُوْنَ ⑭

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْهِمْ وَرَحْمَتُهُ اَنَّ
اللّٰهَ رُوُوْرٌ رَّحِيْمٌ ⑮
يَاۤاَيُّهَا الَّذِيْنَ اٰمَنُوا لَا تَتَّبِعُوا خُطُوٰتِ
الشَّيْطٰنِ ⑯ وَمَنْ يَتَّبِعْ خُطُوٰتِ الشَّيْطٰنِ
فَاِنَّهٗ يَأْتِ بِكُفْرٍ اَعْلٰى ⑰ وَاللّٰهُ اَعْلَمُ
اللّٰهُ عَلَيْهِمْ وَرَحْمَتُهُ ⑱ وَآَنَّهُ يَنْفَعُ
اَحَدًا اَبَدًا ⑲ وَلَكِنَّ اللّٰهَ يَرْكَبُ مَنْ يَنْفَعُ
وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ⑳

وَلَا يَأْكُلُ اَلْوَالِ الْفَضْلَ مِنْكُمْ وَالسَّعَةِ
اَنْ تُوَلُّوْا اَوَّلِي الْفُرْقَى وَالْمُسْكِيْنَ وَ
الْمُهْجِرِيْنَ فِي سَبِيْلِ اللّٰهِ وَلْيَعْلَمُوْا
وَلْيَصْغُرُوْا اَلَا يُحِبُّوْنَ اَنْ يَغْفِرَ اللّٰهُ
لَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ㉑

اِنَّ الَّذِيْنَ يَرْوُوْنَ الْمُحْصَنَاتِ الْغُلِيْلَ
الْمُؤْمِنَاتِ الْخَوَافِي الدُّنْيَا وَالْاٰخِرَةِ ①
وَلَهُمْ عَذَابٌ عَظِيْمٌ ②
يَوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَاَيْدِيْهِمْ
وَاَرْجُلُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ③
يَوْمَ يَكُوْفُ يَوْمَ اللّٰهُ وَبِهِمُ الْحَقُّ وَ
يَعْلَمُوْنَ اَنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِيْنُ ④

26 Vile women for vile men. vile men for vile women.

But good women for good men and good men for good women:

such as these are above slander—for them is Allah's sympathy and gracious sustenance.

5 *** 545

27 O ye who have believed!

Intrude not into houses other than your own until ye have taken permission and have offered greeting to the inmates.

That is essential for you if you would ponder.

28 And if ye find not in them the one (you seek) enter not unless ye are asked;

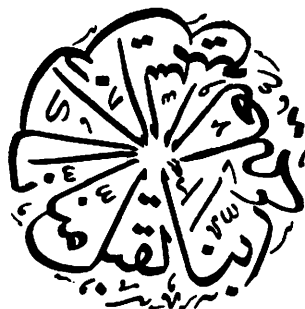
and if ye're asked to go back, go ye back, that is best for you.

Allah, of what ye do is all-Aware.

29 There is no harm if you enter houses not used for living and wherein lies your need. Allah knoweth, what ye show and what you would conceal.

30 Enjoin ye on Believing men that they should lower their eyes and display not their manhood. That would be the purest for them. Allah is aware of how they act.

31 Enjoin ye on Believing women that they (too) lower their eyes and display not their womanhood;
that they show not of their charms (in public) except what needs be seen;
that they draw their scarves upon their bosoms;
that they may not be free and unreserved except before
their husbands,
their fathers
their husbands' fathers;
their sons
their husbands' sons;
their brothers or
their brothers' sons;
their sisters sons;
their women
or the ones owned by them,
or retainers that are past desire,
or children who are not aware of womanhood.



(Enjoin on them that they) frisk not on their feet to jingle hidden anklets!

In every way, turn ye to Allah, O ye who have believed, so that you may ever prosper.

32 And get the single ones among you married, as also those who're virtuous 'mong your slaves and slave-girls.

If they are poor Allah will enrich them through His grace.

For Allah's resources are vast and He doth understand.

33 And those who do not have the wherewithal to marry, let them remain chaste until Allah hath enriched them with His bounty.

If some among your slaves seek manumission write it out for them if you find them capable. Even bestow on them a portion of the means which Allah has bestowed on you.

Induce ye not your slave girls to prostitution—if they are prone to chastity—so that you may be enriched for a while!

But if some one has induced them, to them who have been so induced—verily, Allah is Forgiving, Merciful.

34 Thus do We reveal to you clear instructions similar to those which We revealed to those before you—and as advice to those who would beware (of evil).

40 Or, as if he is in the gloom of darkness deep,
afloat upon the sea—battered, baffled by waves
that follow waves; while high above there press
black clouds.

Darkness intensified by darkness—his own
upraised hand he cannot see!

Those whom Allah showeth not His light
for them there is no light!

7 *** 547

41 Dost thou not observe that it is Allah for whom
striveth all that is in heaven and earth?

The birds that fly in serried ranks each one
knows its duty and its function.

And, verily, Allah is aware of what they do.

42 And Allah's sovereignty prevails in heaven and
earth and unto Him is ultimate return.

43 Dost thou not observe how Allah broadcasts
clouds then gathers them, and heaps them
into masses?

Lo! Thou seest drops of rain emerging from
their midst.

And from those mount-like masses He sendeth
hailstones pelting whom He wills and saving
from them whom He wills.

The flashes of His lightning well nigh blind
the eyes.

44 Allah doth revolve the nights and days— therein,
indeed, are marvels for those who can perceive!

45 And Allah hath created all animals from water.
Among them some creep on their bellies;
among them some they move upon two feet;
among them some who walk on fours—
Allah doth create what He wills: verily, Allah,
over everything holdeth power.

46 Verily, We have provided glaring miracles and
Allah guideth whom He wills to the path secure.

47 They say,
"Believe we in Allah and His Messenger
and we shall comply" but soon, a part of
them retract;
they do not (yet) believe!

48 And when, some of them are invited to Allah
and His Prophet so that he may judge between
them, some of them object.

49 Had they been in the right they would have
hastened as complainants.

50 Is there a canker in their hearts?
Are they in doubt?
Do they fear that Allah will be unjust to them
and to His Apostle?
Verily, it is they who wrong (themselves)!

8 *** 548

51 Verily, the response expected of the Faithful
when they are called to Allah and His Prophet,
so that he may judge between them, is simply
that they say:
"We hear and we obey."
It is these who stand to prosper.

52 Whosoever obeys Allah and His Apostle, who
feareth Allah, and is mindful (of doing
wrong), it is such who (finally) succeed.

53 Vociferously some swear by Allah: at any
moment thou dost call on them they would
sally forth!
Say thou,
"Ye need not swear; what is needed is com-
pliance!
Allah is, indeed, aware of what ye do."

54 Say thou,
"Obey ye Allah and His Apostle!
And if you should turn back—to him his
burden, and to you your burden.
If ye obey, ye will be guided!
Naught is incumbent on the Apostle except
(to give) instructions clear."

55 Allah gives His word to those among you who believe, and strive in righteousness that He will make them His vicegerents on the earth even as He made those who preceded them. He will establish for them in the land the code which He has chosen for them.

He will their lives transform from a state of fear to one of peace!

Let them serve Me!

Nothing let them join with Me!

But those who (even) after this continue to deny, they are, indeed, the rebels.

56 Stand fast to your duties; fulfil your obligations and be obedient to the Prophet—if blessed ye would be.

57 Think not thou that those who (still) deny will sabotage the land. Calamity awaits them; evil is their end.

9 *** 549

58 O ye who have believed!

Those whom ye possess by right and those who have not yet reached the age of understanding—let not even these surprise your privacy during three periods:

before the morning prayer,
and when you are at ease at noon,
and after prayers at night;
these periods are for your privacy.

No restrictions lie on you nor on them, at other times.

Visit ye around among yourselves.

Thus doth Allah clarify His instructions—and Allah is the Knower and the Wise.

59 And when your children have grown up and acquired understanding let them observe all the rules of entry observed by those before them.

Thus doth Allah clarify His instructions and Allah is the Knower and the Wise.

60 And women elderly, inclined no more to sex—no harm is there if they discard the scarf without intention to display.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ رَخِّسَ اللَّهُ
وَيُثَبِّتْ قُلُوبَهُمْ وَأُولَئِكَ هُمُ الْفَائِزُونَ ⑤

وَأَلْهَمُوا آلَهُمْ هَذَا أَيْسَارًا لِيَنْزِلَ لَكُمْ
لِيُخْرِجَكُمْ مِنْ قُلُوبِكُمْ وَأُولَئِكَ هُمُ الْمُطِيعُونَ
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ⑥

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكُمْ مَاجِدِلٌ وَ
عَلَيْكُمْ قَاتِلُكُمْ ثُمَّ لَا يُطِيعُونَ
فَهَذَا مَا عَلَى الرَّسُولِ إِلَّا

الْبَلَاغُ الْمُبِينُ ⑦

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَاتَّخَذُوا
الطَّاعَاتِ لَيْسَ خِلَافَتُهُمْ فِي الْأَرْضِ
كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ

لِيُذَكِّرَ الَّذِينَ فِي قُلُوبِهِمْ الَّذِينَ لَا يُحِبُّونَ
وَيُحِبُّونَ قُلُوبَهُمْ مِنْ قَبْلِ هَذَا وَمِنْ
بَعْدِ هَذَا وَبَيْنَ ذَلِكَ فِي شَيْءٍ وَمَنْ

كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ⑧
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا
الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ⑨

لَا تَحْجُبَنَّ الَّذِينَ كَفَرُوا بِمُحَمَّدٍ فِي
الْأَرْضِ وَتَوَاتُوا لَهُمُ النَّارَ وَلَيْسَ لَهُمْ
بِالْأَهْلِ الَّذِينَ آمَنُوا لَيْسَ أُولَئِكَ الَّذِينَ

مَلَكَتْ أَيْمَانُكَ وَالَّذِينَ كَفَرُوا بِمَا بَلَغَ الْحَقُّ
وَمَنْ تَلَّكَ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ
حِينَ تَضَعُونَ رِجْلَكُمْ مِنَ الظُّلُمَةِ وَ

مِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوَاثٍ
لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدُ
طَوَّافُونَ عَلَيْهِمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ

يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ⑩
وَأَذِّنْ لِقَاءِ الرِّجَالِ مِنْكُمْ الْحَالِمِ
فَلَيْسَ تَأْذِينُكُمْ إِلَّا لِلَّذِينَ آمَنُوا

فَلَيْسَ تَأْذِينُكُمْ إِلَّا لِلَّذِينَ آمَنُوا
فَلَيْسَ تَأْذِينُكُمْ إِلَّا لِلَّذِينَ آمَنُوا
فَلَيْسَ تَأْذِينُكُمْ إِلَّا لِلَّذِينَ آمَنُوا

وَالَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ آمَنُوا
وَالَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ آمَنُوا
وَالَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ آمَنُوا

وَالَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ آمَنُوا
وَالَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ آمَنُوا
وَالَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ آمَنُوا

وَالَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ آمَنُوا
وَالَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ آمَنُوا
وَالَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ آمَنُوا

أَوْ كَظُنِبَتْ فِي خَوْفٍ لَيْسَ بِغَشَاةٍ
مِنْ قَوْلِهِمْ قَوْلُهُ سَحَابٌ
طَائِفٌ بَعْضُهُمْ لَوْفٍ بَعْضٍ إِذَا أَخْرَجَ

يَدَهُ لَمْ يَكُنْ يَرَاهُمْ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ
لَهُ نَارُ أَهْلِهِ مِنَ النَّارِ ⑪

أَلَمْ تَرَ أَنَّ اللَّهَ يَخْرِجُهُ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ وَالظَّيْرِ صَفَتْ عَلَى قَدَرٍ
صَلَاةً وَتَسْبِيحًا وَاللَّهُ عَلِيمٌ خَبِيرٌ ⑫

وَيُؤْتِي مَا فِي السَّمَوَاتِ وَالْأَرْضِ عَلَى
أَنَّهُ الْمُبْدِي ⑬

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْسِطُ سَحَابًا ثُمَّ يُؤْتِي
بَيْنَهُ نَفْسًا يَجْعَلُهَا كَمَا يَشَاءُ يَوْمَئِذٍ
يُخْرِجُ مِنْ جَلْبِهِ وَيُنْزِلُ مِنَ السَّمَاءِ

مِنْ جِبَالٍ فَيُهَا مِنْ بَرْدٍ وَيُصِيبُ بِهِ
مَنْ يَشَاءُ وَيَعْرِفُ غَيْبُ مَنْ يَشَاءُ
يَكَادُ سَنَاطِرُهُ يَنْهَبُ بِالْأَنْصَارِ ⑭

يَقِيلُ اللَّهُ النَّارَ وَالنَّارَ تَرَى فِي ذَلِكَ
لَعِبْرَةً لَأُولِي الْأَبْصَارِ ⑮

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ
مَنْ يَمْشِي عَلَى بَطْنٍ وَمِنْهُمْ مِمَّنْ
يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مِمَّنْ يَمْشِي

عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ⑯

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ وَاللَّهُ هَدَى
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ⑰

وَيُفَوِّتُونَ آمَنَاءَ اللَّهِ وَيَأْتِيهِمْ الرِّسَالُ
لِيُؤْتُوا لِيَوْمِئِذٍ وَمِنْهُمْ مِمَّنْ يَعْزِزُ

وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ⑱

وَلَا إِذْ يَخْلُقُ اللَّهُ وَرَسُولُهُ يَخْلُقُكُمْ
بَيْنَهُمْ إِذَا قَرَّبُوا إِلَهُمْ فَمَنْ يَكُونُ ⑲

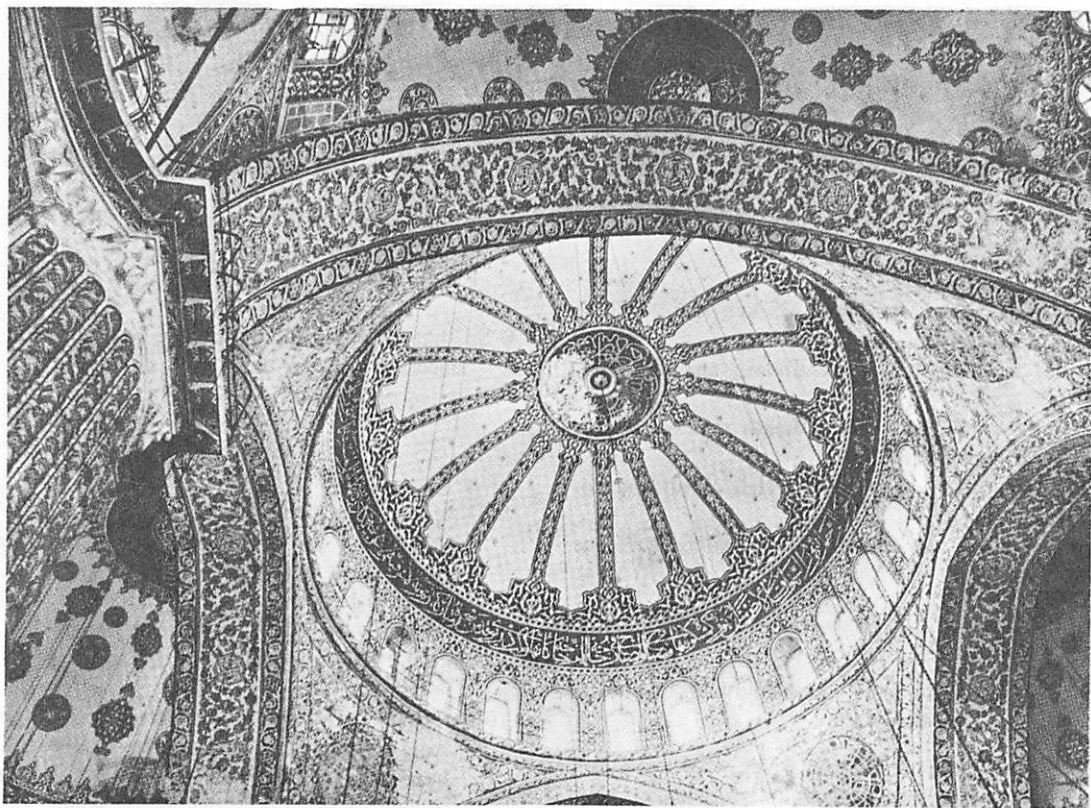
وَأَنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَهُمْ مُذِيبِينَ
أَتَى عَذَابُهُمْ وَرَضُوا أَمْ لَمْ يَنْتَظِرُوا
أَنْ يَخْلُقَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ بَلْ

أُولَئِكَ هُمُ الظَّالِمُونَ ⑳

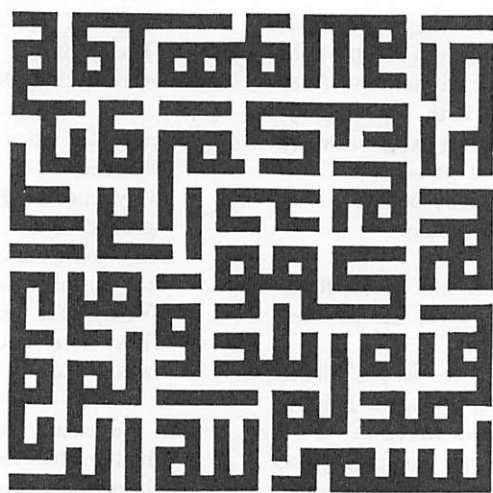
إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى
اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا
سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ㉑

But if they too desist it would be better for them—

For Allah is the One who Hears, the One who Knows.



Al ayat an Nur—‘The Verse of Light’ (Sec. 546) inscribed in the inner dome of Sultan Ahmad Mosque, Istanbul, Turkey.



Sura *Tauhid* (Sec. 15) constituting the arabesque design on the black tombstone of a prince—Qutub Shahi Tombs, Golconda, India.

SURA : *AḤZĀB*

In the name of Allāh the Most Gracious the Most Merciful

1 *** 551

O Apostle!

Mind thou Allāh and hearken not to these
heathens and hypocrites.

It is Allāh who is the Knower and the Wise.

2 Follow thou implicitly the path that is revealed
to thee by thy Lord.

It is Allāh who keepeth watch on all you do.

3 And leave the rest to Allāh; sufficeth He as
Arbiter.

2 *** 552

4 Allāh hath not made a man who hath two hearts
within his breast.

Nor doth He make your wives, whom you have
forsworn, your mothers, or adopted sons your
sons.

These are merely metaphors of speech, Allāh,
indeed, doth tell the truth and guideth He
towards the (correct) path.

5 Hail them by their (real) fathers' (names);
that will be more fair to them in Allāh's sight
and if you do not know their fathers—(they
should be) **brothers in faith**, or (merely)
comrades to you. There is no harm in calling
people by their conferred names;
harm lies in what you actually believe.
But Allāh is Forgiving, Merciful.

6 The Apostle is closer to those who have believed
than their kin, and his wives are as their
mothers;
but, some of their own kin are, as per Allāh's
law, (or naturally,) closer to some Faithful
than the Immigrants (from *Mecca*).
Nonetheless, treat ye all your comrade-guests
generously: that is what has been recorded
in the written deed.

7 Even thus did We exact a covenant from the
Prophets—

from thee, from *Nuh* and *Ibrahim* and *Musa*
and from *'Isa* son of *Maryam*.

Exactd We from them all a solemn covenant.

8 So that He may test the sincere ones for their
sincerity—and to those who default is pro-
mised punishment.

3 *** 553

9 **O ye who have believed!**

Call to mind the favours of Allāh upon you
when a host had come upon you and lo,
We unleashed on them such a storm of wind
and rain as you had never seen.

Thus doth Allāh, on what ye do, keepeth watch.

10 Lo! they came upon you from above and
from below, your eyes were blurred, your
hearts had risen to your throats and ye had
thought unworthy thoughts of Allāh.

11 Thus were the Faithful put to test and given
a thorough shaking.

12 Then those who had dissembled faith and
those of cowardly hearts began to say,
"The promises of **Allāh and His Apostle**
were nothing but delusions!"

13 Remember when a few among you had even
shouted:

"O ye men of *Yathrib*! Ye cannot hold your
ground! Turn back!"

And some among them had pleaded with
the Prophet saying:

"Verily, our households are exposed!"

They were not exposed; all they wanted
was to flee!

14 If the enemy had mingled with them and
had incited them to treachery they would
have been persuaded and shown resistance
little.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَا تَقْرَأُوا لَهُمْ فَوَاحِشَ مَا ذُكِّرُوا وَلَا يَتَذَكَّرُ أُولَٰئِكَ

- 15 And this notwithstanding that they had earlier sworn to Allah, they would not turn their backs!
Verily, of their oaths to Allah they shall be asked!

- 16 Say thou,
"Flight will not save you from death or slaughter; and even if (you survive)—you will enjoy not (life) except for a while!"

- 17 Ask thou,
"Is there one to screen you from Allah if He should wish you ill or wish you well? Never will they find, for themselves, apart from Allah, any friend or helper.

- 18 Verily, Allah knoweth the hinderers among you and those who tell their brethren, "Stay back with us!"—and who expose themselves to danger rarely—

- 19 Reluctant to assist you.
When fear overcomes them they look to thee with rolling eyes as at the approach of death.
But, as soon as danger has been overcome, they will lash thee with their tongues covetous of booty.
They are those who never will believe; Allah has therefore made their deeds futile—and that for Allah is facile.

- 20 They had thought that those hordes enmassed would never go away; and if those hordes were to return—they would rather wander with the desert Arabs, hearing only news of you!

هَٰذَا لَئِنْ أَتَىٰكَ الْمُؤْمِنُونَ وَذُكِّرُوا
رَلَا تَقْرَأُوا لَهُمْ فَوَاحِشَ مَا ذُكِّرُوا ①
وَلَا يَتَذَكَّرُ أُولَٰئِكَ
فَكُرْصًا تَاوَعَدْنَا اللَّهُ وَرَسُولُهُ إِلَّا
عُرُودًا ②

وَلَا قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ
لَا مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ
مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ③
وَمَا هِيَ بِعَوْرَةٍ غَرَّانِ يُرِيدُونَ لَكِ الْفَرْقَ ④
وَلَوْ دَخَلَتْ عَلَيْهِمْ مِثْرَانِ أَطَارَهُمَا ثُمَّ
سُيِّرُوا الْفِتْنَةَ لَا تَوَّاهَا وَمَا تَنْتَهِزُهَا
إِلَّا بُعِيدًا ⑤

وَلَقَدْ كَانُوا عَاهِدُوا لَ اللَّهِ مِنْ قَبْلِ لَا
يُؤْتُونَ الزَّكَاةَ وَكَانَ عَنْهُمْ الْقِيَمَةُ سَوْرًا ⑥
قُلْ مَنْ يَنْقُضْ عَهْدَهُمْ إِذَا رَأَوْا خَرْبًا مُرَّةً قَرِينًا
الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَا مُمْسِكُونَ إِلَّا
قَوْلًا ⑦

قُلْ مَنْ ذَا الَّذِي يَنْصِفُهُمْ مُرَّةً قَرِينًا
أَرَادِيكُمْ سَوَاءً أَوْ أَرَادِيكُمْ رَحْمَةً سَوْرًا ⑧
يَعْتَدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ⑨
قَدْ يَحْكُمُ اللَّهُ السَّعُودِينَ مِنْكُمْ وَالْقَائِلِينَ
لِيُخَوِّضَهُمْ هَٰذَا يَتَنَبَّأُونَ بِالْبَاسِ
إِلَّا قَلِيلًا ⑩

أَتَخَذَ عَلَيْهِمْ عَهْدًا إِذْ جَاءَ الْخَوْفُ رَأَيْتَهُمْ
يَنْظُرُونَ إِلَيْكَ تَوَلَّى وَأَعْيَيْنَهُمْ كَالَّذِي
يُغْضَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذُكِّرَ
الْقَوْمُ سَلَفُوا لَكُمْ بِالسَّيْثَانِ أَوْ اتَّخَذَ
عَلَى الْغَيْبِ إِلَٰهًا لَكُمْ تَرْوُونَ فَأَحْبَبَ
إِلَهُكُمْ إِلَهُكُمْ وَكَانَ ذَلِكَ عَلَى الْغَيْبِ سَرِيرًا ⑪
يَحْسَبُونَ الْأَحْزَابَ لَكُمُ رُحُبًا هَبْرًا وَإِنْ
يَأْتِ الْأَحْزَابُ يَوَدُّذًا أَوْ أَكْثَرًا يَأْذُونَ
فِي الْأَحْزَابِ يَسْأَلُونَ عَنْ أَنْبَاءِكُمْ
وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا
قَلِيلًا ⑫

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُخْلِفْ الْعَهْدَ
وَالْمُنَافِقِينَ إِنْ شَاءَ اللَّهُ كَانَ عَلَيْنَا
حَكِيمًا ①
وَالَّذِينَ يَأْتِيَنَّكَ الرَّكَبُ مِنْ وَرَيْكَ
إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ②
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ
وَكِيلًا ③

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي
جُودَةٍ وَمَا جَعَلَ أَزْوَاجَكُمُ الْفُجَرَاءِ
مِنْهُمْ أَتُفْهِمُهُمْ وَمَا جَعَلَ أَزْوَاجَكُمُ
أَنْبَاءَكُمْ ذَلِكَ قَوْلُكُمْ عَنْ أَوَائِلِكُمْ وَلِلَّهِ
يَقُولُ الْحَقُّ وَهُوَ يَهْدِي السَّبِيلَ ④
أَدْعُوهُمْ إِلَىٰ بَابِهِمْ وَهَٰذَا قِطْعٌ عِنْدَ اللَّهِ
وَإِنْ كُنْتُمْ عَنْهُمْ أَبَاهُمْ وَخَوَافَكُمْ
فِي الرِّبَاطِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ
جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ وَلَكِنْ مَتَّعْتُمْ
قُلُوبَكُمْ وَكَانَ اللَّهُ عَاظِمًا رَحِيمًا ⑤
أَلَمْ يَكُنْ أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَكْثَرِهِمْ
وَأَزْوَاجَهُمْ أَتَمَّهُمْ وَأُولَٰئِكَ أَزْوَاجُهُمْ
أُولَىٰ بِبَعْضِ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ
وَالْمُهَاجِرِينَ إِلَيْكَ أَنْ تَقُولُوا لَوْلَا أُنْزِلَ
مَعَهُمْ كِتَابٌ مِنْ رَبِّكَ فِي الْكِتَابِ سُبُورًا ⑥
وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِنْكُمْ مِيثَاقَهُمْ
وَعَسَىٰ أَنْ يَسْأَلَ الضَّالِّينَ عَنْ صَلَاتِهِمْ وَاعْتَدِ
لِلْمُتَّقِينَ عَذَابًا أَلِيمًا ⑦

يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ
عَلَيْكُمْ إِذْ جَاءَكُمْ جُنُودُهُ فَأَرْسَلْنَا
عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا
وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ⑧
إِذْ جَاءَكُمْ تَوَقَّعْتُمْ أَنْ يَفْجُرَ دَمْرًا وَلَكِنْ
بَلَّغْتُمْ أَلْقَابَ النَّاصِرِينَ وَكَانَ اللَّهُ
الْعَظِيمَ ⑨

And even if they were to be with you, they would fight but little.

4 *** 554

* * * * *

21 Verily, there is for you in the Apostle of Allah a noble pattern for anyone whose hope lies in Allah and in the days to come—and one who keepeth Allah constantly in mind.

* * * * *

22 The Believers, when they saw the enmassed hordes only said, "This is what Allah and His Apostle had foretold us."

True, indeed, has proved what they had said! (The sight) had no effect except to enhance still their faith and discipline.

23 Among the Faithful there were many who stood fast by their promise to Allah: some of them fulfilled their tryst (through martyrdom) and some await it still—undaunted and unswerving.

24 Allah will reward the genuine ones among them for their genuineness.
And as for the dissemblers He will punish or forgive them as He wills—
Verily, Allah is Forgiving, Merciful.

25 Allah made the heathens seek retreat despite their fury; no vantage did they gain: Allah doth suffice Believers in their strife.
So powerful is Allah, so full of Majesty,

26 Those of the Peoples of the Book who had aided them—He brought them down from their bastions and instilled fear into their hearts—some ye slew, and prisoners ye took some.

27 He made you then inherit their lands, their dwellings, and their goods—land which ye have not (yet) traversed.
Thus doth Allah over every thing hold sway.

5 *** 555

28 O Envoy!

Tell thou thy wives:

"If ye would rather have the pleasures of the present and its embellishments, then come, I will provide for them and will release you with an elegant release.

29 But if ye should prefer Allah, His Messenger, and the state of future bliss, then, verily, Allah promiseth for the goodly amongst you a great reward!"

30 O ye consorts of the Prophet!

Whoever amongst you is guilty of unseemly conduct she shall be punished with a double punishment—and that for Allah is not difficult.

31 But those among you who are obedient to Allah and His Messenger, and work for righteousness, We grant them wages two-fold. We promise them abundance of felicity.

32 O consorts of the Prophet!

Ye are not akin to other women: if, therefore, ye would be above suspicion, be ye not too free in your speech lest one of lustful heart should be emboldened.
Use ye only words discreet.

33 Keep to your dwellings.

Display ye not yourselves as they displayed in the bygone days of ignorance.
Attend ye to your duties; fulfil your obligations; obey ye Allah and His Apostle!

Verily, Allah would have you free of taint, O ye of the Household!
and make you pure as pure can be!

34 Ponder over Allah's revelations and His wisdom which are bestowed in your dwellings:
Verily, Allah, of even subtle thoughts is full-aware.



يَذْكُرُهُ النَّبِيُّ لَسْتُ بِكَ كَاحَدٍ مِنْ الْأَشْيَاءِ
إِنَّ النَّبِيَّ كَلَّمَ مَخْصُومًا بِالْقَوْلِ
يُطِيعُ الَّذِي فِي عَلَيْهِ عَرَضٌ وَكَانَ
يُذَكِّرُونَ فِي النَّبِيِّ وَكَانَ وَاحِدًا مِنْ كَثَرِ
الْأَنْبِيَاءِ الْخَالِيَةِ الْأُولَى وَآخِرَتِ السَّلَوةِ
إِنَّ الرِّكْبَةَ وَأَطْعَمَ اللَّهُ وَرَسُولَهُ
أَهْلَ الْبَيْتِ وَمُؤَلِّمَهُمْ كَمَا ظَهَرَ ۝
وَأَذَانُكَ لَمَّا جَلَّى فِي النَّبِيِّ مِنْ مَنَ أَيْتِ
اللَّهِ وَالْحِكْمَةُ إِنَّ اللَّهَ كَانَ لَحَيًّا
خَبِيرًا ۝
إِنَّ السُّلَيْمِينَ وَالسَّالِبَ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْقَبِيلَ وَالْغَنِيَّةَ الْفَقِيرَ
وَالضَّالِّينَ وَالْمُضِلِّينَ وَالْمُتَعَبِينَ وَالْمُتَعَبِينَ
وَالْمُتَعَبِينَ وَالْمُتَعَبِينَ وَالْمُتَعَبِينَ
وَالْمُتَعَبِينَ وَالْمُتَعَبِينَ وَالْمُتَعَبِينَ
وَالْمُتَعَبِينَ وَالْمُتَعَبِينَ وَالْمُتَعَبِينَ
أَعَدَّ اللَّهُ لَهُمْ عَذَابًا وَاجِبًا ۝
وَكَانَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُؤْمِنَاتِ
اللَّهُ وَرَسُولُهُ أَمَّا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ
مِنْ أَمْوَالِهِمْ وَمِنْ نِعْمَتِ اللَّهِ وَرَسُولِهِ
فَقَدْ ضَلَّ مَلَأْهُمُنَا ۝
وَأَقُولُ الَّذِي أَعْلَمَ اللَّهُ عَلَيْهِ وَ
أَعْلَمَتْ عَلَيْهِ أَسْبَابَ عَلَيْكَ رُوحَكَ
وَأَنَّ اللَّهَ يُخْفِي فِي نَفْسِكَ مَا اللَّهُ
مُبْدِي وَمُخْفِي النَّاسِ وَاللَّهُ أَحْسَنُ
أَنْ تُخْفِيَهُ فَلَمَّا أَفْهَى زَيْنُهَا بِطَوَّلِ
رُوحِكَ لَمْ يَكُنْ عَلَى الْمُؤْمِنِينَ
حَرَمٌ فِي أَوَّلِهِ أَدِيمٌ لَوْحُهُ اللَّهُ
وَمُعْشَرٌ وَطَرًا وَكَانَ أَمْرُ اللَّهِ
مَعْقُودًا ۝
مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فَمَا أَتَوْهُ
اللَّهُ لَكُمُ اسْتِغْنَى فِي الدِّينِ خَلَاوَةً
قَبْلَ وَكَانَ أَمْرُ اللَّهِ قَدَرًا رَافِعًا ۝
الَّذِينَ يَبْكُونَ رِسَالَتِ اللَّهِ وَكَشَرُوا
وَلَا يَخْتَفُونَ أَحَدًا إِلَّا اللَّهَ نَكُنْ
بِاللَّهِ حَبِيرًا ۝

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَكَرِهَ اللَّهُ لِكُلِّ فِتْنَةٍ ۖ
وَلَمَّا كَانَتِ الْيَوْمُوتُ الْكَرْبَابُ ۖ قَالُوا
هَذَا مَا وَعَدَ اللَّهُ وَرَسُولُهُ ۖ وَصَدَقَ
اللَّهُ وَرَسُولُهُ ۖ وَمَا زَادَهُمْ إِلَّا إِيمَانًا
وَتَسْلِيمًا ۝
وَمِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا عَمَلُهُم
اللَّهُ عَلَيْهِمْ فَيَمُوتُونَ قَتْلًا ۖ وَمِنْهُمْ
مَنْ يَتَّبِعُهُمْ وَبَاءَ مَا يَزْبِغُهُ يَوْمَ الْقِيَامَةِ
رَبُّهُمُ ۚ فَالتَّبِعُوا ۚ وَمِنَ الَّذِينَ هُمْ يُرِيدُونَ
وَلَيْدُونَ بِالْتَلَفِيفِ ۚ إِنَّ شَاءَ اللَّهُ
يُتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا
رَحِيمًا ۝
وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِإِعْطَائِهِمْ
لَهُمْ نَبَأًا لَوْ أَخْبَرُوا ۚ وَلَوْ أَنَّ اللَّهَ الْيَوْمَ
الْقِيَامَ ۚ وَكَانَ اللَّهُ فِي غَيْرِ بَرٍّ ۚ
وَأَنْزَلَ الَّذِينَ ظَاهَرُوا مِنْهُمْ مِنْ
أَهْلِ الْكِتَابِ مِنْ صِياصِيهِمْ
وَوَدَّ أَنْ يُزِيلَهُمْ الْأَرْضَ قَرِيظًا
تَتْفَتَلُونَ ۚ وَيَأْمُرُونَ قَرِيظًا
وَأَنْزَلَ اللَّهُ أَمْطًا غَيْرَهُمْ ۚ وَبَارَهُمْ
وَأَمَّا اللَّهُمْ أَرْضًا لَوْ تَطَوَّعُوا لَوَكَانَ
اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ۝
يَا أَيُّهَا النَّبِيُّ ۚ قُلْ لَا تَأْكُلُوا أَمْوَالَكُمْ
بَيْنَكُمْ سِرًّا وَبَيْنَكُمْ نَهْيًا ۚ إِنَّكُمْ
أَعْيُنُكُمْ ۚ وَأَسَرُّكُمْ نَحْدَهَا ۚ
جَمِيعًا ۝
وَأَنْ تَشْتَرُوا نَفْسَكُمْ بِرُءُوسِكُمْ
وَالَّذِينَ الْأَخْزَارُ ۚ إِنَّ اللَّهَ سَمِيعٌ
بَصِيرٌ ۝
يُنِيسُ اللَّهُ النَّبِيَّ مِنْ بَيْنِ يَدَيْهِ
مُتَبِعًا ۚ يُضَعِّفُ لَهَا الْوَعْدَ ۚ يُعْظِمُ
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝
وَمَنْ يَفْقَهُ ۖ فَسَعَىٰ لَهُ ۚ وَرَسُولُهُ
صَاحِبُ السُّرُورِ ۚ وَاعْتَدُوا لَهُمْ
أَجْرًا مَرَّتَيْنِ ۚ وَاعْتَدُوا لَهُمْ أَجْرًا
كَبِيرًا ۝

40 Muhammad can be no father to any man among you: but he is the Messenger of Allah and a confirmer of the Apostles. It is only Allah who, of all things, hath knowledge.

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41 O ye who have believed!

Ponder ye on Allah deep and oft;

42 Strive ye (in His service) early and late.

43 It is He and His angels who shower blessings on you to lead you from the darkness into light.

For all Believers He is ever Merciful.

44 The mark of welcome in His presence is serenity—and He doth promise unto them generous wage!

45 O thou Envoy!

Verily, We have sent thee as a witness, as a herald of glad tidings, as a warner

46 To invite men to Allah; and, by His leave, to be (thyself) a beam of light.

47 Enthuse thou them, the Faithful: for them awaiteth with Allah bounty in abundance.

48 Give not in to heathens or to dissemblers; heed not their provocations; trust in Allah: Sufficient is Allah to manage all affairs.

49 O ye who have believed!

If ye marry believing women and then divorce them before ye have touched them, no period of waiting is then incumbent on them: make ye them an offering, and part with them with a gracious parting.

50 O Apostle!

We had, indeed, allowed thee (to take) as thy wives:

those to whom thou hadst offered dower; those whom Allah hadst bestowed as a consequence of victory; thy sister cousins who migrated with thee; believing women who had offered themselves to the Prophet

—that, if the Prophet wished, he should marry her—

(This was) for thee alone—among the Faithful.

—We know full well what We have made incumbent upon them regarding their wives and those they lawfully possess—

so that there be no hindrance for thee (in thy mission).

To such extent is Allah Lenient, Merciful.

51 Thou canst put apart whom thou dost wish to, and draw nigh thee whom thou dost wish; and if thou wert to draw nigh thee one whom thou hadst neglected, no blame shall be on thee.

That will be the best to rest their eyes, to mitigate their longings, to make them happy—all of them—with what thou givest them.

Allah knoweth (O, ye wives) what is in your hearts.

To such extent is Allah Knowing and Considerate.

52 (But) He permiteth not to thee any other women in the future, nor mayst thou take a wife in place of another, even if their goodness please thee—except those who come to thee by right.

To such extent doth Allah, over every thing keep watch!

وَتُوبَ إِلَى اللَّهِ فِي بَإِذْنِهِ

53 O ye who have believed!

Enter not the dwellings of the Prophet until you are given leave;
and, when invited to a meal, loiter not aforetime;
come only when ye're called and, having eaten, go your ways.

Linger not for gossip, for that, indeed, embarrasseth the Prophet and he feels reticent to ask you to retire. But Allah doth not hesitate (to manifest) the truth!

And when ye ask (his wives) for some thing ask ye for it from beyond the curtain, that will meet your wishes and meet their wishes too.

And what is wrong with you that you should thus cause pain to the Messenger of Allah?!

'Tis not that you can marry any of his wives after him—never!

Verily, such a thought from you, in the eyes of Allah is sacrilege!

54 Ye may divulge a thought or ye may hide it, Verily, Allah, of all things, is fully Aware.

55 No such formalities need thy wives observe with their fathers or their sons, or their brothers, or their brothers' sons or their sisters' sons or their women, or their wards.

(O women!) Fear ye Allah! Verily, He is, to every thing, a Witness!

56 Verily, Allah and His angels bless the Prophet!

O ye who have believed!

Invoke ye too, blessings on him and offer him all homage due from you.

تُرِيعُ مِنْ تِلْكَ الدَّوَابِّ وَمَنْ يَتَخَذِمْ مِنْكُمْ
فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ إِنْ أَنْتَ تَقَرَّرَ
أَعْيُنُهُمْ وَالْجَنَّةُ وَبَرَصَاتُهَا
كُلُّهُمْ وَاللَّهُ يَعْلَمُ مَا تَكُونُكُمْ
وَكَانَ اللَّهُ عَلَيْهِمْ حَلِيمًا ۝

لِيَجْزِيَ لَكَ الْبَسَائِرَ مِنْ بَعْدُ وَلَا أَنْ
تَبْدُلَ يَوْمًا مِنْ أَنْزَالِهِمْ وَلَا تَجْعَلَ
خُصْمًا لَكَ إِلَّا مَا لَكَ مِنْ حَقِّكَ وَكَانَ
اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ
النَّبِيِّ إِلَّا أَنْ يُدْعَى لَكُمْ إِلَى طَعَامٍ
غَيْرِ طَعَامِ الْبَيْتِ وَلَكِنْ إِنْ أَذْعَبْتُمْ
فَأَدْخُلُوا فَإِنَّا طَعَمْنَاكُمْ فَانْكَبُوا وَلَا
مُسْتَأْذِينَ يَخْرُجُونَ إِنْ ذُلُّكُمْ كَانَ
يُؤْذِي النَّبِيَّ تَسْتَفْتِيهِمْ وَاللَّهُ لَا يَسْتَفْتِي
مَنْ رَجُلًا وَلَا إِسَاءَةُ الْمُؤْمِنِينَ مَتَاعًا فَتَسْأَلُوهُمْ
مِنْ دَرَاهِمٍ أَوْ بَنَاتٍ ذَلِكُمْ أَظْهَرَ لِقُلُوبِكُمْ
فَلَا تُفْهِمُوا وَمَا كَانَ لَكُمْ أَنْ تُدْعُوا رَسُولَ
اللَّهِ أَنْ يَخْرُجَ إِلَى رَاغِبَةٍ مِنْ بَعْدِهَا
أَبَدًا إِنْ ذُلُّكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ۝
إِنْ تَبَدَّلْتُمْ فِي الْأَرْضِ غَنَةً أَوْ فَقْرًا
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝

لَا جُنَاحَ عَلَيْكُمْ فِي الْبُيُوتِ وَلَا الْبَنَاتِ
وَلَا الْخَوَالِدِينَ وَلَا الْأَنْبَاءَ وَالْخَوَالِدِينَ وَلَا
الْأَنْبَاءَ وَالْخَوَالِدِينَ وَلَا الْأَنْبَاءَ وَلَا مَا
مَلَكَتْ أَيْمَانُهُمْ وَالَّذِينَ اللَّهُ لَرَّانُ
اللَّهُ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ۝
إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا ۝

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ
وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ
وَلَوْ أَكْثَرًا ۝

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝

هُوَ الَّذِي يُصَلِّيْ عَلَى عَبْدِكُمْ وَمَلَائِكَتُهُ
لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۝

تَحِيَّاتُهُمْ يَوْمَ يَلْقَوْنَهُ سَامَةً وَاعْدِلُوا
أَجْرًا كَرِيمًا ۝

يَا أَيُّهَا النَّبِيُّ إِنْ أَرْسَلْنَاكَ شَاهِدًا وَمَقِيلًا
وَنَذِيرًا ۝

وَدَاعِيًا إِلَى الصَّبْرِ إِلَيْهِ وَبَرَاءًا مِنْكُمْ
وَالَّذِينَ آمَنُوا مِنْكُمْ يَنْتَظِرُونَ ۝

كَبِيرًا ۝

وَلَا تُطِيعُوا الْكُفْرَ وَالنَّفْسَ الْفَاسِقَ وَدَعَاؤُهُمْ
وَدَعَاؤُكُمْ عَلَى اللَّهِ وَرَسُولِهِ وَلَا تَقْرَبُوا
يَا أَيُّهَا الَّذِينَ آمَنُوا أَمْوَالَهُمْ لِلْكَافِرِينَ
لَمْ يَطْلُقُوا مِنْكُمْ بَعْدَ أَنْ تَمْسُكُوا
فَمَالَكُمْ عَلَيْكُمْ مِنْ عِدَّةٍ تَعْتَدُونَ لَهَا
فَتَمْسُكُوهَا وَتَمْسُكُوهَا مِنْ رِجَالِكُمْ
يَا أَيُّهَا النَّبِيُّ إِنْ أَرْسَلْنَاكَ أَرْوَاحًا
الَّتِي أَتَيْتَ أَجْرَهُمْ وَمَا لَكَ بِمَعِينَتِكَ
وَمَا أَمَرَ اللَّهُ عَلَيْكَ وَبَنَاتٍ وَبَنَاتٍ
عَمَلِكُمْ وَبَنَاتٍ خَالِكُكُمْ خَالِكًا
هَاجِرًا مَعَكُمْ وَأَمَرَ أُمَّةً مُؤْمِنَةً أَنْ تَكُونَ
نَفْسًا لِّلَّذِينَ إِنْ أَرَادَ النَّبِيُّ أَنْ يَنْتَحِبَ
خَالِصَةً لِّكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ
عَلِمْنَا مَا فَضَّلْنَا عَلَيْكُمْ فِي آيَاتِنَا وَمَا لَكَ
إِنَّمَا لَكُمْ لِكَيْلَا يَكُونَ عَلَيْكُمْ حَرَجٌ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝



57 Verily, those who annoy
Allah and His Prophet,
 Allah's curse be on them—now and for
 ever!
 Awaiteth them disgraceful plight.

58 Those who annoy the Faithful
 —men or women—
 without provocation, themselves bear the
 guilt of calumny and obvious sin.

9 *** 559

59 O Apostle!

Tell thy wives, thy daughters, and the women
 of the Faithful, that they let their outdoor
 veils fall low;
 that will be best to clarify identity so that
 they might not be molested.
 So compassionate and Merciful is Allah.

60 Those who dissemble faith, the lustful and
 the scandalmongers in the City—if they
 desist not We shall certainly raise thee
 against them: then, they will not for long
 remain your neighbours.

61 Damned be they! Wherever found, they shall
 be seized and hunted as need they to be
 hunted.

62 That was the way of Allah for the people who
 have gone before; and in Allah's ways
 no one ever findeth change.

63 The people ask thee,
 "When? O when?!"
 Say thou,
 "Of that Allah alone hath knowledge!"
 How shouldst thou know?
 Perchance it draweth very near!

64 But, verily, Allah lays His curse upon such
 rascals and has in wait for them a fiery
 ordeal.

65 They shall be therein for aye, no friend they
 find in there, no helper.

66 When their faces are coated with the soot of
 hell, they will wail:
 "O would that we had then obeyed Allah
 and His Messenger!"

67 And they will plead:
 "Our Lord! We had but obeyed our masters
 and our elders: 'tis they who misled us
 from the virtuous path!

68 "Our Lord!
 Inflict thou twofold punishment on them!
 And curse them Thou with grievous curse!

10 *** 560

69 O ye who have believed!

Be ye not like those who had reviled *Musa*!
Then Allah did absolve him from their
calumnies.
Such, with Allah, was his status.

70 O ye who have believed!

Keep in mind Allah and speak ye guardedly

71 So that He may correct your conduct and forgive your sins! For he who doth obey Allah and His Apostle, for him, indeed, is honour great.

.....

72 Verily, We entrusted

to the heavens and the earth

Our Trust:

In awe they all fulfilled them—

Man alone withheld!

Verily, he is foolish (to himself) unfair!

.....

73 Allah layeth punishment on men and women who dissemble faith and on men and women who are infidels,

خَلِيلِينَ فِيهَا أَبَدًا لَّيَجْعَلَنَّ وَلِيًّا
وَلَا تُؤْمِرُوا

يَوْمَ تَقُفُّ أَرْجُلُهُمْ فِي النَّارِ يَقُولُونَ

يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ

وَمَا لَوْ إِنْ كُنَّا إِنْكَارًا لَّعَلَّنَا سَادَةً وَلِبَرَاءَةً

فَأَعْلَوْنَا السَّيِّئَاتِ

رَبَّنَا إِنَّهُمُ خُفَّيْنَا مِنَ الْعَذَابِ

وَالْعَذَابُ أَهْلًا كَبِيرًا

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ

أَفْوَاهُهُمْ يَتَذَكَّرُ اللَّهُ عَنْهُمُ الْعَوْدَ

كَانَ عِنْدَ اللَّهِ وَجُوبًا

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا

قَوْمًا سَادِينَ

يُضِلُّكُمْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ

ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ

فَعَدَّ قَوْلَهُ لَعْنَةُ اللَّهِ

إِنَّا نَحْنُ اللَّهُ عَلَى السَّمَوَاتِ وَ

الْأَرْضِ وَالْجِبَالِ قَائِمِينَ أَنْ تَخْلِقَلَهُمَا

وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ

إِنَّكَ كَانْتَ ظَالِمًا جَاهِلًا

يَعْبُدُ اللَّهُ الْمُنْفِقِينَ وَالْمُنَافِقَاتِ

وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبُ اللَّهُ

عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ

اللَّهُ غَفُورًا رَحِيمًا

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ

لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَ

أَعَدَّ لَهُمْ عَذَابًا عَظِيمًا

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

يَعْنِي مَا كُتِبَ عَلَيْهِمُ أَنْ يَحْتَمِلُوا

بُهْتَانًا أَتَوْا بِهَا مُبِينًا

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ جَاءَكَ

وَبَنَاتُكَ ذِي سَاءِ الْمُؤْمِنِينَ يُدْنِينَ

عَلَيْهِمْ مِنْ جَلَاءٍ يَهْرَبُونَ لَأَنَّكَ كُنتَ

أَنْ يَهْرَبُوا لَأَنَّكَ كُنتَ تَكُونُ اللَّهُ

غَفُورًا رَحِيمًا

لَمَنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي

قُلُوبِهِم مَّرَضٌ وَالشَّيْكُنَ فِي الصُّلُوبِ

لَنْ يُغْنِي عَنْكَ بَلَدُهُمْ لَمَّا جَاءُوا وَفَكَرْتُمْ

أَنْ تَكُونُوا

مَلْعُونِينَ أَيْمًا مُنْهَدًا أُخْرِجُوا

مِنْ دِينِهِمْ

سُئِلَ اللَّهُ فِي الَّذِينَ خَلَوْا مِنْ قَبْلِهِ

وَلَنْ يَجِدَ اللَّهُ سَلَفَ اللَّهِ يُبَيِّنُ

يَسْأَلُ النَّاسَ عَنِ السَّاعَةِ قُلْ لِيْسَ

عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُذَكِّرُكَ لَعَلَّ

السَّاعَةَ تَكُونُ قَرِيبًا

إِنَّ اللَّهَ لَعَنَ الْكُفْرِينَ وَآعَدَ لَهُمْ

سَعِيرًا

and turneth He forgivingly on the men and women who are believers!

Such is His Compassion; such His Mercy!

*

SURA : *HAJJ*

In the name of Allah the *Rahmān* the *Rahīm*

1 *** 561

O

ye people!

Pay ye heed to your Lord!

The hour of upheaval is a day of dread!

2 You see suckling mothers abandon their sucklings!

Women burdened with child disburdened
(through fright)!

You see people tottering without having drunk!
The scourge of Allah is severe!

3 And yet, among men are some who would
dispute about Allah through ignorance—
beguiled altogether by deceitful *Shaitan*!

4 True has it been written about him: "Whoever
his patronage seeks him he misleads and
guides to perdition severe!"

5 O ye people!

Why are ye in doubt about your re-flourishing?
Have We not raised you from dust?

Then from sperm and egg; then from an embryo—
partly living, partly without life—in order
that We make things plain to you?

Then We retain whom We will, within the wombs,
for a period fixed;

We bring you forth as babes;

We raise you to maturity and manhood;

then some among you die and some among you
bend with senile age knowing little after having
known so much!

Do ye not see the barren earth—how when
We shower rain, it stirs, it swells, it shoots
forth variegated, harmonious blooms?!

6 All this because the laws of Allah are ever-certain :
He brings the dead to life!
Over every, (every) thing, He holdeth sway.

7 That the time approacheth (for you to flourish
once again) there is no doubt in that.
Allah will, indeed, raise you from your (present)
graves!

8 But there are among the people those who would
argue about Allah,
without knowledge,
without guidance,
without evidence,

9 But with presumptuous gestures so as to lead
astray (others) from the path of Allah.
For them there is disgrace anon, and, eventually,
a fiery chastisement awaits them.

10 "This is what thy hands had sent on in advance!"
By no means is Allah capricious with His
servants!

2 *** 562

11 There are others among the people whose faith
in Allah lieth on the margin :
as long as good befalls them they believe
in Him.

But when they're put to test, Him they disown—
Losers of the present and the future! Their
loss is manifest!

12 They plead to those, besides Allah, who can
neither harm nor profit them : that is straying
far, indeed.

13 They plead, perhaps, to those more prone to
injure than to profit them. Pitiable the patron,
pitiable the one who pleads!

14 Allah will, of certainty, admit those of faith
and righteous action into gardens beneath
which streams flow.

For, indeed, Allah doeth what He wills.

15 He who is convinced that Allah will not help
him, now or ever, (has no alternative) : he
should dangle himself by a rope from the
ceiling—then cut it and see if that will put
to flight his chagrin!

16 Thus do We convey clear signs—Allah doth,
indeed, guide whom He wills.



سورة الحديد

- 17 Verily,
the Believers,
the Jews,
the Sabaeans,
the Christians,
the Mageans
and the Idolators—
verily, Allah will judge between them all,
eventually, for, in truth, Allah doth witness all.

- 18 Dost thou not perceive that to Allah boweth
all that is in the heavens and the earth—
the sun,
the moon,
the stars,
the hills,
the plants,
the animals,
and multitudes of men;
and many (even) among those who deserve
chastisement?
Whom Allah treateth with contempt there is
none to honour; Allah doth accomplish all
He wills.

3 *** 563

- 19 These are two rivals duelling o'er their Lord,
but those who cheat—garments of fire shall
be cut out for them.
On their faces shall o'erflow the sweat of
shame!
- 20 Scorched will be all that is within them hidden
and all that is apparent.
- 21 (As if) with iron maces are they driven:
- 22 Every time they try to extricate themselves
(from their self-made meshes) they are re-
entangled—"Taste ye, yet a while this agony!"
- 23 But Allah will apportion for those who trust
in Him, and strive on righteously, gardens
'neath which streamlets flow—dressed in
silks, adorned with gold and pearls.
- 24 Guided to the purest speech, led along the
path of grace!

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَكُمْ بِأَعْيُنِهِمْ وَمَا
يَرْفَعُهُمْ ذَلِكَ هُوَ الظَّلَامُ الْبَاطِلُ ﴿١٧﴾
يَوْمَ نَدْعُوا مَنْ خَلْفَهُ أَقْرَبُ مِنْ نَفْعِهِمْ
لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَبِيدُ ﴿١٨﴾
إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٩﴾
مَنْ كَانَ يَظُنْ أَنَّ بَيْعَهُ لَإِلَهِ اللَّهِ
فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ
إِلَى التَّمَاثُلِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ
يُذْهِبَنَّ كَيْدَهُ مَا أَغْنَىٰ ﴿٢٠﴾
وَلَذَلِكَ أَنْزَلْنَاهُ آيَةً يُبَيِّنُهَا وَأَنَّ
اللَّهَ يَهْدِي مَنْ يَشَاءُ ﴿٢١﴾
إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا
وَالصَّالِحِينَ وَالنَّصَارَىٰ وَالْمَجُوسَ وَ
الَّذِينَ أَشْرَكُوا إِنَّا أَنزَلْنَاهُمْ فِيهِمْ
يَوْمَ يُنْفَخُ السُّمُومُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
أَلِيمٌ ﴿٢٢﴾ إِنَّ اللَّهَ يُسْجِدُ لَهُ مَنْ فِي
السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالنَّجَسُ
وَالْقَوْمُ الْيَهُودُ وَالْجِبَالُ وَالشَّجَرُ
وَالدَّوَابُّ وَكَذَلِكَ يَرْفَعُ اللَّهُ
وَيُذَكِّرُ خَلْقَهُ عَلَيْهِ الْعَذَابُ وَمَنْ
يُؤْمِنِ بِاللَّهِ فَقَالَ هُوَ مُّزَكَّرٌ إِنَّ اللَّهَ
يُحِلُّ مَا يَشَاءُ ﴿٢٣﴾
هَذِهِ خُصَمَاءُ الَّذِينَ اخْتَلَفُوا فِي دِينِهِمْ
وَالَّذِينَ لَمْ يَكُنْ لَهُمْ آيَةُ إِلَّا أَن يَقُولُوا
إِنَّا نَحْنُ قَوْمُ اللَّهِ يَوْمَ يُنْفَخُ السُّمُومُ
يُضَاهَوْنَهُمْ بِأَفْئِدَتِهِمْ وَأَلْبَابِهِمْ
وَلَهُمْ وَقَوْمٌ مِّنْ حِينِيذٍ ﴿٢٤﴾
كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا لَمْ يَجِدُوا
أَعْيُنَهُمْ إِلَّا وَجْهًا وَدُورًا عَذَابِ الْحَرِيقِ ﴿٢٥﴾
إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ يَجْزِي فِيهَا مِنْ ثَمَرِهِمْ
مَا يَشَاءُونَ وَأَلْبَابُهُمْ مُّكْرَّمَةٌ
وَهُمْ فِيهَا عَلَى الْأَعْنَابِ وَمِنَ الْقَوْلِ
وَهُمْ فِيهَا عَلَى الْأَعْنَابِ ﴿٢٦﴾

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ
السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١٧﴾
يَوْمَ تَرْوُفُهُمْ أَتَىٰ كُلٌّ مِّنْ مَّرْضَعَةٍ
عَمَّا أَكْفَعْتُمْ وَتَغْمِرُكُمْ ذَاتُ حُمِلٍ
سَمَلُهُمْ وَتَنزِي النَّاسِ سَكْرَىٰ وَمَا هُمْ
بِشَاكِرٍ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿١٨﴾
وَمِنَ النَّاسِ مَنْ يَجَادِلُ فِي اللَّهِ بِغَيْرِ
عِلْمٍ وَلَا تَحْقِيقٍ كُلِّ سَيِّئَةٍ يَكْرِهُهَا
يَكْتُمُهَا عَلَيْهِ إِذَا مَن تَوَلَّىٰ فَا تَكْتُمُ
يُضِلُّهُ وَتَجِدُ إِلَىٰ عَذَابِ السَّوْءِ ﴿١٩﴾
يَا أَيُّهَا النَّاسُ إِنَّا نُنْزِلُ فِي رَيْبٍ مِّنَ
الْبَيْتِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ
مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ
مُعَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لَّعَلَّكُمْ تَعْلَمُونَ ﴿٢٠﴾
فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى
ثُمَّ نَخْرِجُكُمْ فَطِفْلًا ثُمَّ لَعَلَّكُمْ أَشْكُرُونَ
وَمِنْكُمْ مَنْ يَتَّبِعُنِي وَمِنْكُمْ مَنْ يَبْزُ
إِلَىٰ آخِرِ الْعُمُرِ لِكَيْلا يَعْلَمَ مَنْ بَعْدَ
عِلْمِي شَيْئًا وَتَنزِي الْأَرْضِ هَامِسَةٌ
فَإِنَّا أَنزَلْنَاهُ عَلَيْهَا الْمَاءَ أَهْرَارَتْ وَ
رَبَّتْ وَأَنْبَتَتْ مِنْ حَتَّىٰ رُزِقَ فِيهَا
ذَلِكَ بَانَ اللَّهُ هُوَ الْحَقُّ وَكَذَلِكَ
الْمَوْئِيَّةُ وَكَذَلِكَ عَلَىٰ كُلِّ قَدِيرَةٍ
وَأَنَّ السَّاعَةَ آيَةٌ لَا رَيْبَ فِيهَا
وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٢١﴾
وَمِنَ النَّاسِ مَنْ يَجَادِلُ فِي اللَّهِ بِغَيْرِ
عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ ﴿٢٢﴾
ثُمَّ إِنِّي عَطَفْتُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ
فِي الدُّنْيَا وَآخِرَتِهِ وَتَذِيقُهُ يَوْمَ الْقِيَمَةِ
عَذَابِ الْحَرِيقِ ﴿٢٣﴾
ذَلِكَ بِمَا قَدَّمُوا مِنْ بَدَلٍ وَأَنَّ لِلنَّاسِ
يُظَلُّوا وَلِلْعَبِيدِ ﴿٢٤﴾
وَمِنَ النَّاسِ مَنْ يُعْصِدُ اللَّهُ عَلَىٰ
سُحُوفٍ فَإِنَّا نُنْزِلُهَا عَلَيْهِمْ
بَرْدًا وَكَذَلِكَ نُنْزِلُهَا عَلَى
وَجْهِهِ نَحْمِيهِ وَالدُّنْيَا وَالْآخِرَةُ ذَلِكَ
هُوَ الْخَيْرُ مِنَ الْبَيْتِ ﴿٢٥﴾

4 *** 564

25 Those who would prevaricate and bar the way to Allah and the Sacred Mosque—which We have made equally for resident and visitor—and any one who's bent on mischief and aggression—We shall make him taste of grievous chastisement.

26 (Remember) when We provided for *Ibrahim* an abode on the (sacred) site:
 "With Me nothing associate;
 My House keep sanctified for itinerants and those who'd rest, and those who'd bow in prayer."

27 So, proclaim wide the *Hajj*:
 men will flock to thee on foot and riding
 camels slim and fleet from distant gorges deep.

28 And seeing for themselves the benefits available, they (in gratitude) may pronounce the name of Allah
 —in the days well specified which He provideth for them—
 that they may themselves rest and also feed those in want and penury.

29 Then let them put an end to such restrictions as were imposed on them; fulfil their vows and circumambulate the Ancient House.

30 That much (is essential).
 But if one were to fulfil in excess Allah's Ordinance the better will it be for him with his Lord.

Allowed to you (as food in Hajj) are animals—except the ones prohibited.

But ye must shun that which has been offered to the idols; and shun ye all prevarication (on this)

31 Standing fast to Allah, and joining naught with Him.
 For, he that mingleth aught with Allah is like one dangling in mid-air—a prey for every bird to snatch up and, at the mercy of every breath of wind to cast him where it lists.

32 That is essential.

But if one wishes to follow still more closely Allah's rituals, they should be observed from the genuine dictates of the heart.

33 There are things therein profitable to you unto a stated term; thereafter, their lawful place of sacrifice is by the Ancient House.

5 *** 565

34 For every people We provide a ritual so that they may pronounce the name of Allah on the sustenance He gives them from amongst the cattle.

But the Deity of all of you is the One Deity.
 Submit ye then to Him.
 Glad tidings give to the humbler ones

35 Whose hearts, when they pronounce the name of Allah, are filled with reverence;
 who persevere despite their limitations,
 who stand up to their duty, and, what We bestow on them share (with others).

36 These bulky camels We have given you, are symbols of Allah's (bounty) —for you in them doth lie much good.

Pronounce on them the name of Allah as they stand in row.

And when they slide upon their sides, eat ye thereof and feed those who ask not and those who claim.

Thus have We subjected the cattle to you—so that ye may be grateful.

37 By no means reacheth to Allah their meat, their blood—what reacheth Him is your willingness to sacrifice (that which is useful to you).

Therefore has He subjected them to you, so that ye may (by your sacrifice) proclaim His greatness and His guidance bestowed on you—and thus refresh the hearts of those inclined to good.



6 *** 566

38 Allah will, indeed, vindicate those who believe;
Allah loveth not the hiding traitors.

39 Permission there is for them to fight back
because they have been wronged.
And Allah hath, indeed, the power to succour.

40 Those who have been banished from their
homes without a charge except that they
said Allah was their Lord!

.....

If Allah had not warded off some people by
means of others, there would have been
destroyed churches, monasteries, synagogues
and mosques in which the name of Allah
is repeated oft.

.....

Allah will, indeed, help those who render help
to Him; Allah, indeed, is strong, Supremely
Sovereign!

41 Those who, if We establish them in power,
will stand fast to their duties, fulfil their
obligations, encourage conduct right, dis-
courage wrongful deeds—the final outcome
ever lies with Allah.

•

42 What if they spurn thee?
Before thee too had, likewise, spurned the
people of Thamud and 'Ad and Nuh;

43 The peoples of Ibrahim, of Lut;

44 The dwellers of Madyan. Even Musa was
rejected. .

I gave respite to all of these rejectors and
only then I gripped them; but then... O
what a grip it was!

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
الْقَالُونَ لَا تَنْفِقُوا لَهُمْ نَفِقُوا
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ أَجْرٌ كَثِيرٌ وَلَا تَزِرُ وَازِرَةٌ
وِزْرَ أُخْرَىٰ ۚ وَأُولَٰئِكَ لَهُمْ أَجْرُهُمْ
عَلَيْهَا صَوَابٌ ۚ وَلَا تُجْزَىٰ جُزْءُهَا
فَكُلًّا وَبِهَا وَأَطِيعُوا الْقَائِمَ وَالْعَزِيزَ
كَذَٰلِكَ يَخْزِيهَا لَكُمْ لَعَلَّكُمْ تَتَذَكَّرُونَ
لَنْ يَبَالِ اللَّهُ لَهُمْ وَلَا دِمَاؤُهُمْ
وَلَكِنْ يَبَالِ اللَّهُ تَعَالَىٰ وَمَنْ لَهُ ذَٰلِكَ
مَعْرُوفًا لَكُمْ لِيُكْفِرُوا اللَّهَ عَلَىٰ مَا هُمْ بِكُمْ
وَكَيْفَ الْمُخْرَجِينَ ۝

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ
اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَاذِبٍ ۝
أُولَٰئِكَ الَّذِينَ يَنْفِقُونَ بِأَمْوَالِهِمْ
وَلَا عَلَىٰ تَعْوِيلِهِمْ لِقَاؤُهُ ۝
إِنَّ الَّذِينَ آمَنُوا مِنْ دِيَارِهِمْ يُخْفِرُ
حَتَّىٰ إِذَا أَنْ يَقُولُوا رَبَّنَا اللَّهُ وَكَوَلَا
دَعَا اللَّهُ النَّاسَ بَعْضُهُمْ لِبَعْضٍ
لَهُمْ مَتَّ صَوَابٌ وَبِيعَهُمْ وَصَلَوْكَ
وَيَسْجِدُ بِذِكْرِهَا أَسْمَاءُ اللَّهِ تَعَالَىٰ
وَلْيَصُونَ اللَّهُ مَنْ يَصُونَ لَا رَانَ
لِقَاؤُهُ خَيْرٌ ۝

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَكْمَدُوا
الصَّلَاةَ وَأَتُوا الزَّكَاةَ وَأَمَرُوا
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۚ وَلِلَّهِ
عَاقِبَةُ الْأُمُورِ ۝
وَإِنْ لَكُنْ بِكَ فَكْرٌ كَذَّابٌ لَفِضَّ جَبَلُهُمْ
قَوْمٌ مَرُوحٌ وَعَادٌ وَنَمُودٌ ۝
وَقَوْمٌ بَرِّهِيمَ وَثَمُودٌ لَوْطٌ ۝
وَأَحَبُّ مَدْيَنَ وَكَانَ بَنِي مُؤَيَّةٍ
فَأَمَلْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ
كَانَ تَكْوِينُ ۝

فَكَانَ مِنْ قَوْمٍ أَهْلَكْنَاهَا وَهِيَ
طَالِيَةٌ تَهَيَّأَتْ خَاوِيَةً عَلَىٰ غُرُوفٍهَا
وَبَرٍّ مَعْطَلَةٍ وَتَمْرٍ وَشَيْبٍ ۝

إِنَّ الَّذِينَ كَفَرُوا وَيَصَدُّونَ عَنْ
سَبِيلِ اللَّهِ وَالسَّبِيلِ الْوَسِيلِ الْوَسِيلِ
جَعَلْنَاهُ لِلنَّاسِ سَوَاءً بِالْعَاقِبَةِ يَوْمِ
الْبَاثِ وَمَنْ يُرِدْ فِي الْحَدِّ بِطَأْفٍ
ثُمَّ يَفْزَعُ مِنْ عَذَابٍ أَلِيمٍ ۝
وَلَا بُدَّ أَلَّا يَرْهِيَهُمْ مَكَانَ الْبَيْتِ
أَنْ لَا تُشْرِفَ فِي شَيْءٍ وَكَهْنٍ يَسْتَعِ
لِلْظَالِمِينَ وَالْقَائِمِينَ وَالرَّكْعَةِ
السُّجُودِ ۝

وَأَذِّنْ فِي النَّاسِ بِالْعَبَةِ يَا أُولَٰئِكَ لَا
تُحِلُّوا عَلَىٰ أَنْفُسِكُمْ مِنْ كُلِّ
مَسْجِدٍ ۝
لِيَشْهَدُوا مَنَاقِبَ الْهَرَمِ وَيَكُونُوا
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَمَنْ يَفْزَعُ الْأَعْيُنَ وَكَوَلَا وَهِيَ
أَطْحَمُوا الْبَالِسَ الْفَقِيرَ ۝

ثُمَّ لِيَضَعُوا أَلْفَهُمْ وَيَكُونُوا أَلْفَهُمْ
وَلِيَكُونُوا بِالْبَيْتِ الْعَتِيقِ ۝
ذَٰلِكَ وَمَنْ يُعْظِمُ مَرْمَاتِ اللَّهِ فَهُوَ
خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأَجَلَتْ لَهُمُ الْأَعْيُنُ
إِلَّا مَا بَقِيَ عَلَيْهِمْ فَانْتَبِهُوا ۚ وَالْأَجْرُ مِنَ
الْأَوَّلِينَ وَاجْتَنِبُوا قَوْلَ الزُّوْغِ ۝
مَحَقَّةً لِلَّهِ عِزٌّ وَشَرٌّ لَكُمْ بِهِ وَمَنْ
يُفْرِكْ بِاللَّهِ فَكَأَنَّمَا خَوَّصَ السَّمَاءُ
فَتَخَلَّفَهُ الطَّيْرُ وَدَنَّتْ بِهِيَ الرِّيحُ

فِي مَكَانٍ عَتِيقٍ ۝
ذَٰلِكَ وَمَنْ يُعْظِمُ شَعَائِرَ اللَّهِ فَإِنَّهَا
مِنْ تَقْوَىٰ الْقُلُوبِ ۝
لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُسَمًّى ثُمَّ
نَحْنُ نَحْمِلُهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ۝
وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيُذَكَّرُوا
أَسْمَ اللَّهِ عَلَىٰ مَا نَزَّلْنَاهُمْ مِنْ هَيْمَةٍ
الْأَعْيُنُ وَاللَّهُ كَذَّابٌ وَاحِدٌ فَلَمَّا سَلِمُوا
وَالْحَمْدُ لِلَّهِ ۝
الَّذِينَ رَأَوْا فَكْرَ اللَّهِ وَجَلَّتْ عُيُونُهُمْ

45 How many habitations have We destroyed!
They had dominated over others; now they
lie upturned upon their roofs...
here lies a dried up well...
there stands a ruined mansion which once
was great!

46 Do they not travel o'er these lands so that their
 hearts may waken and their ears perceive?
 'Tis not their eyes that see not;
 it is their hearts within their breasts that do
 not feel!

47 They would have thee hasten on the punishment!
 But Allah doth not turn back on His word!
 A day, according to thy Lord, is like a thousand
 years according to your reckoning.

48 To how many habitations I have given reprieve
 in spite of their aggressiveness!
 Only then it was that I seized them!
 To Me, eventually, they all succumb.

7 *** 567

49 Say thou,
 "O ye people! I am simply for you one to
 make it evident to you :

50 "Who ever faith acquires and acteth righteously,
 for him is pardon and an honourable livelihood.

51 "But those who strive to counteract Our laws,
 they are the ones who (themselves) invite
 suffering."

52 We sent before thee no Apostle, nor Messenger,
 but in whose teaching, the mischievous
 did introduce some contradicting elements.
 But Allah doth annul what evil ones would
 introduce and He, for you, establisheth
 His signs—Allah, indeed, is both the Knower
 and the Wise—

53 So that He may make the thought (which the evil
 one had planted) in the hardened and diseased
 hearts, a cause of unrest.
 Verily, such transgressors stray far indeed!

54 And persons blessed with knowledge may
 confirm that it is truly from thy Lord; and
 so (implicitly) they do believe therein that
 it doth serve as solace to their hearts.
 Verily, Allah guideth those of faith towards
 the correct path.

55 But those who misbelieve, cease not to be
 in doubt until the gobbling moment comes
 upon them suddenly—or, there doth come
 upon them barren desolation.

56 On that day Allah's sovereignty alone shall
 count—He will judge between them: those
 who believe and do good deeds shall be in
 gardens fair.

57 And those who do evade and spurn Our signs,
 they will face severe affliction.

8 *** 568

58 And those who embark on the path of Allah
 and then are slain, or die, on them will
 Allah bestow blessings even better: for,
 truly, Allah is the best of all Providers.

59 He will admit them to such abodes as please
 them well; for, indeed, Allah is All-knowing
 and Forbearing.

60 That is certain: He who has taken vengeance
 commensurate only with the wrong done
 him and is even then severely set upon—
 Allah will surely help him.
 Verily, Allah is most Forgiving, most Com-
 passionate.

61 That is because Allah doth smoothly glide
 night into day and day into night: He,
 indeed, seeth all and all He hears.

62 That is because Allah alone is dependable
 and those on whom they call beside Him
 are undependable; and, furthermore, Allah
 is the Supreme, the Great.

63 Dost thou not see that it is Allah that sendeth
 down the rain from the sky, and lo! the earth
 enrobes in greenery?
 Allah is, indeed, Subtle, Sensitive!

64 For Him is all that is in heaven and all that is
 on earth.
 Allah is, indeed, the Rich, the One-to-be-obeyed.

9 *** 569

65 Do ye not see that it is Allah who has subjected to you all that is in the land;
and boats that sail upon the waters at His word?

Controleth He the clouds that shower not upon the earth except at His command. Allah is, indeed, on mankind Compassionate and Gracious.

66 He it is that keepeth you awake, then He maketh you (as) dead; then wakens you again.
But man, indeed, doth e'er evade.

67 For every people We assign observances which they observe; do not, therefore, let them quibble with thee (regarding non-essentials),
(Simply) invite them to thy Lord and thou wilt be upon the correct path.

68 If they would quarrel with thee, say thou:
"Allah knoweth best what ye do".

69 Allah will judge between you on the day of judgement in that in which you differ.

70 Do ye not know that Allah knoweth all that is in heaven and earth?
Indeed, it is all included in a pattern; and to Allah all is clear!

71 Still, they worship, apart from Allah, those who have no basis either in reality or in philosophy—none can help these obstinates.

72 And when conspicuous signs of Ours are pointed out to them, thou wilt see denial written on the very faces of these evaders.
They would well-nigh overwhelm those who draw attention to Our signs.

Ask thou, "Shall I draw your attention to something that will upset you still more? Fire! Allah promiseth it to all who would evade! Evil, indeed, their plight!"

ذَٰلِكَ وَمَنْ عَاقِبَ عِثْلَ مَعُوقِبَ
يَهْدِيهِ اللَّهُ عَلَىٰ كَيْفَ يَشَاءُ اللَّهُ إِنَّ
اللَّهَ لَعَلْفَ عَفْوٍ ۝

ذَٰلِكَ يَأْنِ لِلَّهِ أَنْ يُولِيَهُ الْيَلَّ فِي الْبَهَارِ
وَيُولِيَهُ الْبَهَارَ فِي الْيَلَّ وَأَنَّ اللَّهَ غَفِيرٌ
بَصِيرٌ ۝

ذَٰلِكَ يَأْنِ لِلَّهِ أَنْ يُولِيَهُ الْحَقَّ وَأَنَّ مَا
يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَ
أَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ۝

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَصَبَّحُوا الثَّوْبَ مُخَضَّجًا إِنَّ اللَّهَ
لَطِيفٌ خَبِيرٌ ۝

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَ
إِنَّ اللَّهَ لَهُو الْغَنِيُّ السَّمِيدُ ۝
أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي
الْأَرْضِ وَالْقَالِكَ تَجْرِي فِي الْبَحْرِ

يَا مَرْءُ وَيُمَسِّكُ السَّمَاءَ أَنْ تَقَعَ
عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ
بِالْأَنْبَاءِ لَشَدِيدٌ ۝

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ
يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ۝
لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْشُورًا لِمَا كَانُوا

فَلَا يَذْكُرُونَ فِي الْأَمْرِ وَادْعًا إِلَى
رَبِّكَ إِنَّكَ لَعَلَّ هُدًى مُسْتَقِيمٌ ۝
وَلَنْ جَادِلُكَ تَقُولُ اللَّهُ أَعْلَمُ بِمَا
تَعْمَلُونَ ۝

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا
كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝
أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ

وَالْأَرْضِ إِنَّ ذَٰلِكَ فِي كِتَابٍ مُدْرِكٍ
ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ۝
وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا كَانُوا

يَهُمُّ سُلْطَانًا وَمَالًا لِيُحْمِلَهُمْ غَلْمًا
وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ
وَأَن تَقُولُ عَلَيْهِمْ إِنَّا بِمَا يَتَّبِعُونَ
تَعْرِفُونَ وَجْهَ الَّذِينَ كَفَرُوا

الْمُشْرِكِينَ كَانُوا يَسْتَخْفُونَ بِالَّذِينَ
يَتَّبِعُونَ عَلَيْهِمْ آيَاتُنَا مَا كُنَّا نَمُحُّ
بَشِيرًا قَدْ ذُكِّرُوا وَلَٰكِنْ هُمْ عَمُوا

وَالَّذِينَ كَفَرُوا وَيُحِيطُ اللَّهُ بِمَا
يَفْعَلُونَ ۝

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَنْظُرُوا
كُلُوبَ يَتَّخِذُونَ يَهَاوِيَاتٍ يُخْتَمُونَ
بِهَا عَنَاقِبُهُمْ تَنصُرُ الْإِنْسَارَ وَلَٰكِنْ

تَعْنَى الْقُلُوبِ الَّتِي فِي الصُّدُورِ ۝
وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ
اللَّهُ وَعْدَهُ وَإِنْ يَوْمًا عِنْدَ رَبِّكَ

كَأَلَيْسَ سَبْعُ مِائَةٍ وَتَقْدِيرًا
وَكَايِنَ مِثْقَلِ ذَرَّةٍ أَمْ لَمْ يَكُنْ لَهَا وَهَى
ظَالِمَةٌ ثُمَّ أَخَذْنَا آلَ الْفِرْعَوْنَ
قُلُوبَهُمْ إِنَّمَا أَنَا لَكُمْ

نَذِيرٌ مُبِينٌ ۝
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ
أُولَٰئِكَ أَصْحَابُ النَّجْمِ ۝
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ

رَسُولٍ وَلَا نَذِيرٍ إِلَّا إِذَا تَسَاءَلُوا
أَلَمْ يَكُنْ لَهُمُ الْيَوْمَ لَكُمُ الْمَوْعِدُ
فَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ

اللَّهُ وَعْدَهُ وَإِنْ يَوْمًا عِنْدَ رَبِّكَ
كَأَلَيْسَ سَبْعُ مِائَةٍ وَتَقْدِيرًا
وَكَايِنَ مِثْقَلِ ذَرَّةٍ أَمْ لَمْ يَكُنْ لَهَا وَهَى

ظَالِمَةٌ ثُمَّ أَخَذْنَا آلَ الْفِرْعَوْنَ
قُلُوبَهُمْ إِنَّمَا أَنَا لَكُمْ
نَذِيرٌ مُبِينٌ ۝

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝
وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ

أُولَٰئِكَ أَصْحَابُ النَّجْمِ ۝
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ
رَسُولٍ وَلَا نَذِيرٍ إِلَّا إِذَا تَسَاءَلُوا

أَلَمْ يَكُنْ لَهُمُ الْيَوْمَ لَكُمُ الْمَوْعِدُ
فَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ
اللَّهُ وَعْدَهُ وَإِنْ يَوْمًا عِنْدَ رَبِّكَ

كَأَلَيْسَ سَبْعُ مِائَةٍ وَتَقْدِيرًا
وَكَايِنَ مِثْقَلِ ذَرَّةٍ أَمْ لَمْ يَكُنْ لَهَا وَهَى
ظَالِمَةٌ ثُمَّ أَخَذْنَا آلَ الْفِرْعَوْنَ

قُلُوبَهُمْ إِنَّمَا أَنَا لَكُمْ
نَذِيرٌ مُبِينٌ ۝
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ

مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝
وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ
أُولَٰئِكَ أَصْحَابُ النَّجْمِ ۝

10 *** 570

73 O ye people! Here is an example; listen to it carefully:

Those whom ye worship beside Allah, they cannot even make a fly, even if they all conspired!

And even if a fly were to steal a thing (from the offerings before them) they have no power to get it back!

O, hapless devotees!

O, helpless deity!!

74 They estimate not Allah according to a correct estimate: Allah is, indeed, both Powerful and Sovereign.

75 Allah chooseth messengers from angels as from men.

He hears, indeed, He sees.

76 He knoweth well what faceth them ahead and what has passed behind.

To Him all things are referred.

77 O ye who have believed!

Be humble and surrender; serve your Lord and righteously behave, if ye would prosper.

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا
وَاعْبُدُوا رَبَّكُمُ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٦٧﴾
وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ
وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ
وَلِلَّهِ الْبَيْكَةُ الْيَوْمَ وَالْغَدِ وَاللَّيْلِ وَالنَّهَارِ
مَنْ قَبِلَ فِي هَذَا السَّيْئَةِ لَمَّخَتِ الْوَيْسُوكُ
فَتُحْمِلُهُمْ الْعِلْمُ وَأُولَئِكَ هُمُ الْمُفْسِدُونَ
فَاتَّقُوا اللَّهَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَعَلَّكُمْ
تُفْلِحُونَ ﴿٦٨﴾

يَا أَيُّهَا النَّاسُ ضَرْبٌ مَثَلٌ فَاسْتَمِعُوا لَهُ
لِأَنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ
لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَلَنْ
يُسَلِّمَهُمُ الذُّبَابُ مِنْ شَيْءٍ لَا يَسْتَفِيدُونَ
وَمَنْ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٦٩﴾
مَا قَدَّرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ
لَقَوِيٌّ عَزِيزٌ ﴿٧٠﴾
اللَّهُ يَخْطُبُ مِنَ الْمَلَائِكَةِ رُسُلًا
وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧١﴾
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلِلَّهِ تُرْجِعُ الْأُمُورُ ﴿٧٢﴾

78 Strive ye in the way of Allah as strive ye can.
He has commissioned you and put no hindrance
in your striving.

Ye are the inheritors of Ibrahim; from him
you got the name of Muslimin

—before your time and now—

so that the Prophet may be an example to you
and you be examples to mankind!

Stand fast, therefore, to thy duties; fulfil your
obligations; hold fast to the way of Allah.

He is your Patron: O the Best of Patrons!
Best of Friends!!

*

SURA : *ANFĀL*

In the Name of Allah the Most Gracious the Most Merciful

1 *** 571

They question thee about unapportioned spoils: say thou,

"Unapportioned spoils are at the disposal of Allah and His Messenger.

Therefore, respect ye (what belongs to) Allah and peacefully divide the apportioned spoils amongst yourselves.

Obey ye Allah and His Messenger if ye are (true) believers."

2 Verily, (true) believers are those who, when they are reminded of Allah, their hearts thrill with awe; and, when they listen to His revelations, their faith is strengthened and in their Lord they put their trust.

3 They are the ones who stand fast to their duty and whatsoever We give them they share (with others).

4 They are, in truth, the really faithful; for them are stations high with their Lord and ample sustenance.

5 Was it not, in fact, thy Lord who pulled thee out of thy house despite a group among the faithful being disinclined?

6 Disputed they with thee the obvious prospects (and remonstrated) as if they were being led to death and saw it clearly.

7 Allah had made it incumbent that one out of two groups you had to face: ye had preferred to face the one unarmed but Allah wished to prove the truth of that which He had promised and cut away the very roots of the infidels

8 To manifest the Truth and to falsify the false no matter how averse may be the recalcitrants.

يَسْأَلُونَكَ عَنِ الْمَغْزِيِّاتِ وَهُمْ يَسْتَعْجِلُونَ
وَإِذْ يُبْعِدُ اللَّهُ إِلَهُهُ إِخْدَى الظَّالِمِينَ
أَنَّهُمْ لَكُمْ وَنُؤُودُونَ أَنَّ غَيْرُهُ مَت
الْمَغْزِيِّاتِ لَكُمْ وَيُرِيدُ اللَّهُ أَن
يُخَيِّطَ الْحَقَّ بِحُكْمِهِ وَيَقْطَعُ دَائِرَ
الْكَافِرِينَ
لِيُخَيِّطَ الْحَقَّ وَيُطِيلَ الْبَاطِلَ وَلَوْ
كَرِهَ الْمُجْرِمُونَ
إِذْ اسْتَعْجِلُونَ رَبَّكَ فَاَسْتَجَابَ لَكُمْ
أَنِّي مُبْعِدٌ كَمَا يَأْتِي مِنَ الْمَلَائِكَةِ
مُرْذِيُونَ
وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى لِلْمُحْسِنِينَ
بِهِ كَلُوبٌ كَذَّابًا النَّصْرَ إِلَّا مَن عِندَ اللَّهِ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْمَغْزِيِّاتِ قُلِ الْغَفْلَانِ
لِلَّهِ وَالرَّسُولِ فَإِنَّ اللَّهَ أَضَلُّهُمُ أَذًى
بَيْنَهُمْ مَكَارِهُمُ اللَّهُ وَرَسُولُهُ إِنْ كُنْتُمْ
مُؤْمِنِينَ
إِنَّمَا الْمَغْزِيُّونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَرَسُولُهُ
قَالُوا لَهُمْ وَآدَالَتُهُ عَلَيْهِمْ أَيْدِيَهُمْ رَاوَدُهُمْ
إِنَّمَا نَأْوِي عَلَى رَبِّهِمْ يَوْمَ تَكُونُ
الَّذِينَ يُتَّقُونَ الصَّلَاةَ وَجَاهُ رَبِّهِمْ يُتَّقُونَ
أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ
دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ
كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ
وَإِنَّ قَرِيبًا مِنَ الْمُؤْمِنِينَ لَكَايُومُونَ
يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا

9 (Remember) when ye did beseech your Lord and He responded:

"I will support you with a thousand angels ranged in ranks."

10 Allah sent naught except a reassurance to fortify your hearts

—no (such) help doth come except from Allah—

He is, verily, the Sovereign and the Wise.

2 *** 572

- 11 (Remember) how He imbued you with tranquility and confidence in Him!

He sent you rain from the skies so that it may refresh you, rescue you from desert thirst, unify your hearts and strengthen your resolves.

- 12 (Remember) how thy Lord (appeared to) urge the angels:

"I am with you—hold ye fast the Faithful; anon, I shall instill the hearts of infidels with fright! Then (let them) smite their trunk and cut away their branches!"

- 13 Thus, because they defied Allah and His Messenger.

Whosoever doth defy Allah and His Messenger him Allah punisheth with due severity—

- 14 "That is for you, taste ye (O, deifiers!)"
Verily, for infidels is fiery chastisement!

- 15 O ye who have believed!

If ye meet the pagans, (even) rank on rank, turn ye not your back in flight.

- 16 He who turns and flees—unless it be to re-attack or, to get back to his company—earneth he the wrath of Allah, hell is his destination and evil is his plight.

- 17 It was not ye who slew them it was Allah who slew them!

When you were aiming arrows it was not you who aimed, it was Allah who had aimed, so that He may give to the faithful a good opportunity to test themselves.

Verily, Allah is the Hearer and the Knower.

- 18 "That is for you! (O ye plotters!)" Verily, Allah doth expose the plottings of the wicked!

- 19 Would ye prefer battle? (O ye infidels!) then battle is at hand!

But if you should desist, it were better for you! For, if you should renew, hostilities, no matter in what numbers, We too shall then renew! And Allah, is (ever) with the faithful.

3 *** 573

- 20 O ye who have believed!

Obey ye Allah and His Apostle!

Turn ye not to others when ye should be listening to him.

- 21 Be ye not like those who (solemnly) profess:
"We hear thee!" And yet they hear not!

- 22 For, the lowliest of all creatures in the sight of Allah is one who neither hears, nor sees, nor understands.

- 23 If Allah had discerned any good in them He would have made them hear!

But even if they had been made to hear, they would have only scoffed!

*

- 24 O ye who have believed!

Respond ye to Allah and His Apostle when they call you to that which gives you life. Know ye that Allah entereth the very heart of man and that, eventually, it is to Him that ye are raised.

- 25 Fear ye the disaster which shall envelop not only those among you who had shirked!

And know ye well that Allah is severe in punishment.

- 26 Remember ye, when ye were few, the weakest in the land—

afraid of being swept away by hordes—He provided you with refuge, helped you with His aid, and sustained you in excellence—are ye not then grateful?

- 27 O ye who have believed!

Let ye not down Allah and His Apostle!

Betray ye not deliberately the trust reposed in you—

- 28 Remember ye, your kith and kin, your earthly goods are all temptations—with Allah only there doth lie reward abundant!

35 Not is their worship aught in the precincts
of the **House** but whistling through their
fists and clapping of their hands!
Taste ye then (O, infidels!) the fruits of your
iniquities!

36 Verily, those bent on mischief are spending
freely of their wealth in order to obstruct
the path of Allah.

May they yet continue to spend thus—
but there awaiteth them frustration, and
soon will they be overcome—and those
who had deliberately transgressed will wake
to find themselves in hell.

37 Allah thus will separate the vicious among
them from the innocent;
then will He set the vicious one against the
other, pile them high and cast them into
hell!
They, indeed, will be the ones to lose!

5 *** 575

38 Say thou to the unbelievers,
"If (even now) they would desist (from harass-
ment) the past will be forgiven them.
But if they still persist (there stareth them)
the example of those who had preceded them.

39 Then fight ye them until there is left no harass-
ment, and the worship of Allah is altogether
feasible.
But, if they would desist, Allah is ever-watchful
of their moves.

40 If they turn back, remember, Allah is your
Patron—the best of Patrons and the best
of Helpers.

41 And remember: Whatever things you take as
spoils of war, a fifth is at the disposal of
Allah and His Apostle,

for the care of kith and kin, for the orphans
and the needy, for those who wander without
home—

if ye abide by Allah, in what We had revealed
to Our servant on the day when the distinction
was made, the day when compromise was made.
Verily, Allah over all things holdeth sway.

574-575



42 (Recall ye) how you were on the hither bank
of the valley, they were on the thither bank,
and the caravan was there beneath you.
Even if you had wished to come in direct
contact ye would have to girdle it.
Nonetheless, what Allah had ordained had
to happen, so that He may destroy publicly
what needed to be destroyed; and that which
did deserve to live, He may enliven publicly.
Verily, Allah is the one who Hears, the One
who Knows.

43 (Recall) how Allah made them seem few in
your eyes—for if He had made you see
their numbers ye would have been dis-
couraged and would have hesitated in
attacking!
But Allah saved you!
Verily, He is the Knower of the inmost in
your hearts!

44 And even when you clashed, He made you
see them small in number;
and you He made them see as puny in their
eyes so that that which Allah had ordained
may be fulfilled.
It is to Allah only that every thing goes back!

6 *** 576

45 O ye who have believed!
When ye are face to face with the enemy,
stand ye fast and concentrate on Allah so
that you succeed.

46 And obey Allah and His Apostle.
Waver not, nor dispute, lest ye be distracted
and weaken in resolve.
Be ye persistent; for, Allah doth assist those
who persevere.

47 Be ye not like those who swaggered out from
their homes ostentatiously to block the way
of Allah!
Allah circumvented all their plans.

575-576

48 (Recall) how *Shaitan* made their deeds fair-seeming to them :

"No man can overcome you on this day!
Lo, I shall be with you!"

But when the parties sighted, each the other,
he slipped out from the rear,

"I free myself from you; indeed, I see what
you see not. Allah I fear, for Allah is severe
in punishment!"

7 *** 577

49 The waverers in faith, faint of heart, they say,
"Their faith doth mislead them!"

But if one trusteth Allah, Allah is sublime
and Wise!

50 Would that thou couldst see angels bear
away at death these heathens—
how they smite their faces and their backs:
"Taste ye now the pains of hell!"

51 "That is only for that which you had sent
ahead! By no means is Allah unjust to
His servants."

52 Replicas of the People of *Fir'aun* and those
before them!
They had denied the signs of Allah and Allah
made their evil deeds overtake them—
Allah is most Powerful; Severe in punishment.

53 Thus it is that Allah changeth not His bounties
on a people unless they change themselves!
And, verily, Allah is the One who Hears, the
One who Knows.

54 Replicas of the People of *Fir'aun* and, those,
before them!
Deny they (even now) the revelations of
their Lord!
These We shall destroy (as We had drowned
the people of *Fir'aun*)—all who thus trans-
gress.

55 The most dangerous of beasts, in the sight of
Allah, are these infidels for they can never
be relied on!

أَمْ كَانَ مَقْصُودُهُمْ أَنْ يَكُونَ لَهُمْ
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذْ يُنْفِقُونَ قَالُوا
وَالَّذِينَ كَفَرُوا لَعَلَّكُمْ تُفْتَنُونَ ۝
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا
فَتَنَّهُمْ وَلَدُنْهُمْ رَيْبٌ وَأُصْبِرُوا
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝

وَلَا تَكُونُوا كَالَّذِينَ هَرَبُوا مِنْ
بَطْنِ أَوْ رِيَّةِ النَّاسِ وَصَلُّوا عَنْ
سَبِيلِ اللَّهِ وَاللَّهُ مَا يَعْمَلُونَ مُخِيبٌ ۝
وَأَذِّنْ لَكُمْ لَعْنَةُ الشَّيْطَانِ أَعْمَالَهُمْ
قَالَ لَعَلَّابِ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَ
لِي جَاءَكُمْ فَلَمَّا تَرَاءَتِ الْفِئَتَانِ
نَحَّصَ عَلَى عَقِيْبِهِ وَقَالَ لِي بَرِيءٌ
يَنْتَقِمُ لِي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ
اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ۝

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ
مَّرَمٌ عَرَفُوا قَوْلَهُ لِي وَرَبِّهِمْ وَمَنْ يَتَوَلَّ
عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ مُبِينٌ ۝
وَلَوْ تَرَى إِذْ يَقُولُ الَّذِينَ كَفَرُوا لَوَلِيَّتُنَا
يَعْرَبُونَ وَمِنْهُمْ مَن وَادَّ بَارَهُمْ وَوَدُّوا
عَذَابَ النَّارِ ۝

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ
لَيْسَ بِظَالِمٍ الْعَاجِلِينَ ۝
كَذَّابُ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ
كَفَرُوا بِالْآيَاتِ فَخَذَّ اللَّهُ لَهُمْ يَدَهُمْ
إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ۝
ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا لِّلْعَمَلِ
أَعْمَالِ قَوْمٍ سَخِيٍّ يُعَذِّبُهُمْ بِمَا كَانُوا يَكْفُرُونَ
وَأَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

كَذَّابُ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ
كَذَّابُ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ
أَعْرِضْ عَنِ آلِ فِرْعَوْنَ وَكُلِّ كَاذِبٍ مِّنْ
إِنَّ شَرَّ آلِ دَاوُدَ عَبْدُ اللَّهِ الَّذِينَ كَفَرُوا
فَهُمْ لَا يُؤْمِنُونَ ۝
الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ
فِي كُلِّ مَوْعِدٍ وَهُمْ لَا يَسْقُونَ ۝

وَمَا كَانَ صَلَاتُهُمْ ذِكْرًا وَلَا صِيَامُهُمْ
قَدْ وَفَّاءُ الْعَدَاءُ بِمَا كَانُوا يَعْمَلُونَ ۝
إِنَّ الَّذِينَ كَفَرُوا لَا يَنْفِقُونَ أَمْوَالَهُمْ
لِيَصُدَّ وَاعْنِ سَبِيلَ اللَّهِ فَسَيُفْقَدُونَهَا
فَيَكُونُوا عَلَيْهِمْ حَسْرَةً تَوَاسَوْا بَيْنَهُمْ
وَالَّذِينَ كَفَرُوا إِلَى اللَّهِ حَسْرَةً وَهُمْ
يُنْفِقُونَ لِيَصُدَّ وَاعْنِ سَبِيلَ اللَّهِ فَسَيُفْقَدُونَهَا
فَيَكُونُوا عَلَيْهِمْ حَسْرَةً تَوَاسَوْا بَيْنَهُمْ
وَالَّذِينَ كَفَرُوا إِلَى اللَّهِ حَسْرَةً وَهُمْ
يُنْفِقُونَ لِيَصُدَّ وَاعْنِ سَبِيلَ اللَّهِ فَسَيُفْقَدُونَهَا
فَيَكُونُوا عَلَيْهِمْ حَسْرَةً تَوَاسَوْا بَيْنَهُمْ
وَالَّذِينَ كَفَرُوا إِلَى اللَّهِ حَسْرَةً وَهُمْ
يُنْفِقُونَ لِيَصُدَّ وَاعْنِ سَبِيلَ اللَّهِ فَسَيُفْقَدُونَهَا
فَيَكُونُوا عَلَيْهِمْ حَسْرَةً تَوَاسَوْا بَيْنَهُمْ

وَقَالُوا هُمْ سَفِيهُونَ فَهُمْ يَكُونُونَ
الَّذِينَ كَفَرُوا يَكُونُونَ سَفِيهُونَ فَهُمْ
يَكُونُونَ سَفِيهُونَ فَهُمْ يَكُونُونَ
وَلَنْ تَوَكَّلُوا عَلَيْنَا إِنَّ اللَّهَ مَوْلَانَا
نَعْمُ الْمَوْلَى وَنَعْمُ الْمُخَيَّرُونَ ۝
وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ
ذَلِكَ مِثْلُ مِمَّا رَزَقْنَاهُمْ وَلِيُذِي الْقُرْبَى
وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۝
إِنْ كُنْتُمْ تَحِبُّونَ الْفَرَارَةَ فَمَا تَنْتَظِرُونَ
عَبْدُ الْوَيْلِ الْفَرَارَةَ فَمَا تَنْتَظِرُونَ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

إِذْ أَنْتُمْ بِالْعُدَّةِ الَّذِينَاءِ لَمْ يَأْمُرْ بِالْعُدَّةِ
الْقُصُوفِ وَالزُّكُلِ اسْقِلْ مِنْكُمْ وَلَوْ
تَوَاعَدْتُمْ لِخَيْفَتِهِمْ فِي الْمَيْدَانِ وَبَرَزُوا
يَقُولُونَ لَهُمْ مَرْكَانَ مَقْعُودَةٍ
لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَغَيْبٍ
مَنْ عَنْ بَيِّنَةٍ وَلَنْ لِّلَّهِ لَكْسِمٌ
عَلَيْهِمْ ۝

إِذْ مَنَّ اللَّهُ فِي مَآلِكِ قَلِيلًا مِّنْ
أَزْوَاجِهِمْ وَلَقِيَ اللَّهُ فَرَسَهُمْ وَلَتَنَازَعْتُمْ
فِي الْأَمْوَالِ الَّتِي سَلَّمَ اللَّهُ عَلَيْكُمْ
يَذَابُ الصُّدُورِ ۝
وَالَّذِينَ كَفَرُوا بِالْعَهْدِ إِذْ كَانُوا يُعْهِدُونَ
فِي الْأَمْوَالِ الَّتِي كَانُوا يُعْهِدُونَ

56 They are those with whom thou hadst entered
into covenants (repeatedly),
and every time they broke their word without
compunction.



57 So when thou meetest them in the field of battle
do thou so chastise them that those (per-
chance, inclined) to follow, might be warned.

58 And if thou, from a people, fearest treachery,
throw their compact (in their faces) so
that ye may be as equals.
Verily, Allah loveth not the treacherous.

8 *** 578

59 Let not the infidels imagine that they can
overcome (the faithful);
they will never subjugate their wills.

60 Assemble ye against them all the forces that
you can and enmassed cavalry, so that
they may be awed—these enemies of Allah,
and your enemies, and even others besides
these.

Ye know them not but Allah knoweth them.
Whatsoever ye do spend in the way of Allah
that will redound to you.
You will not be wronged.

61 But if they be inclined to peace, incline thou too :
and trust in Allah. Verily, He is the One
who Hears, the One who Knows.

62 And if they should thereby intend to outwit thee,
then, verily, Allah doth suffice thee!
It is He who strengthens thee with His help,
through the faithful

63 And with the bondage of their hearts.
If thou hadst spent all that is on earth, thou
couldst not bind their hearts.
It is Allah who tied these bonds.
Verily, He is the Sovereign and the Wise!

64 O Apostle!
Sufficient unto thee is Allah, and unto those
among the faithful who follow thee.

9 *** 579

65 O Apostle!
Urge thou on the Faithful to the field of battle.
If there are twenty steadfast men among you,
they will a hundred overcome.
And if there are a hundred, a thousand of the
infidels they will overpower—
because they are a people without sense!

66 Lo, Allah doth provide for you concession—
knowing well your weakness :
if there are one hundred steadfast men among
you they should suffice to overcome two
hundred ;
and if there are a thousand they should,
Allah willing, overpower two thousand.
Allah, verily, standeth by the steadfast.

67 It is not meet that the Apostle take prisoners
(and thereby burden his campaign) until
he has subjected the land :
think ye only of the present; Allah looketh
to the future!
And Allah is the Sovereign and the Wise.

68 Had it not been for an erstwhile permission
of Allah, there would have fallen on you,
'for what you took, great punishment.

69 What spoils ye take by right ye may enjoy
as undefiled and wholesome.
But keep in mind Allah! He is Compassionate
and Merciful.

SURA : *BARĀT*

1 *** 581

RELEASE :

—by Allah and His Apostle—
from obligations to those among the Pagans
with whom you had entered into compacts:

- 2 (Pagans!) Ye may roam at will o'er the land
during the four (Sacred) Months and know ye
that Allah puts on you no restrictions: but,
verily, Allah will humiliate all miscreants!

2 *** 582

ANNOUNCEMENT :

—from Allah and His Apostle—to all
assembled on the day of the Greater Hajj:
Verily, Allah hereby frees (Himself) from the
obligation to protect the Pagans, and so does
His Apostle.

So, if ye should behave, it will be best for you;
but if ye should go back to mischief—remember
Allah puts on you no restrictions: but convey
ye to all miscreants the promise of grievous
chastisement!

- 4 (Ye too, O Muslims, are absolved from obligations)
Except to those among the Pagans with whom
you made compacts and who in no way have
defaulted, nor aided others against you.
Therefore, abide ye in your promises to them
(at least) for the time agreed upon.
Verily, Allah loveth those who are reliable.

- 5 But when the Sacred Months are over drive
ye out the Pagans wherever ye find them—
seize them, beleaguer them, and close to
them all inroads.

But, if they should be penitent and willing to
abide by their duties, and fulfil their obligations,
then open ye the gates (of the *Haram*) to them.
Verily, Allah is the Compassionate, the Merciful.

- 6 And if there cometh one, among the Pagans,
who seeks asylum give him asylum so that
he may hear the words of Allah (in your midst).
In that case, conduct him to a place of safety—
remember that they are a people who do not
understand.

3 *** 583

- 7 How can all compacts made with these (fickle)
Pagans, be taken as binding on Allah and
His Apostle—unless it be one made in the
Sacred Mosque?

But, as long as they stand true to you, stand
ye true to them.

Allah loveth the unswerving.

- 8 How, indeed when every time they get advantage,
they respect neither (rules of) kinship nor
(the bounds of) covenant!

Their tongues persuade, their hearts hold
back, and most of them are false!

- 9 Allah's revelations they bandy frivolously, dis-
suading (others) from His path.
Evil, indeed, is what they do.

- 10 They disregard, when dealing with Believers,
kinship, (even) covenants— they have (indeed)
transgressed all bounds!

4 *** 584

- 11 But, (even now), if they repent, and (give
assurance that they will) stand fast to their
duty and fulfil their obligations, they shall
be your brothers in the faith.
Thus do We explain Our revelations to
those who understand.

- 12 But if, even after oath, they go back on their word, and cast aspersions on your faith, attack ye too the ring-leaders of the wicked—those for whom no oaths exist—so that they may be warned.

- 13 Will ye not fight those who go back on their covenants, who plotted to expel the Messenger, who were the first to take initiative against you?

Are you afraid of them?

It is rather Allah whom you should fear if ye are (true) believers.

- 14 Fight ye them—Allah will punish them through your hands—overcome ye them.

Allah will aid you against them, and clean the hearts of the believers

- 15 And soften too the anger in their hearts. Allah, turneth He in mercy on whom He wills. Allah is the Knower and the Wise.

- 16 Or, do ye think that you will be abandoned, as though Allah recognizeth not those who strive among you and who on none depend apart from Allah,

His Messenger and the Faithful?!

Allah is well-aware of all you do.

5 *** 585

- 17 'Tis not for those who associate other deities with Allah, that they should have access to the places where He alone is to be worshipped!

They are themselves the witnesses of their disloyalty; they have forfeited (the recognition of) their services—

in hell (alone) they need to dwell.

- 18 He alone deserves access to houses meant for Allah's worship, who doth believe in Allah and the final day, who stands fast to his duties and fulfils his obligations, who dreadeth none but Allah!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
عَاهِدُوا مَنَ الْمُشْرِكِينَ
فَيُخَوِّدُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُدَ
أَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ
اللَّهَ يُغْزِي الْكَافِرِينَ

وَأَذَانُ مَنَ اللَّهُ وَرَسُولُهُ إِلَى النَّاسِ
يَوْمَ الْحَجَرِ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ
الْمُشْرِكِينَ لَا وَرَسُولُهُ فَإِنْ تُبَسِّمُوا
فَهُمْ خَيْرٌ لَّكُمْ وَلَنْ تُولِيَكُمُ الْقُلُوبَ
أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ
كَفَرُوا بِعَذَابِ الْبُيُوتِ

إِلَّا الَّذِينَ عَاهَدُوا مَنَ الْمُشْرِكِينَ
ثُمَّ لَمْ يَتَّقُوا فَتَيَّأُوا لَمَّا كَانَ
عَلَيْكُمْ الْحَدُ فَأَلْفَوْا الْيَهُودَ حَتَّى هَمُّ
إِلَى مَدِينَتِهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ

فَإِذَا السَّاعَةُ الْقَدْ أَهْلَمْتُمْ فَأُفْشُوا
الْمُشْرِكِينَ حَتَّى وَجَدْتُمُوهُمْ
وَحْدًا وَهُمْ رَاغِبُونَ وَهُمْ مُعْتَدُونَ
لَهُمْ مَنَ مَرَصِدًا فَإِنْ تَابُوا وَأَقَامُوا
الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا
سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ
وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ
فَاجْعَلْهُ سَكَنًا يَسْمَعُ كَلِمَاتِهِ
ثُمَّ أَلْفَيْهِ مَا مَنَّ ذَلِكَ بِأَنَّهُمْ
قَوْمٌ لَا يَعْلَمُونَ

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ
اللَّهِ وَعِندَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدُوا
عِندَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا
لَهُمْ فَاسْتَقِمْ وَالْهُدَىٰ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ

كَيْفَ وَلَنْ يَنْفَعَهُمْ عَاهِدُكُمْ لَيْدِيُوا
فِيكُمْ إِلَّا وَلَا دَمَةٌ دِيرُكُمْ

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَاكُمْ
فِي هَذِهِ السَّاعَةِ بِالْبَيِّنَاتِ
وَالْحَقِّ وَالْهُدَىٰ

إِنَّا جَاءْنَاكُمْ بِالْبَيِّنَاتِ
وَالْحَقِّ وَالْهُدَىٰ
وَالْحَقِّ وَالْهُدَىٰ

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وَالْحَقِّ وَالْهُدَىٰ

Lo, such alone can hope to be rightly guided!

19 Would ye claim that quenching thirst of pilgrims
and the maintenance of the Sacred Mosque
are on par with faith in Allah and the final
day—with fighting in the way of Allah?

They shall not be equal in the sight of Allah.
And Allah will not guide a people who transgress.

20 Those who believed, who suffered exile, who
staked in the way of Allah their wherewithal,
their lives—
they have the highest place with Allah :
it is they who will be honoured.

21 Glad tidings doth their Lord convey to them :
benediction from Himself and His appreciation!
For them await gardens of bliss wherein to
rest.

22 They shall abide therein for aye; verily, for
them are wages in abundance.

.

23 O ye who have believed!
Befriend ye not as patrons (even such as be)
your fathers or your sons if they have preference
shown to unbelief over Faith.
Such as favour them they transgress.

24 Announce thou :

“Your fathers, sons and brothers, your wives,
and relatives; the goods that you have garnered,
the trade that might decline; or the homes
in which you dwelt—

if all of these are dearer to you than Allah
His Apostle, and striving in His way,
then wait ye until Allah has decided (the
outcome of the current tension).
Allah guideth not a people false!

6 *** 586

25 Allah has, indeed, helped you on many fields
of battle: (remember ye) *Hunain*—
Elated were you by your numbers but little
they availed you—
the land, for all its width, became too small
for you, ye turned and fled!

26 Then Allah cast on them His calm—upon
His Messenger and also on the faithful,
and myriad other things He cast, which
ye saw not.
He routed those inclined to mischief!
Such were the deserts of the infidels!

27 And once again, as in the past, Allah will repeat
his favours on whom He wills.
Allah is, indeed, Compassionate and Merciful.

28 O ye who have believed!
These idolators are filthy (in body, mind and
ritual). Allow them not, therefore, in the
precincts of the Sacred Mosque after this
their annual gathering. And if ye fear im-
poverishment, Allah will soon enrich you
if He wills.
Verily, Allah is the Knower and the Wise.

29 Fight ye those who believe not in Allah, nor
in the final Day,
who do not make taboo that which has been
made taboo by Allah and His Apostle;
who follow not the teachings true among
the **Peoples of the Book**—
until they willingly offer *jizya* and are quite
subdued.

7 *** 587

30 The *Yahud* say :

"Uzair, son of Allah!"

The *Nasara* acclaim :

"Isa son of Allah!"

These are merely ways of speech!

They only imitate the ways of those who erred before them.

Allah confound them! How they fail to seek the truth!

31 They take their Rabbis

and their Priests as their sustainers apart from Allah, and 'Isa son of Maryam!

Naught were they taught except to worship the One Deity—

No deity is there but He—exalted is He above what they would deify beside Him.

32 Fain would they extinguish the torch lit by Allah by (merely) blowing on it!

But Allah will not but perfect His beacon—no matter how averse may be those who would cover it!

33 He it is who has sent His Envoy with guidance and the reckoning of pure Truth

so that it may pervade all reckoning—no matter how averse may be those who would adulterate it.

34 O ye who have believed!

Verily, there are many among the Rabbis and the Priests devouring through deceit the earnings of the people; debarring them from the path of Allah. And there are those who hoard gold and silver preventing wealth from being spent in the way of Allah.

Convey to them the tidings of dire punishment.

35 A day (will come) when these are reddened in the fire of hell to brand their fronts, their flanks, their backs :

عَلَيْهِمْ هَذَا وَلَئِنْ خُفِّمَ حِيلَةً فَتَوَّنَ
يُخْرِجُهُمُ اللَّهُ مِنْ قُلُوبِهِمْ إِنْ شَاءَ إِيَّاهُ
اللَّهُ عَلِيمٌ خَبِيرٌ ۝

قَالُوا الَّذِينَ لَا تُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ
الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ
وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ
أَوْفُوا الْكَيْبَ حَتَّى يَعْطُوا بِالْخُرَافَةِ عَنْ
يَدَيْهِمْ صَاحِبُونَ ۝

وَقَالَتِ الْيَهُودُ دُعَاؤُنَا ابْنُ اللَّهِ وَقَالَتِ
النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ
يَا قَوْمِهِمْ يُفَصِّلُونَ قَوْلَ الَّذِينَ
كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ إِنَّهُ
يُؤْتِكُونَ ۝

رَبِّكُمْ وَأَسْبَغَ لَهُمْ رُءُوسَهُمْ وَأَنبَأَ
مَنْ دُونَهُ أَنَّ الْمَسِيحَ ابْنُ مَرْيَمَ
وَمَا أَوْفَوْا إِلَّا لِيُصِيبَهُمْ دَالِقًا إِفْدَا
لَهُ اللَّهُ لَا هُوَ مُشْفَعُونَ عَنَّا يَكْفُرُونَ ۝

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ
وَيَأْتِي اللَّهَ أَنْ يَكْفُرَ كُفْرًا وَلَوْ كَرِهَ
الْكَافِرُونَ ۝

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ
دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ
وَلَوْ كَرِهَ الْمُشْرِكُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَنْ كَثِيرٍ مِنْكُمْ
وَالَّذِينَ آمَنُوا لَمْ يَلْحَقُوا بِأَمْوَالِ النَّاسِ
بِالْبَاطِلِ وَيَصُدُّوا عَنْ سَبِيلِ اللَّهِ
وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا

يُفْضِلُونَهَا فِي سَبِيلِ اللَّهِ يَبْغُوا بِهَا
يَوْمَ تَمُوتُ أَعْيُنُهُمْ تَابَتْ أَنْفُسُهُمْ
فِيهَا جِاهِلِينَ ۝

جَاهِلِينَ وَجَاهِلِينَ وَجَاهِلِينَ وَجَاهِلِينَ
مَا كُنْتُمْ تَعْلَمُونَ ۝

لَجَعَلْنَاهُمْ قِيَامَةَ الْحَاجَةِ وَغَمَارَةً
السَّجْدِ الْحَرَامِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَكُنْ مِنْ
عِنْدِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الضَّالِّينَ ۝
الَّذِينَ آمَنُوا وَهَلَبُوا وَجَاهَدُوا فِي
سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ
وَجَعَلَ اللَّهُ أَهْلَهُمْ أَهْلًا لِلْقَارُونَ ۝
يَبْغُوا لَهُمْ رَحْمَةً مِنْهُ وَيُعْطُونَ
وَجَعَلَ اللَّهُ لَهُمْ قِيَامَةً وَغَمَارَةً
خُلُودُونَ فِي آيَاتِهِ إِنْ أَرَادَ اللَّهُ عَذَابَ
أَحَدٍ عَظِيمًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ
وَأَخْوَانَكُمْ أَوْلِيَاءَ إِنْ اسْتَفْتَاكُمْ الْكُفَرُ
عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَوَيْلٌ
لَكُمْ مِنْ عَذَابِ اللَّهِ عَظِيمًا ۝

كُلُّ مَنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَنَحْوُكُمْ
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ يُنْفِقُونَ
وَيُجَارُونَ فَتَحْتُونَ سَاءَ مَا يَكْسِبُونَ ۝

أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ
فِي سَبِيلِهِ فَتَرْتَفِعُوا عَلَى اللَّهِ أَنْفًا
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝

لَقَدْ نَصَرَكُمُ اللَّهُ فِي تَوَاتُتِ الْكَافِرِينَ
وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كُنُفُهُمْ
ثَغْرِ عَنْكُمْ تُبْسًا وَأَضَاعَتْ عَلَيْهِمُ الْأَرْضُ

بِمَارْحَبَتِهِمْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ۝
ثُمَّ أَنْزَلَ اللَّهُ سَنِينَ مُكْرِمًا عَلَى رُسُلِهِ
وَالَّذِينَ آمَنُوا وَاتَّخِذُوا لَهُمْ نَصْرًا
وَعَذَابَ الَّذِينَ كَفَرُوا وَذَلَّلَ لَهُمُ اللَّهُ الْأَرْضَ

ثُمَّ تَوَلَّى اللَّهُ مِنَ بَعْدِ ذَلِكَ عَلَى مَنْ
يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ
نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ

36 Verily, the cycle of the months with Allah
is one of twelve months;
(transfixed) in the law of Allah since the day
He made the heavens and the earth.

Of these four are sacrosanct : that is a reckoning
established.

* * * * *

Be ye not yourselves aggressive in them;
But, fight the Pagans in all of them if they
harass you in all (of them):
But remember, Allah is with those who do
restrain themselves.

* * * * *

37 It is the (intervening) *Nasi* which doth involve
confusion—
it helps to lead astray those inclined to perfidy.

One year announce it they as "secular" another
year as "sacred";
in order that they may conform to the pre-
scribed number of the holy months.

They sometimes make profane what Allah hath
made holy!

Appear to them as virtuous the evils of their
ways.

And Allah guideth not a group of infidels.

◦

انفروا خفافاً وثقلاً
وجاهدوا با أموالكم
وانفسكم في سبيل
الله ذلكم فخر لكم
ان كنتم تعملون

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38 O ye who have believed!

What ails you? When ye are asked to march
forth in the way of Allah : stick ye fast to
earth!

Do you find the transient present more
alluring than the future?—

As compared with that which is to come
the comforts of the transient present are
but few!

39 Unless ye march forth He will punish you
with severe punishment and He will replace
you by another people :
to Him no harm you'll do; Allah is Omni-
potent.

40 What if ye help him not?

Verily, Allah had helped him when he was
driven out by the infidels, as one of only two.

When they were in the cave he reassured
his mate :

"Fear thou not! Indeed, Allah is with us!"

And Allah cast His peace on them and aided
them with hosts ye can imagine not.

The forecasts of the infidels He humbled
into dirt and raised on (penants) high the
promises of Allah!

Allah is the Sovereign and the Wise!

41 March ye forth ill- or well-equipped;

and strive ye with your bodies and yourselves
in the way of Allah!

That is best—in your own interest if ye but
understand!

42 If there had been some gain in sight, or had
it been an easy sojourn, they would, no
doubt, have followed them.

But the journey weigheth on them.

Anon, they'll swear by Allah :

If only they could, they would, go out with
you and offer (in your service) their very
lives!

Allah knoweth well : they lie!

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43 Allah forgive thee!

Why didst thou exempt them (generally)
until it was clear to thee whose excuse was
genuine and thou hadst gauged the liars?

44 No questions do they ask of thee

—those who believe in Allah and in the
Day to come—
whether they should strive with their bodies
and their souls.

Allah knoweth well those who are aware!

45 Only they do question thee who do not (really)
believe in Allah and the Day to come;
whose hearts do waver and who are, midst
their doubts, perplexed!46 If they had intended to set forth they would
have made for it some preparations.

But Allah is averse to their joining and has
made them disinclined.

He has said to them:

“Stand ye then and be among the ones who
wait!”

47 Had they gone forth with you, naught would
they have added but confusion—
worming midst your ranks and spreading
falsehoods.

And some there are among you who would
have gladly listened to them!

Allah knoweth all transgressors.

48 Indeed, they had, ere now, spread falsehoods
and turned the tide against thee until the
truth prevailed and manifest became the
word of Allah—to their disgust!49 Among them there is (many) a man who says:
“Let me stay at home—facing not tem-
ptation!”

لَا يَدْعَاكَ اللَّهُ لَمْ يَمَسُّهُ الْإِسْلَامُ ۝

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا
لَآتَيْنُكَ وَلَكِنْ بَعُدَتْ عَنْكَ الْبُيُوتُ
الْمُكَدَّةُ وَيَسْتَلْذِقُونَ الْبُيُوتَ وَمَنْعَنَا
مَخْرَجَنَا مَعَهُمْ يُهْلِكُونَ أَنْفُسَهُمْ ۝

وَاللَّهُ يَعْلَمُ أَلْمَنِ كُنُونَ ۝
عَفَا اللَّهُ عَنْكَ لِمَ أَذْنُوتَ لَهُمْ حَتَّى
يُجِيبَنَّ لَكَ أَلَّذِينَ صَدَّقُوا وَعَلَّمَ
الَّذِينَ يَدْعُونَ ۝

لَا يَسْأَلُكَ الَّذِينَ يُوْفُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ
وَالنَّفْسِ بِمَا لِلَّهِ عَلَى يَدَيْكَ الْيَقِينُ ۝
إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ

فَهُمْ فِي شَكٍّ مِمَّا يَدْعُونَ ۝
وَلَوْ أَذْنَوْا لَمَّا وَجَدُوا لَكُمُ الْوَيْلَ
وَالْكَرْهَ كَرِهَ اللَّهُ انْتِحَابَهُمْ
فَتَبَيَّنَ لَهُمْ وَوَيْلَ الْفَاعِلِ ۝
الْقَوْمِ الَّذِينَ ۝

لَوْ عَزَمُوا بِإِيمَانِكُمْ لَفَزَّادَتْكُمْ إِخْبَارًا
وَلَوْ أَصْبَحُوا مِنْكُمْ لَكُنْتُمْ مِنَ الْغَنَّةِ ۝
وَقِيلَ لِمَ تَقُولُونَ لَهُمْ مَا لَا تَعْلَمُونَ
لَقَدْ اتَّبَعُوا الْفِتْنَةَ مِنْ قَبْلُ وَلَكِنْ رَكَّبُوا
الْأَمْرَ حَتَّى جَاءَهُمُ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ

وَهُمْ كَارِهُونَ ۝
وَمِنْ غَيْرِهِمْ يُفْلِكُ الَّذِينَ فِي قُلُوبِهِمْ
الْكُفْرُ فَهُمْ يَنْفَعُوا سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ
بِالْكَافِرِينَ ۝

لَا يَدْعَاكَ اللَّهُ لَمْ يَمَسُّهُ الْإِسْلَامُ إِنَّمَا عَرَضٌ
قَرِيبٌ وَالسَّفَرُ قَاصِدٌ وَلَوْ كَانَ عَرَضًا
قَرِيبًا وَسَفَرًا قَاصِدًا لَآتَيْنُكَ وَلَكِنْ
بَعُدَتْ عَنْكَ الْبُيُوتُ الْمُكَدَّةُ وَيَسْتَلْذِقُونَ
الْبُيُوتَ وَمَنْعَنَا مَخْرَجَنَا مَعَهُمْ يُهْلِكُونَ
أَنْفُسَهُمْ ۝ وَاللَّهُ يَعْلَمُ أَلْمَنِ كُنُونَ ۝

عَفَا اللَّهُ عَنَّا لِمَ أَذْنُوتَ لَنَا حَتَّى
يُجِيبَنَّ لَكَ أَلَّذِينَ صَدَّقُوا وَعَلَّمَ
الَّذِينَ يَدْعُونَ ۝ إِنَّمَا يَسْتَأْذِنُكَ
الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي شَكٍّ مِمَّا
يَدْعُونَ ۝ وَلَوْ أَذْنَوْا لَمَّا وَجَدُوا لَكُمُ
الْوَيْلَ وَالْكَرْهَ كَرِهَ اللَّهُ انْتِحَابَهُمْ
فَتَبَيَّنَ لَهُمْ وَوَيْلَ الْفَاعِلِ ۝

الْقَوْمِ الَّذِينَ ۝ لَوْ عَزَمُوا بِإِيمَانِكُمْ
لَفَزَّادَتْكُمْ إِخْبَارًا وَلَوْ أَصْبَحُوا مِنْكُمْ
لَكُنْتُمْ مِنَ الْغَنَّةِ ۝ وَقِيلَ لِمَ تَقُولُونَ
لَهُمْ مَا لَا تَعْلَمُونَ لَقَدْ اتَّبَعُوا الْفِتْنَةَ
مِنْ قَبْلُ وَلَكِنْ رَكَّبُوا الْأَمْرَ حَتَّى جَاءَهُمُ
الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ ۝

وَمِنْ غَيْرِهِمْ يُفْلِكُ الَّذِينَ فِي قُلُوبِهِمْ
الْكُفْرُ فَهُمْ يَنْفَعُوا سَقَطُوا وَإِنَّ جَهَنَّمَ
لَمُحِيطَةٌ بِالْكَافِرِينَ ۝

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا
لَآتَيْنُكَ وَلَكِنْ بَعُدَتْ عَنْكَ الْبُيُوتُ
الْمُكَدَّةُ وَيَسْتَلْذِقُونَ الْبُيُوتَ وَمَنْعَنَا
مَخْرَجَنَا مَعَهُمْ يُهْلِكُونَ أَنْفُسَهُمْ ۝
وَاللَّهُ يَعْلَمُ أَلْمَنِ كُنُونَ ۝

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنُوتَ لَهُمْ حَتَّى
يُجِيبَنَّ لَكَ أَلَّذِينَ صَدَّقُوا وَعَلَّمَ
الَّذِينَ يَدْعُونَ ۝ إِنَّمَا يَسْتَأْذِنُكَ
الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي شَكٍّ مِمَّا
يَدْعُونَ ۝ وَلَوْ أَذْنَوْا لَمَّا وَجَدُوا لَكُمُ
الْوَيْلَ وَالْكَرْهَ كَرِهَ اللَّهُ انْتِحَابَهُمْ
فَتَبَيَّنَ لَهُمْ وَوَيْلَ الْفَاعِلِ ۝

Have they not to temptation even now suc-
cumbed?

Verily, hell itself surrounds the recalcitrants!

10 *** 590

50 If there befalls thee good, they are morose;
if evil doth befall thee they say,
"We had this consequence foretold!"
They turn their backs in glee.

51 Say thou,
"Nothing can befall us excepting that which
Allah doth decree for us:
He is our Patron and in Allah the Faithful
put their trust."

52 Ask thou,
"What can you expect for us but one of two
benedictions—
(righteous victory or glorious defeat)?
And we, likewise, expect naught but Allah's
chastisement for you—either from Himself
or through our arms!
So keep ye on expecting: we too, with you,
shall continue to expect!"

53 Say thou, "Let your contributions (now) be
willing or begrudged:
they shall not be accepted from you:
ye are a people untrustworthy!"

54 Would not have been forbidden the acceptance
of their offerings if they had not been traito-
rous to Allah and His Apostle;
if they had not joined in public worship,
except unwillingly; only grudgingly;
if they had not offered contributions with
obvious reluctance.

55 Let not impress thee, (the extent of) their
wealth nor (the number of) their progeny:
verily, Allah doth intend to punish them
through these in the near future—
they will have lost themselves in their infidelity.

56 They swear by Allah that they are with you:
not are they with you: they are only scared!

57 If they could only find a refuge, were it even
cave or crevice, they would rush to it all
together!

58 Among them there are some who blame thee
concerning benefactions:
if they are given a (favoured) share they are
content;
if they are not so favoured, lo! their brows
are furrowed!

59 Would that they were satisfied with that which
Allah and His Apostle had given them.
And (would that they) had said,
"Sufficient unto us is Allah!
Soon will Allah, through His bounty, and
His Apostle, enrich us.
In Allah we repose our trust!"

11 *** 591

60 Verily, these benefactions are for the poor
(who ask),
for the (silent) destitutes;
for their management;
for those whose hearts have withered;
those in bondage or in debt in Allah's service;
and for those who tread the path (of Allah's
service).
Allah thus decrees and Allah is the Knower
and the Wise.

61 Among them there are those who take liberties
with the Prophet, and say,
"He is all ears!"
Say thou,
"He doth give ear only in your interest:
He puts his trust in Allah and trusteth he
the faithful.
He is a blessing to those among you who
believe (in him).
But those who insult Allah's Messenger for
them is punishment severe.

62 (Friendship) they swear to you by Allah,
(but only) to please you—
it is Allah and His Messenger that they would
try to please if they were true believers.

63 Are they not aware:
for those who hinder Allah and His Messenger
for them awaiteth hell where they shall
dwell for aye?
That is, indeed, severe disgrace!

12 *** 592

- 64 The pseudo-faithful (feign to) fear that a Sura will proclaim what lieth in their hearts! Say thou,
"Keep on feigning! Allah will, indeed, reveal all ye dread."

- 65 If thou wert to question them, they would say:
"We were only jesting 'mong ourselves!"
Ask thou:
"What were ye jesting at?
About Allah?
His Revelations?
His Messenger?"

- 66 "Make ye no excuses!
Ye have, indeed, blasphemed despite your (professed) faith!"
(Even) if We some o'erlook, others We will surely punish—those who are actual culprits.

13 *** 593

- 67 These dissemblers
—be they men or women—
are the products, one of the other:
evil they encourage, and good they hinder;
from action they refrain.
They have forgotten Allah—so Allah has forgotten them.
Verily, these dissemblers are untrustworthy.

- 68 Allah promiseth these hypocrites
—both men and women—
and these infidels, the fire of hell wherein
to live for aye:
each according to his reckoning.
The curse of Allah lies on them and a lasting punishment.

- 69 Like those who lived before you—they were more powerful than you, they had more goods and progeny; availed they of their opportunities, and ye avail of yours, exactly like your predecessors, ye prattle even as they prattled!

وَمَنْ يَكْفُرْ بِالَّذِينَ تَبَعُوا دُونَ النَّبِيِّ وَيَقُولُوا
هُوَ اللَّهُ كُلُّ أُنْثَىٰ تَكْفُرُ كَذِبًا يُكْفِرُونَ بِاللَّهِ
وَالَّذِينَ آمَنُوا بِهِمْ وَرَحْمَةُ اللَّهِ تَكْفُرُونَ
أَمْ تَأْمُرُهُمْ بِالَّذِينَ يَكْفُرُونَ دُونَ رَسُولِ
اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ①
يَكْفُرُونَ بِاللَّهِ لَكُلِّ فِرْعَوْنٍ وَاللَّهُ
وَرَسُولُهُ أَهْلَىٰ أَنْ يَكْفُرُوا إِنْ كَانُوا
مُؤْمِنِينَ ②

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُحَادِدِينَ
رَسُولُهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا
ذَلِكَ الْخِزْيُ الْعَظِيمُ ③
يَعْنِي رَامُ الْمُتَّقِينَ أَنْ تَنْزِلَ عَلَيْهِمْ
سُورَةٌ تَنْبِيهِهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ
الْمُشْكِرُونَ إِنْ كَانُوا يَكْفُرُونَ فَكَيْفَ يَكْفُرُونَ
وَلَيْسَ سَأَلُهُمْ لِقَوْلِهِمْ إِنَّمَا تَكْفُرُونَ
وَنَلْعَبُ قُلْ أَيْلَهُمْ إِلَهًا وَاللَّهُ وَالَّذِينَ يَكْفُرُونَ
لَهُمْ عَذَابٌ أَلِيمٌ ④

لَا تَعْبُدُوا إِلَّا اللَّهَ قَدْ نُفِصِلْ لَهُمْ آيَاتِهِمْ
إِنْ لَعَنَ عَنْ طَائِفَةٍ مِنْكُمْ يُعَذِّبُ
طَائِفَةً يَأْتِيهِمْ كَذِبًا كَانُوا يُخْفُونَ ⑤
الْمُتَّقِينَ وَالْمُتَّقِينَ يَعْظُمُ عَنْهُمْ
يَا أَيُّهَا الَّذِينَ آمَنُوا وَبِشْرَافِ الْمُسْلِمِينَ
وَيَقْفُضُونَ أَيْدِيَهُمْ سُوا اللَّهِ فَرَسِهِمْ
إِنَّ الْمُتَّقِينَ هُمْ الْمُفْقُونَ ⑥
وَعَدَ اللَّهُ الْمُتَّقِينَ وَالْمُتَّقِينَ وَالْكَافِرَ
نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ
وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ⑦
كَالَّذِينَ مِنْ قَبْلِهِمْ كَانُوا اتَّخَذُوا
قُوَّةً مَا كَانُوا يَكْفُرُونَ ⑧
وَعَلَّاهُمْ فَاسْتَمْتَعُوا بِحُلَاهُمْ
وَعَلَّاهُمْ فَاسْتَمْتَعُوا بِحُلَاهُمْ وَخُضُّهُمْ
كَالَّذِينَ خَلَّاهُمْ أُولَئِكَ خَلَّتْ أَعْيُنُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ⑨

إِنْ تَصِبْكَ حَسَنَةٌ تَسُؤْهُمْ تَوَانَ
تَصِبْكَ مُصِيبَةٌ لَقَوْلُوا أَقَدْ أَخَذْنَا
أَمْرًا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ يَكْفُرُونَ ⑩
قُلْ مَنْ يُصِيبُنَا أَلا مَا لَنَا اللَّهُ نَأْهُو
مَوْلَانَا وَعَلَى اللَّهِ قَلْبُ كُلِّ الْمُؤْمِنِينَ ⑪
قُلْ هَلْ تَرْضَوْنَ بِنَا إِذَا أَجْعَلُوا
الْحَسَنَاتِ وَتَكْفُرُونَ بِمَا كُنَّا
يُصِيبُكُمْ اللَّهُ بِعَذَابٍ مِنْ عَذَابِهِ أَوْ
يَأْتِيُنَا بِنَا لَقَدْ تَنَصَّوْا إِنَّمَا مَعَكُمْ
عَمَلُكُمْ ⑫

قُلِ الْمُتَّقِينَ هُمْ أُولَئِكَ هُمْ يُقْبَلُونَ
يَنْتَكِرُونَ إِلَهُكُمْ إِنَّهُمْ كَانُوا مُقْضِينَ ⑬
وَمَا مَنَعَهُمْ أَنْ يَقُولُوا إِنَّهُم كَانُوا
أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَأَنْ يَكُونُوا
الْمُتَّقِينَ كَذِبًا كَانُوا يُكْفِرُونَ ⑭
إِنْ كَانُوا يَكْفُرُونَ ⑮

فَلَا تَحْجِجْ أَمْوَالَهُمْ أَوْ أَوْلَادَهُمْ إِنَّمَا
يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
الَّذِينَ آمَنُوا وَتَهْجُوا أَلْفَهُمْ وَهُمْ لَا يَأْمُرُونَ ⑯
وَيَكْفُرُونَ بِاللَّهِ وَلَهُمْ عَذَابٌ أَلِيمٌ ⑰
وَمَنْ يَكْفُرْ بِاللَّهِ فَقَدْ جَاءَ بِهِ كَذِبًا
كَبِيرٌ ⑱
لَوْ كُنَّا إِلَهُهُمْ وَسُوا لَأَكْبَرُوا الْإِلَهِ
وَمَا لَهُمْ بِهِمْ عِلْمٌ فِي الصُّدُوقِ فَإِنْ
أَعْطُوا مِنْهَا رِزْقًا وَإِنْ كُنْ مِنْهُمْ مُنْهَكًا
لَا أَعْلَمُ بِمُخْطَلُونَ ⑲

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ
وَقَالُوا احْسِنَا اللَّهُ سُبْحَانَ اللَّهِ مِنَ
قَوْلِهِمْ وَرَسُولُهُ إِنَّا لِلَّهِ رَاغِبُونَ ⑳
إِنَّمَا الضَّالُّونَ الضَّالُّونَ وَالْمُسْكِرِينَ
الْعَالِينَ عَلَيْهِمُ الْمَوَاقِفُ فَلَوْ كَانُوا
الْبَرَاءَةَ وَالْعَارِفِينَ فِي سَبِيلِ اللَّهِ وَالْبَرِّ
الْبَرِّ فِي رِيضَةٍ مِنَ اللَّهِ وَلَهُ عَلَيْهِمْ

But barren proved their deeds both then
and ever after; they were the real losers!

70 Have there not come to them the echoes of those who were before them?

The peoples of *Nuh*, of *'Ad*, of *Thamud*—the peoples of *Ibrahim*, the dwellers of *Madyan* and the cities overturned?

To all of them there came their Apostles with proofs (of Allah's Laws)—it was not Allah who wronged them : it was, indeed, they who wronged themselves.

71 And the faithful men and faithful women are guardians one of another :

urge they (each other) to good deeds and hold (each other) back from evil; stand they fast to their duties, their obligations they fulfil—

obey they Allah and His Messenger!

Soon will Allah shower His mercy on them : and, verily, Allah is the Sovereign and the Wise.

72 Allah promiseth to the faithful men and faithful women gardens evergreen beneath which rivers flow—

therein they shall dwell—and residences fresh and pure for long sojourns.

Above all, Allah's grace!

That is the greatest blessing!

14 *** 594

73 O thou Apostle!

Strive thou against both infidels and the pseudo-faithful;

be thou firm with them—they are bound for hell and evil is their destination.

74 They swear that they did not say that :

but, (in any case) they did say something sceptical, their doubts displacing their belief! They also tried what they could not achieve! What is it that they complain of?

Is it that Allah, with His Messenger, and His grace, has made them rich?!

But (even now), if they are (really) penitent it is good for them;

but if they should return (to their evil ways) Allah will punish them with severe punishment, in the present and the future;

and there shall be for them no patron, none to help!

75 Among them there are those who had made a covenant with Allah :

"If He giveth us of His bounty we shall offer freely—we shall, indeed, be honest!"

76 But when He gives them out of His bounty, they turn niggardly, go back (on their covenant) and make excuses.

77 The falseness in their hearts He maketh to pursue them until the day they're face to face with Him!

Because they had turned back from that which they had promised Allah!

Because they lied!

78 Are they not aware that Allah knoweth all their secrets and their inward plottings? Verily, Allah is the Knower of the hidden!

79 Those who reproach the volunteers among the faithful for offering contributions, and (reproach also) those who nothing have to offer except their labour—

those among them who make fun—Allah will make fun of them—for them is punishment severe.

80 Thou mayest plead for them, or, thou mayest not plead for them : even if thou wast to plead for them seventy times, Allah will not forgive them!

That is because they have played false with Allah and His Apostle

And Allah guideth not a people false!



15 *** 595

- 81 The laggard stay-behinds squat smugly with their backs to the Messenger of Allah; disdain they service to Allah through their possessions or persons;

"Go not forth," they sneer, "in this awful heat!"

Tell them,

"The heat of hell shall be severer still!"

O would that they had understood.

- 82 Let them laugh a while—long have they to weep in lieu of what they do.

- 83 If Allah should restore thee, and some of these were ever to ask thee permission to go forth, then thou must say:

"Never shall ye go forth with me; never shall ye face an enemy with me!

Content were ye to lag behind!"

- 84 For them who die among them, pray thou not;

nor visit thou their graves.

They have been false to Allah and His Prophet and they have died as traitors.

- 85 Let not impress thee (the extent of) their wealth nor (the number of) their progeny: Verily, Allah doth intend to punish them through these presently—
they will have lost themselves in their infidelity.

- 86 When a Sura doth proclaim:

"Trust ye in Allah and fight ye by the side of His Apostle",

those with purses long excuse themselves:

"Permit us, we would rather stay with those who're kept on guard!"

- 87 Would they prefer to be classed among the (women and the children) left behind?

Fear is stamped upon their hearts; they cannot understand.

- 88 But the Apostle and those who trust with him strive forth with all their possessions and their lives.

يَجِدُونَ إِلَّا جَعْدَهُمْ يَخْفَوْنَ مِنْهُمْ

يَخِرُّونَ لِلَّهِ عَلَى أَعْقَابِهِمْ

أَسْتَغْفِرُ لَهُمْ وَلَا تَسْتَغْفِرُ لَهُمْ

تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ

اللَّهُ لَهُمْ ذَلِكَ يَأْتِيهِمْ كَمَا يَأْتِي

رُسُلَهُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِ هَزْمِهِمْ خِلَافَ

رُسُلِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا

يَأْمُرُ اللَّهُمَّ وَأَنْفُسُهُمْ فِي سَبِيلِ اللَّهِ

وَقَالُوا كَثِيرٌ ذَا فِي الْمَوْتِ وَذَلْ نَارُ

جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ

فَلْيَضْحَكُوا قَلِيلًا وَلَيْسَ الْكَبِيرُ

جَزَاءُ يَوْمَ كَانُوا يُكَلِّمُونَ

فَإِنْ رَجَعْتَ إِلَى أَهْلِكَ وَهُمْ

فَأَسْتَأْذِنُكَ الْخُرُوجَ تَقُولُ لَا تَحْرُجُوا

مَعِيَ أَبَدًا وَلَنْ تُقَالُوا مَعَ عَدَاؤِكُمْ

رَضِينَا بِالْفُجُودِ أَوْلَ مَرَّةً فَأَعْدُوا

مَعَ الْخَالِفِينَ

وَلَا تَقْرَأْ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا

وَلَا تَقْرَأْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ

وَرُسُلِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ

وَلَا تُجَاهِدُ أَمْوَالَهُمْ وَأَذَلَّ دَهْرُهُمْ

لَا تَأْتِيهِمْ إِلَّا أَنْ يُعَذِّبَهُمْ بِهَا فِي

الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ

وَلَوْ أَنْزَلَتْ سُورَةُ أَنْ أَمْوَالُهُمْ فِي

جَاهِدٍ وَأَمْرُ رُسُلِهِ اسْتَأْذَنَ ذَلِكَ أَوْلُوا

الْقُرْبَى مِنْهُمْ وَقَالُوا ذَرْنَا لَكُمْ مَعَ الْقَبِيلِ

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ

عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

لَكِنَّ الرُّسُلَ وَالَّذِينَ آمَنُوا مَعَهُ

جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ

لَهُمْ الْخَيْرُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ

الْعَظِيمُ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

وَلَا تَعْلَمُ دَعَاؤُهُمْ وَتَعْلَمُ دَعَاؤُهُمْ

وَأَخْبِطُ مَدِينَةَ الْوَقْفَةِ أَنْتُمْ

رُسُلُهُمُ بِالْبَيْتِ قَدْ كَانَ اللَّهُ يُظَاهِرُهُمْ

وَلَكِنْ كَانُوا أَكْثَرَهُمْ يَظْلِمُونَ

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ

بَعْضٍ يَأْمُرُونَ بِالْعُرْوَةِ وَيَكُونُونَ

عَنِ الْبَيْتِ وَيَقْبِضُونَ الصَّلَاةَ وَيُؤْتُونَ

الزَّكَاةَ وَيُصِيبُونَ اللَّهَ وَرُسُلَهُ أُولَئِكَ

سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ عَلِيمٌ

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ

مَلَائِكَةٍ مُقِيمِينَ فِي جَنَّتِ عَدْنٍ وَمِنْ

وَسْطِهَا أَلْفٌ كَثِيرٌ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ

وَأَعْلَظْ عَلَيْهِمْ وَمَا لَهُمْ مِنْكُمْ شَيْءٌ وَ

يَشِئُ الْمَوْتُ

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةً

الْكُفْرِ وَلَكِنْ أَعْبَدُوا إِلَهُهُمْ وَهُمْ

يَسْتَكْبِرُونَ أَلَمْ نَقْعُمُ الْوَالِدِينَ عَنْهُمْ

اللَّهُ وَرُسُلَهُ مِنْ فَضْلِهِ لَئِنْ يَكُونُوا

يَاكُفِّرُوا اللَّهُمْ وَلَنْ يَكُونُوا يَعْبُدُونَ

اللَّهُ عَدَا بَابُ الْإِيمَانِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا

لَهُمْ فِي الْآخِرَةِ مِنْ دَلِيلٍ وَلَا يُصِيبُ

وَصْفُهُمْ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَضْلِهِ

يُخَصِّدُونَ وَلَمْ يَكُنْ مِنَ الصَّالِحِينَ

فَلَمَّا أَتَاهُمْ ذُوقُوا فَضْلَهُ يَخْلُوفُونَ وَتَوَلَّوْا

وَهُمْ مُعْرِضُونَ

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ

يَلْقَوْنَ رَبَّهُمْ فَأَخَذُوا اللَّهَ مَا وَعَدُهُ دِيمًا

كَانُوا يَكِيدُونَ

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَ

نَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنْ

الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا

For them awaits their due reward, they are the ones who will be prosperous.

- 89 Allah promiseth for them gardens ever green beneath which rivers flow, therein they shall abide.

That is Grace indeed!

16 *** 596

90 (Even) from the wandering Arabs some, who
had excuses, came for leave to stay behind;
while those who would deceive Allah and
His Apostle just sat at home :
Soon will misery engulf the infidels among
them.

91 Not against the aged, nor against the sick,
nor against those who nothing have to
contribute, is there any blame provided
they are well-intentioned towards Allah and
His Apostle.
No blame can rest upon the well-intentioned,
and Allah is Forgiving, Merciful.

92 Neither is there (any blame) on those who came
to thee expecting to be given mounts.
When thou didst say,
"I can find no mounts for you,"
they turned away their eyes brimmed with
tears of sorrow—
alas, they little had to contribute.

93 Blame is directed only against those who
seek excuses despite their being rich;
or are content to lag among—(the women
and the children)—those to be left behind.
Allah hath sealed their hearts; they will
not understand!

94 Offer they explanations when ye have returned
unto them.
Say ye,
"Explain ye not. We put no faith in you.
Allah hath informed us of all your doings.
Allah has observed your conduct—so has
His Messenger.
In time, you will be presented to the Knower
of the hidden and the manifest and He will
make you realize what you had really done."

95 Soon will they abjure thee by Allah, when
ye return to them, that ye may overlook
them!
Yea! Overlook them, they are unclean and
bound for hell—an apt reward for what
they did!

96 They will entreat you (in the name of Allah)
that ye may be benign to them.
Ye may be benign; but Allah is not pleased
with a people who are false.

97 The desert Arabs are most rigid, as pagans
and as dissemblers;
most likely to be unaware of the limits set
by Allah on His Apostle.
But Allah is the Knower and the Wise.

98 Among the desert Arabs some regard the
(voluntary) contribution (imposed by Allah)
as a tax (imposed by thee) and wish that
thou mayest meet encompassments!
Evil encompass them!
But Allah is the Hearer and the Knower.

99 Among the desert Arabs there are also those
who trust in Allah and the final day;
who look upon their contributions as means
to bring them closer to Allah, and as greetings
to the Apostle.
Anon! will they be closer. Soon will Allah
admit them to His Mercy;
Allah is, indeed, the Compassionate, the
Merciful.

17 *** 597

100 Foremost of the fore among these (are some)
Muhajirs and *Ansars* and those who follow
them in virtuous deeds!
Well-pleased is Allah with them, well-pleased
are they with Him
Promised are to them gardens beneath which
rivers flow;
they will therein abide, for aye!
Therein lieth all felicity.

101 Among the desert Arabs in your vicinity
some are untrustworthy—
and some there are among the residents
of *Madina*—who once again indulge in
falsehood—
Thou dost not know them, We know them.
Twofold shall We punish them—and then
shall they be sent to damnation.

- 102 (There are) others who admit their guilt covering with good their evil deeds.

Maybe Allah will forgive them for, verily Allah is Forgiving, Merciful.

- 103 Accept thou contributions from their wealth so that they may be purified and absolved of their obligations:

and greet thou them, verily, thy greetings will bestow calm on them.

(Remember) Allah is the Hearer and the Knower.

- 104 Are they not aware that Allah welcomes penitence from His servants and accepteth offerings?

Verily, Allah is Oft-Forgiving, Merciful.

- 105 Say thou,

“Strive on! Soon will Allah notice your deeds and so will His Apostle and so will the Believers!

In time you will be presented to the Knower of the hidden and the manifest and He will make you realize what ye had really done.”

- 106 There are others still who yet await the sentence of Allah;

whether He will punish them or favour them—

Allah (alone) doth know. He (alone) is Wise!

- 107 And there are those who would set up another Mosque with a view to mischief, to mislead and divide the Faithful;

to serve as rendezvous for those who had contested Allah and His Apostle erstwhile. They swear that they had only the best intentions:

But Allah beareth witness that they lie!

- 108 Never stand thou in it!

It is the other mosque, built through honest effort at the very commencement, 'tis meet that thou shouldst stand therein. Therein are men who earnestly desire to be pure—

and Allah loveth those who would be pure.

الْأَخْرَجَ وَيُجِدَ مَا يُؤْتُونَ قُرْبَىٰ عِنْدَ اللَّهِ
وَصَلَاتِ الرَّسُولِ أَكْثَرُ لَهَا قُرْبَىٰ
لَهُمْ سُبْحَانَ اللَّهِ فِي رَحْمَتِهِ
إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ۝

وَالشُّعُونَ الْأُولَىٰ مِنَ الْمُجْرِمِينَ وَ
الْأَصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَّحَىٰ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّتْ تَجْرَىٰ تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ۝

وَمِنْ حُكْمِهِ مِنَ الْأَعْرَابِ مَنْ يُؤْتُونَ
مِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوَ عَلَىٰ الشَّقَاةِ
لَا تَقْبَلُهُمْ خِشْيَتُهُمْ سَخِرَ لَهُمُ

مَنْ يَنْزِيلُ يَكْفُرُونَ إِلَىٰ عَذَابٍ عَظِيمٍ ۝

وَأَخْرَجُوا عَنْ قَرْيَةٍ ثَوْبَهُمْ خَالِدًا
عَمَلًا صَالِحًا وَأَخْرَسَ اللَّهُ عَنْهُمْ
أَنْ يُؤْتُوا عَلَيْهِمْ إِنَّ اللَّهَ عَفُورٌ
رَّحِيمٌ ۝

خَلَدَ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ
وَيُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ إِنَّ صَلَاتَكَ
سَكَنٌ لَهُمْ وَاللَّهُ يَبْعَثُ عَلَيْهِمْ
أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ

عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ فَإِنَّ
اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ۝

وَكُلِّ أَعْمَالًا أَتَىٰ بِهِ اللَّهُ عَلَىٰ عَمَلِكُمْ
وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ
عِلْوِ الْعَرْشِ وَاللَّهُ بَدَّ قِيَمَتَكُمْ لَكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ۝

وَأَخْرَجُوا مِنْ دُونِهَا قَوْمًا آخَرِينَ
وَأَمَّا يُؤْتُونَ عَلَيْهِمُ وَاللَّهُ عَلَيْهِمْ حَكِيمٌ ۝

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرًّا وَلَكُفْرًا
وَلِتُفَارِقَ الْيَهُودَ الْمُؤْمِنِينَ وَالرَّسُولَ
مِنْ حَارِبِ اللَّهِ وَرَسُولِهِ مِنَ قَبْلُ
وَلِيُخْلِفَ إِنْ أَرَادَ اللَّهُ الْأَمْرَ سُبْحَانَ اللَّهِ

يَشْهَدُ اللَّهُ لَهُمْ كَذِبُونَ ۝

لَا تَقُومُوا فِيهِ أَبَدًا لِسَخِرَ عَلَىٰ
الْمُكُوفِينَ مِنْ أُولَىٰ يَوْمٍ أَسَىٰ أَنْ تَقُومَ
فِيهِ فَيُؤْخِرَ أَلَّامُ الْمُؤْمِنِينَ أَنْ يَطَّهَّرُوا
وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ۝

وَجَلَّةِ الْمَعَادِ زُودَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ
لَهُمْ وَقَدْ كَفَرُوا وَلِلَّهِ وَرَسُولِهِ
سَبُوحٌ يَوْمَ الْقِيَامَةِ كَفَرُوا مِنْهُمْ
عَذَابُ الْعَذَابِ ۝

لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ
وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ
حَرَجٌ إِذَا انْفَعَوْا بِهِمْ ذَرْوًا عَلَى
الْمُحْسِنِينَ مِنَ سَبِيلِ اللَّهِ وَاللَّهُ عَفُورٌ
رَّحِيمٌ ۝

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتُقِضَ لَهُمْ
قُلْتَ أَتَأْجِدُ مَا أَخْلُصُكُمْ عَلَيْهِ
تَوَلَّوْا أَعْيَنُهُمْ تَقِيضَ مِنَ الذَّمِّ
حَرَجًا لِيُؤْخَرُ مَا يُنْفِقُونَ ۝

إِنَّمَا التَّيْسِيلُ عَلَى الَّذِينَ يَنْتَازِعُونَكَ
وَهُمْ أَغْيَاءٌ لِمَا يَحْكُمُ يَدْعُوا مَا
الْمُؤَلَّفِينَ وَطَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ
لَا يَعْلَمُونَ ۝

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ
قُلْ لَا تَعْتَذِرُونَ لِي أَنَا مُسْلِمٌ
بَنَّا اللَّهُ مِنْ خِيبَاتِكُمْ وَبَسِيرِ
اللَّهِ عَمَلَكُمْ وَرَسُولُهُ يُخْرِجُ زُودَ لِي

عِلْوِ الْعَرْشِ وَالشَّهَادَةُ قِيَمَتُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ۝

سَيُخْلِفُونَ بِاللَّهُ لَكُمُ الْأَقْلَابَ لَكُمْ الْبُحْرُ
يُخْرِجُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ الْبُحْرُ
يُخْرِجُونَ وَمَا لَهُمْ بِهِمْ حَرَجًا لِيَسَا
كَانُوا يَكْفُرُونَ ۝

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ
تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنْ
الْقَوْمِ الْفَاسِقِينَ ۝

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا
أَجْدَرُ أَنْ لَا يَعْلَمُوا حُدُودَ مَا
أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ۝

وَمِنَ الْأَعْرَابِ مَنْ يَقُولُ مَا يُؤْمِنُونَ
مَعَهُمْ وَلَيْسَ بِهِمْ عِلْمٌ وَلَا يَتْلُونَ
وَالْقُرْآنَ وَاللَّهُ يَهْدِي عِبَادَهُ
وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ

الْآخِرِ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ

109 Who then is more secure:

one who has built through cautious effort,
inspired by Allah, through His grace,
or one who has erected upon a crumbling
precipice prone to slide him into hell?
Verily, Allah guideth not a people who
transgress!

110 Never cease the quivers in the hearts of
those who base their edifice like this—
until they burst them!

Allah is the Knower and the Wise!

18 *** 598

111 Verily, Allah hath bartered with the Faithful,
their persons and all that they possess:
promised them is Paradise—

(Hence) fight they in the way of Allah, slaying
(where they have to) and (willing to be)
slain—

a price of selflessness confirmed, indeed,
in the *Taurat*, the *Injil* and the *Qur'an*.

And who can fulfil better a covenant than
Allah?

Therefore, felicitate them on their bargain—
O ye who made a deal with Him, yours has
been success supreme!

112 (O ye!) ready to acknowledge faults,
willing servants (of Allah),
reverently obeisant (to His will),
used to the rigours of travel and of thirst;
prayerful, kneeling and prostrating;
encouragers of what is good,
annullers of evil,
custodians of the limits set by Allah—
herald thou: the Faithful!

113 Behoveth not the Prophet nor the Faithful
to ask forgiveness for those disloyal to
Allah

—even if they are of kin—
when once it has been clarified that they
are bound for hell.

114 Even *Ibrahim* would not have asked forgiveness
for his father, had it not been for a promise
he had promised him.

But, as soon as he had been convinced
that his father would not cease to be an
avowed enemy of Allah, he disowned him . . .
thus—even though *Ibrahim* was tender-hear-
ted, able to endure.

- 115 'Tis not for Allah that He should allow to go astray a people who had once been guided until He maketh clear to them what they should always shun.
Allah is, of everything, Aware.

وَمَا كَانَ اسْتِغْفَارُ الْإِنسَانِ إِلَّا
عَنْ تَوْعِيدٍ وَعَدٍ مَا كَانَ لَهُمُ
لَهُ آتَاءٌ عَنْ ذِكْرِهِمْ أَتَيْنَهُ ط إِنَّ
إِلَهَهُمْ لَا غَيْرُ ۝

- 116 Verily, it is Allah to whom belong the heavens and the earth.
He giveth life.
He death decrees—and none is there for you apart from Allah to help or to befriend!

وَمَا كَانَ لِلَّهِ يَتُوبُ عَلَيْهِمْ إِنْ
كَانَ اللَّهُ شَهِيدًا لَهُمْ ۝ إِنَّ اللَّهَ
يَرْحَمُ الْمُجْرِمِينَ ۝

- 117 Verily, Allah looks with favour on the Prophet on the *Muhajirs* and the *Ansars*—those who obeyed Him even in the hour of dire adversity—later, the hearts of some among them swayed, but, even so, He looks on them with favour—Verily, for them He is most Kind, most Merciful.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ
وَأَمْوَالَهُمْ بِآثَارِهِمْ لِيُثَبِّتُ بِهِمْ
الْإِسْلَامَ فَهُمْ يَأْمُرُونَ بِالْعَدْلِ
وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَئِكَ
سَيَرْحَمُهُمُ اللَّهُ ۝

- 118 Even on the three who had been ostracized—to such degree that the very earth constrained them despite its spaciousness—they felt constrained among themselves and were convinced that there was no escape from Allah, no salvation except from Him! Then He showed His favour to them so that they may be redeemed!

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ
وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ وَمَنْ بَدَّلَ مَا كَانُوا عَلَى
فِيهِ فَبِمَا كَانُوا يَعْمَلُونَ ۝

وَعَلَى الشَّامَةِ الَّذِينَ خَلَوْا عَنْ
مَوَاتِنِهِمْ ۝ وَاللَّهُ يَرْحَمُ
مَنْ يَشَاءُ ۝ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

أَفَسَوْفَ يُعْطَى الَّذِينَ اتَّبَعُوا مِنْ
عَذَابٍ عَظِيمٍ ۝ إِنَّ اللَّهَ كَانَ
شَهِيدًا عَلَى كُلِّ شَيْءٍ عَظِيمًا ۝

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ
وَأَمْوَالَهُمْ بِآثَارِهِمْ لِيُثَبِّتُ بِهِمْ
الْإِسْلَامَ فَهُمْ يَأْمُرُونَ بِالْعَدْلِ
وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَئِكَ
سَيَرْحَمُهُمُ اللَّهُ ۝

أَلَمْ تَرَ أَنَّ اللَّهَ يَأْتِي السَّيِّئِينَ
الْأَعْمَارَ ثُمَّ يَأْتِي الْبَارِئِينَ
وَاللَّهُ يَرْحَمُ مَنْ يَشَاءُ ۝ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ۝

وَاللَّهُ يَرْحَمُ مَنْ يَشَاءُ ۝ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ۝

Verily, Allah is Relentent, Merciful.

19 *** 599

119 O ye who have believed!

Mind ye always Allah and side ye always
with the Truthful.

120 Behoved it not the people of *Madina*,

and the desert Arabs in its environs,
to forsake the Prophet of Allah—
nor to prefer their own lives to his:
because, experience they no hunger, no
thirst, no ordeal in the cause of Allah;
nor do they step a step against the ire of
the infidels;

no suffering they suffer at the hands of
enemies but that it is recorded to their
credit, as a righteous act.

Verily, Allah overlooketh no deed performed
by the righteous.

121 And no contribution do they contribute,
however small or big;

no valley do they cross but that it is recorded
so that Allah may reward them in excess
of what they had performed.

صَالِحِينَ إِنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ
وَلَا يُفْقِدُونَ نَفَقَةَ صُوَيْدٍ وَلَا كَيْدٍ
وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كَيْبَ لَهُمْ
لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ
وَمَا كَانُوا الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً
فَأُولَ الْأَنْفَرُونَ كُلٌّ قَوْفَةٌ وَفَتْهُمْ
طَائِفَةٌ يَتَفَقَّهُونَ فِي الدِّينِ وَلَئِنْ لَمْ
تَدْرِهِمْ لَإِذْ جَعَلُوا الْيَعْلَمَ لَهُمْ
يَعْدِلُونَ ﴿١٢٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُلُوا
مَعَ الصَّادِقِينَ ﴿١١٩﴾
مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ
مِنَ الْأَعْرَابِ أَنْ يَتَخَفَتُوا إِنْ رَسُولُ
اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ
ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ
وَلَا عِلْفٌ مِصْرًا فِي سَبِيلِ اللَّهِ وَلَا يَكُونُونَ
مُؤْتًا يَتَّبِعُونَ الْكُفَّارَ وَلَئِنْ لَمْ يَكُنْ مِنْ
عَدُوِّهِمْ لَإِذَا كُتِبَ لَهُمْ بِهِ عَمَلٌ

122 Behoveth not the Faithful that they should
march forth all at once.

Why should not one from every section hold
back and form a group to aquire understand-
ing in matters of religion,
so that it may instruct its people when they're
back and they may thus be trained in con-
scientiousness?

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ ﴿١٢١﴾

20 *** 600

123 O ye who have believed!

Fight ye those among the infidels who still surround you;
let them find in you discipline;
Remember, Allah ever is with those who are resolute.

124 Whensoever is recited a Sura, some among them taunt :

"Who is there among you whose faith this has enhanced?"

Yea! Those who faith possess, their faith it doth increase, enhanceth it their hope!

125 Those in whose hearts there lurketh malice in them it addeth rancour upon rancour until they die in gnashing infidelity.

126 Do they not see that every year they are harassed once or twice?

And yet they will not come around; nor do they ponder seriously!

127 Whensoever is recited a Sura, one of them looks at another :

"Does any one see you?"

and then they slip away—
Allah hath made their hearts slippery—they are devoid of sense.

وَلَا مَا أَنزَلَتْ سُورَةٌ لَّنْظِرَ بَعْضُهُمْ
إِلَى بَعْضٍ هَلْ يَرَوْنَ أَحَدًا لَّهُمْ
أَعْرَضُوا هَٰذَا هِيَ آيَةُ اللَّهِ لَعَلَّهُمْ يَرْجِعُونَ ⑤
لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَصَيْتُمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَحِيمٌ ⑥
فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ
إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ ⑦

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ
مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ④
وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ⑤
وَلَا مَا أَنزَلَتْ سُورَةٌ مِنْ يُلُونَكُمْ
أَيُّكُمْ يَأْتِيهِ هَٰذَا بَلَاءٌ مِمَّا أَتَى الَّذِينَ
آمَنُوا قَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ
عَلَيْهِمْ مَا عَصَوْا وَالَّذِينَ كَانُوا يُفَكِّهُونَ
وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ كُرَاهٌ فَقَدْ نَسُوا
رَجْعًا إِلَى رِجْتِهِمْ وَمَا كَانُوا مِنْ قَبْلُ
أَوْفَى بِرِغْوَانِهِمْ يَوْمَ يُنْفَخُ الْبُيُوتُ
عَنِ الْقَوْمِ أَوْ أَعْرَضُوا عَنْهُمْ فَذَرْهُمْ
وَلَا تَحْسَبِيهِمْ عَيْنَ رَبِّكُمْ ⑥

128 Verily, there hath come to you an Apostle
from midst yourselves :
your sufferings pain him;
yearns he for your welfare;
for the Faithful he is kind, benevolent.

129 But if they still backslide, say thou :
"Allah doth suffice me : there is no deity
but He!
In Him I trust, He is Sustainer Supreme.

*

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ
إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ ⑦

صَدَقَ اللَّهُ الْعَظِيمُ

EPILOGUE

Once begun, there need be no end to a study of the Qur'an.

As a child I had been made to go through the entire Scripture in Arabic as most Muslim children are expected to do. But, of course, I had understood not a word! In 1938, when I was 35, I came to know Mirza Abul Fazl, who, my late friend Jaisoorya told me, had translated the Qur'an in a chronological order. Why did that suddenly arouse my interest?

A few years later, (it was in the holy month of Ramadan, which corresponded to August 1944) at Abul Fazl's insistence I read through a very halting Urdu translation of the Qur'an. Whether I reached the last Sura *Nas* I do not remember. But what I do remember is that I had found the translation irksome. The subject matter appeared to be inchoate, disconnected, repetitious, dealing over and over again with stories and situations which did not concern or interest me. I swore never again to waste my time in trying to discover the glory of the Qur'an. But I had sufficient courage to tell him of my impression when he asked me, more than once, whether I had read through it.

To my surprise, he smiled—a smile that used to light up his dark complexion—and went over with me, in the original Arabic, some of the passages that I had found particularly annoying. That smile had lighted a thin candle somewhere in the interstices of my mind. What exactly I was able to see in the Qur'an with its faint glimmer I cannot recall. But, like a moth going round and round a candle, I have been encircling that dim light ever since.

Many others have had a like experience. If such a light has not been kindled in the mind of the present reader it will be no fault of the Qur'an—it will be because I am not Abul Fazl. But the chances are that the present reader too will, of himself, come back to the text over and over again for solace, guidance, and encouragement in times of elevation or perplexity.

So, let us, for the time being, gather together the threads and see if we can together formulate a pattern that can be preserved in memory until you are again drawn to the magic attraction of the Qur'an.

The Preambles at the commencement of this volume will be more comprehensible if one reads them again after a perusal of the entire text

itself. **What is the Qur'an? The Bible Today. The Qur'an Today.** All these captions will have more meaning for those who are already acquainted with the Qur'an no matter how cursorily.

You will have seen that bold but reverent measures have been adopted in trying to provide the perspective in which the message of the Qur'an becomes meaningful. Perspective in relation to the holy books of other religions; perspective of time, perspective of sequence, perspective of importance in the message of the Qur'an itself. The aim kept consistently in view has been to convey to the next generation, in 30 days, the reverent emancipation which it took us 30 years to acquire.

We found that the compilers of the Quranic message, in the early years following the Prophet, had achieved a remarkable degree of perfection in spite of the limitations under which they worked—limitations of a period a thousand years before the invention of printing, limitations which we cannot even imagine in the present times. The several samples of early Quranic scripts provided in this volume will bear testimony to those limitations. With the facilities and tools of analysis and study—libraries, dictionaries, concordances, lexicons, indexes, filing methods, typewriters, duplicating facilities, microfilming, and above all, the facilities and speed of communication and consultation etc—we have tried to achieve what was not possible for bigger and better men than ourselves in the early years of Islam. If we succeed, no matter to what little extent, in focussing the mind of the twentieth century on the message of the Qur'an, delivered in the seventh century, we shall have more than achieved our aim.

In BOOKS I, II and III we saw how a chosen individual was matured and groomed by the Qur'an for the task entrusted to him. Reading between the lines of BOOK IV we saw a community being welded together in the furnace of privation, adversity and ostracism. In BOOK V the Quranic text showed us how a righteous leader, implicitly believing in Divine guidance, faces the problems of balancing the ends he has to achieve with the meagre means he has at his disposal. We learnt how a righteous community, has to federate with other communities accommodating them without exceeding the bounds of truth and principle, equity and justice.

We found the first three BOOKS *Al-Fatihah*, *Ar-Ruh* and *Al-Huda* replicating faintly the ancient Scriptures—the *Zubur*, or the Psalms of David, in particular, BOOK IV *Al-Kitab* showed us a strong resemblance to THE BOOK of the Jews, the *Taurat* or the Old Testament which the Qur'an itself pronounced to be based on Divine inspiration, even if interpolated by human

hands. In BOOK V *Al-Mizan*, we noticed several parallels with the *Injil*, or the New Testament, the Gospels in it relating the problems which Jesus himself met during his mission.

When the Qur'an was revealed its parlance was that of the people who heard it and to whom no dictionary was needed for the understanding of its delicate nuances. But when more than a thousand years have passed by, with all the effects which time and accretions have had on the meanings of words, when Arabic has long ceased to be the lingua-franca of the world, is it possible for even those whose mother-tongue it continues to be, to understand as simple prose the poetic expression, of the Qur'an in which 'music of the sounds played an indefinable part'?

It is these limitations of the men of later times, including grammarians and legists, that make the Qur'an inscrutable. It is this wide gap between what the Qur'an says, and what the common man is made to accept, that has prompted the great among us to make scathing remarks that sound blasphemous and shock us common mortals.

Rumi said :²¹

*Ma ze Qur'an maghz ra bardashtim
Ustukhan peeshe sagan andakhtim.*

Iqbal followed :

*Haqiqat ra ba rindi fash kardand
Ke mullah kam shinasad ramze din ra.*

and Ghalib, in his inimitable, smiling impudence, murmured :

*Kya farz hai ke sab ko mile ek sa jawab
Ao na ham bhi sair karen kohe Tur ki.*

* * *

21. Liberal renderings :

Rumi :

We, the marrow from the Qur'an have enjoyed
And left the bones for dogs to snarl thereon.

Iqbal :

The Truth they have revealed to me, a profligate
For little can the Mulla grasp its subtle style.

Ghalib :

Must everyone be told, "Thou canst not!"?
Come, let us too approach the mountainside
Where Moses was denied the vision of the Lord.

(See Sec. 395 : 143)

But, thanks, ironically, to those who set out to convert us, and also to many lovers of truth in both East and West, the light of thought has been slowly dawning, at least on the Muslims exposed to the objective thinking of the West, for the last hundred years. They have brought to us the prayer of an ancient seeker :

*From the cowardice which shrinks from new truth,
From the laxness that is content with half-truth,
From the arrogance that thinks it knows all truth,
O, God of Truth, deliver us.*

The recent multiplication of institutes of Islamic research clearly indicates the concern of those who have begun to rub their half opened eyes. They have perceived the blanket of murky smoke hiding the sun of truth and seekers scattered over the world are trying to pierce their vision through this darkness.

All that they need to realize is that a blanket, thickened over a thousand years, cannot be cleared by wishful thinking, not even by timid gestures. Openings will have to be drilled into this blanket before rays of light can reach the Muslim masses, no matter at what personal cost.

This perspective presentation is only a humble endeavour of a layman who has tried to light a little candle while shedding a thousand tears lamenting the surrounding darkness...

But, your having read through this perspective rendering in thirty days, nor my having completed it in thirty years, neither is an accomplishment of a project :

Each is only a minute link in a process which you, and I, and many others will continue to pursue. Therefore, let us once more, and together, repeat :

**Thee alone would we serve
Thee alone we ask for help
Guide us Thou on the correct path.**

APPENDIX A 1

PERSPECTIVE PLACEMENT OF SURAS

Principles and Procedure

- T**he primary task we set ourselves was to obtain the best chronological perspective of the Quranic text
- (a) without disturbing at all the content or sequence of the verses within each Sura, and
 - (b) with the least disturbance possible in the traditional sequence of the Suras.
2. Obviously the first step towards this goal was to separate the recognized earlier **Meccan** Suras from the recognized later **Medinan** Suras. But this seemingly simple proposition was soon found to be beset with many problems because
- (a) some logical sequence had to be given to the Suras within each of the two groups, and
 - (b) there seemed to be much variation in the chronological placement numbers assigned by different authorities to each and every one of the 114 Suras. Sura *Fatiha*, e.g. was placed by one authority as the 5th to be revealed; another placed it as the 48th; a third as a Medinan revelation occupying the 91st place in the chronological order.
3. Detailed examination of these variations showed that literature on the chronological arrangement of the Suras goes back to the earliest times. Statements of the chronological placement of all the 114 Suras by early and recent scholars of Quranic lore provide at least ten recognized authorities from which consensus could be extracted. But the permutations possible in the arrangement of 114 numerals by 10 different individuals would lead to an unworkably large figure. So this figure 114 was telescoped considerably by tying up these 114 integers into twelve bundles or **decads** each consisting of 10 Sura placement-numbers.
4. The results of this bundling procedure are shown in a consolidated form in the four pages of Appendix A 2. For a clear elucidation of this Table the following two examples will suffice :
- (a) Sura '*Alaq*, or at least its 5-versed opening, is generally accepted as the very first revelation to the Prophet. Hence the figure 1 occurs in 8 out of the 10 columns in line with the name of this Sura. This recurrence of the figure 1 indicates that 8 out of the 10 authorities mentioned above, accept that this Sura, even if it is not the very first revelation, is at least among the first 10 revelations. The figure 2 in the same line falling under columns 6 and 7 means that only Muir and Grimme place the revelation of this Sura in the second **decad**, thereby suggesting that its exact placement is anywhere from 11th to 20th in the chronological sequence.
 - (b) Sura *Qadr* : The 10 figures given against this Sura indicate that Ajmal Khan alone regards this Sura to be among the first ten to have been revealed; Noeldeke and Abul Fazl place it among the second **decad** of Suras to be revealed; seven others place this Sura among the third group of ten Suras according to the order of revelation; Grimme, however, thinks that this is a still later revelation, having been revealed after at least 50 other Suras had been recorded.
5. Thus all the **decad** figures, 1 to 12, found in the columns numbered 1 to 10 in the tabular statement below signify a later and still later period of revelation. The **decad** figures to be particularly noted are given in bold type to emphasize extremes of variation.
6. The transfer of the traditional sequence (TS) in column (a) into perspective placement (PP) in column (c) confirms to the application of the two principles, enumaerated in para 1 above.
7. Subsequent detailed study of the entire Quranic text, over a decade of years, has confirmed far beyond expectation, the validity of the perspective placement of all the 114 Suras adopted here.

APPENDIX A 2
 CONSENSUS OF AUTHORITIES ON CHRONOLOGICAL SEQUENCE

BOOK II AR-RUH—18 Earliest Meccan Suras

Traditional Sequence	Name of Surā	Perspective Placement	Ibn 'Abbas	Nu'man	Suyti-Egypton	Noeldeke-Abul Fazl	Rodwell	Muir	Grimme	Yusuf Ali	Ya'qub H	Ajmal Khan
(a)	(b)	(c)	1	2	3	4	5	6	7	8	9	10
96	'Alaq	1	1	1	1	1	1	2	2	1	1	1
97	Qadr	2	3	3	3	2	3	3	6	3	3	1
99	Zilzal	3	10	10	10	3	1	1	1	10	10	1
100	'Adiyat	4	2	2	2	3	4	1	1	2	10	1
101	Qari'ah	5	3	3	3	3	3	1	1	3	3	2
102	Takathur	6	2	2	2	1	2	1	1	2	10	2
103	'Asr	7	2	1	2	3	3	1	1	2	2	2
104	Humaza	8	3	3	4	1	2	1	1	4	3	2
105	Fil	9	2	2	2	1	2	2	1	2	2	1
106	Shita'	10	3	3	3	1	2	1	1	3	3	1
107	Ma'un	11	2	2	2	1	2	4	1	2	2	3
108	Kauthar	12	2	2	2	1	2	2	2	2	10	3
109	Kafrun	13	2	2	2	5	1	4	10	2	2	8
110	Nasr	14	11	11	12	12	12	3	12	12	12	3
111	Lahb	15	1	1	1	1	2	3	1	1	1	3
112	Tawhid	16	2	2	3	5	1	3	10	3	2	6
113	Falaq	17	2	2	2	5	1	2	4	2	2	1
114	Nas	18	2	2	2	5	1	10	4	3	2	2

APPENDIX A 2 (Cont.)
CONSENSUS OF AUTHORITIES ON CHRONOLOGICAL SEQUENCE

BOOK IV AL-KITAB—36 Late Meccan Suras

Traditional Sequence	Name of Sura	Perspective Placement	Ibn 'Abbas	Nu'man	Suyti- Egypton	Noeldeke- Abul Fazl	Rodwell	Muir	Grimme	Yusuf Ali	Ya'qub H	Ajmal Khan
(a)	(b)	(c)	1	2	3	4	5	6	7	8	9	10
25	Furqan	55	4	4	5	7	7	8	8	5	5	7
26	Shu'ara	56	5	5	5	6	6	7	8	5	5	7
27	Namal	57	5	5	5	7	7	7	7	5	5	9
28	Qasas	58	5	5	5	8	8	9	7	5	5	8
29	'Ankabut	59	9	9	9	9	9	9	7	9	9	8
30	Rum	60	9	9	9	8	8	6	7	9	9	8
31	Luqman	61	6	6	6	9	9	5	7	6	6	8
32	Sajda	62	8	8	8	7	7	5	7	8	8	6
34	Saba	63	6	6	6	9	9	5	7	9	6	7
35	Fatir	64	5	4	5	9	9	7	7	6	5	8
36	Ya Sin	65	4	4	5	6	6	7	7	5	4	7
37	Saffat	66	6	6	6	5	5	6	6	5	6	6
38	Suad	67	4	4	4	6	6	8	6	6	4	6
39	Zumur	68	6	6	6	8	8	5	6	4	6	7
40	Mu'min	69	6	6	6	8	8	8	6	6	6	7
41	Fussilat	70	6	6	6	7	8	8	6	6	6	8
42	Shura	71	6	6	7	4	9	8	8	7	6	7
43	Zukhruf	72	7	7	7	7	7	8	8	7	7	9
44	Dukhkhan	73	7	7	7	6	6	7	6	7	7	6
45	Jathia	74	7	7	7	8	8	6	6	7	7	9
46	Haqoa	75	7	7	7	9	9	6	6	7	7	6
10	Yunus	76	5	5	6	9	9	8	9	6	5	9
11	Hud	77	5	5	6	8	8	8	9	6	5	9
12	Yusuf	78	6	5	6	8	8	8	9	6	6	8
13	Ra'd	79	10	10	10	9	9	9	9	10	7	7
14	Ibrahim	80	6	9	6	8	8	8	5	8	7	8
15	Hijr	81	6	6	6	6	4	7	5	6	6	6
16	Nahl	82	7	7	7	8	8	9	9	7	7	9
17	B' Israil	83	5	5	5	7	7	8	9	5	8	9
18	Kahf	84	7	7	7	7	7	7	9	7	7	6
19	Maryam	85	5	5	5	6	6	7	8	5	5	6
20	Ta Ha	86	5	5	5	6	6	8	8	5	5	6
21	Anbiya	87	8	6	8	7	7	9	8	8	8	7
23	Mu'min	88	8	6	8	7	7	9	8	8	8	7
6	An'am	89	6	7	6	9	9	9	9	9	6	8
7	A'raf	90	4	9	4	9	9	10	9	10	4	9

APPENDIX A 3

ALPHABETICAL INDEX OF SURAS IN THE MESSAGE OF THE QUR'AN

Name of Sura	R	H	K	M	No.	Name of Sura	R	H	K	M	No.	Name of Sura	R	H	K	M	No.
ا	Ibrāhīm		K		26	ز	Zukhruf		K		18	ك	Qamar		H		34
	Aḥzāb			M	21		Zilzāl	R			3		Qiyāmah		H		21
	Aḥqāf		K		21		Zumar		K		14						
	A'rāf		K		36												
	A'lā	H			9												
	Āli Imrān			M	3	س	Sabā		K		9	ك	Kāfirūn	R			13
	Anbiyā		K		33		Sajda		K		8		Kauthar	R			12
	Insān	H			20								Kahf		K		30
	Inshiqāq	H			12												
	An'ām		K		35	ش	Sharḥa	H			2						
	Infiṭār	H			14		Shu'arā		K		2	ل	Luqmān			K	7
	Anfāl			M	23		Shitā'	R			10		Lahb	R			15
							Shams	H			5		Lail		H		4
							Shūrā		K		17						
ب	Barāt			M	24	ص	Suād		K		13	م	Mā'un	R			11
	Balad	H			6		Ṣaff			M	11		Mā'ida			M	5
	Burūj	H			11		Ṣaffāt		K		12		Mujādilah			M	8
	Baqarah			M	2								Muḥammad			M	17
	B-Isrā'il		K		29								Muddaththir	H			22
	Bayyanah			M	6	ض	Duha	H			3		Muzzammil	H			23
ت	Tatfif	H			13	ط	Tā Hā		K		32		Mursilāt	H			19
	Tahrim			M	16		Tāriq	H			10		Maryam		K		31
	Taghābun			M	14		Tālāq			M	15		Ma'ārij	H			26
	Takāthur	R			6		Tur	H			32		Mulk	H			29
	Takwīr	H			15								Mumtahina			M	10
	Tawhid	R			16								Munafiqūn			M	13
	Tīn	H			1								Mu'min		K		15
						ع	'Ādiyāt	R			4	ن	Nās	R			18
ج	Jāthia		K		20		'Abasa	H			16		Nāzi'āt		H		17
	Jinn	H			24		'Aṣr	R			7		Nabā'		H		18
	Jum'ah			M	12		'Alaq	R			1		Najm		H		33
							'Ankabūt		K		5		Nahl		K		28
ح	Hāqqa	H			27	غ	Ghashiyah	H			8		Nisā			M	4
	Ḥadid			M	7								Naṣr	R			14
	Hajj			M	22	ف	Fātiḥah			M	1		Namal		K		3
	Hijr		K		27		Fatḥah			M	18		Nūḥ	H			25
	Hujarāt			M	19		Fajr	H			7		Nūr			M	20
	Ḥashr			M	9		Fāṭir		K		10	و	Wāq'ah	H			36
د	Dukhkhān		K		12		Falaq	R			17						
							Fuṣṣilat		K		16						
							Furqān		K		1						
							Fil	R			9	و	Humaza	R			8
ذ	Ḍhariyāt	H			31	ق	Qāf		H		35		Hūd		K		23
							Qāri'ah	R			5						
ر	Raḥmān	H			35		Qadr	R			2	ي	Yā Sīn		K		11
	Ra'd		K		25		Qaṣaṣ		K		4		Yūsuf		K		24
	Rūm		K		6		Qalam	H			28		Yūnus		K		22

APPENDIX A 5

PERSPECTIVE TO TRADITIONAL SEQUENCE NUMBERS

BOOK II AR-RUH			BOOK III AL-HUDA			BOOK IV AL-KITAB			BOOK V AL-MIZAN		
Perspective Placement Number	Name	Traditional Sequence Number	Perspective Placement Number	Name	Traditional Sequence Number	Perspective Placement Number	Name	Traditional Sequence Number	Perspective Placement Number	Name	Traditional Sequence Number
1	2	3	1	2	3	1	2	3	1	2	3
R			H			K			M		
1 'Alaq		96	1 Tin		95	1 Furqan		25	1 Fatihah		1
			2 Sharh		94	2 Shu'ara		26	2 Baqarah		2
2 Qadr		97	3 Duha		93	3 Namal		27	3 A'Imran		3
			4 Lail		92	4 Qasas		28	4 Nisa		4
3 Zilzal		99	5 Shams		91	5 'Ankabut		29	5 Ma'ida		5
			6 Balad		90	6 Rum		30			
4 'Adiyat		100	7 Fajr		89	7 Luqman		31	6 Byyina		98
			8 Ghashiya		88	8 Sajda		32			
5 Qari'ah		101	9 A'la		87	9 Saba		34	7 Hadid		57
			10 Tariq		86	10 Fatir		35	8 Mujadila		58
6 Takathur		102	11 Buruj		85	11 Ya Sin		36	9 Hashr		59
			12 Inshiqaq		84	12 Saffat		37	10 M'inna		60
7 'Asr		103	13 Tatfif		83	13 Suad		38	11 Saff		61
			14 Infitar		82	14 Zumur		39	12 Ju'ma		62
8 Humaza		104	15 Takwir		81	15 Mu'min		40	13 Mu'fiqun		63
			16 'Abasa		80	16 Fussilat		41	14 Taghabun		64
9 Fil		105	17 Nazi'at		79	17 Shura		42	15 Talaq		65
			18 Naba'		78	18 Zukhruf		43	16 Tahrim		66
10 Shita'		106	19 Mursilat		77	19 Dukhkhana		44			
			20 Insan		76	20 Jathia		45	17 Muhammad		47
11 Ma'un		107	21 Qiyamah		75	21 Ahqaf		46	18 Fathah		48
			22 M...thir		74	22 Yunus		10	19 Hujarat		49
12 Kauthar		108	23 M...mil		73	23 Hud		11			
			24 Jinn		72	24 Yusuf		12	20 Nur		24
13 Kafirun		109	25 Nuh		71	25 Ra'd		13			
			25 Ma'arij		70	26 Ibrahim		14	21 Ahzab		33
14 Nasr		110	27 Haqqa		69	27 Hjr		15			
			28 Qalam		68	28 Nahl		16	22 Hajj		22
15 Lahab		111	29 Mulk		67	29 B'Israil		17			
			30 Qaf		50	30 Kahf		18	23 Anfal		8
16 Tawhid		112	31 Dhariyat		51	31 Maryam		19	24 Barat		9
			32 Tur		52	32 Ta Ha		20			
17 Falaq		113	33 Najm		53	33 Anbiya		21			
			34 Qamar		54	34 Mu'min		23			
18 Nas		114	35 Rahman		55	35 An'am		6			
			36 Waqi'ah		56	36 A'raf		7			

APPENDIX B 1

THE MYSTERIOUS LETTERS OF THE QUR'AN

A Plausible Solution to a Thirteen Hundred Years Old Problem

HASHIM AMIR 'ALI

(Reprint from ISLAMIC CULTURE, Hyderabad Deccan, Vol. xxxvi, No. 1. January 1962)

A. L. M. That is how the Quran begins; and 28 of the remaining 113 Chapters begin with one to five such letters of the Arabic alphabet. They do not affect the meaning of the text that follows in each case. What the letters signify has been a mystery for thirteen centuries. All attempts to explain them have ended with *Wallah u A'lam*: "But God knows best"!

2. A simple explanation, but one which has not been offered by a single commentator, is that each and every one of these 29 openings, without exception, are vocatives or forms of address to the Prophet similar "Ta Ha!" (S. 20), "Ya-Sin!" (S. 36), "O, thou who art ordained!" (S. 73) or "O thou, on whom has fallen the mantle!" (S. 74): their general sense can be conveyed by equating them with 'O Muhammad!'

3. The following facts go to prove or support the above thesis:

- (a) Every one of these 29 instances occur in the beginnings of the Suras and have, in fact, been referred to in early commentaries as *al-Fawatih*, or 'openings' of the Suras. It is therefore logical to regard them as *forms of address*. This assumption is confirmed by the fact that the text which follows the '*fawatih*' in each of the 29 cases, without exception, is couched in the *second person, singular*.
- (b) Only with one or two exceptions the immediately following words consist of one or more of the following four reassuring statements so often addressed to the Prophet in the Quran:
 - i. That the Quranic message is Truth manifest;
 - ii. That the Addressee is ordained by the Divine and not by any other agency;
 - iii. That the righteous will accept the Message: the Addressee must not consider his mission in vain; and
 - iv. That failure to convince the hard-hearted must not daunt the Addressee.
- (c) The fact that these letter openings do not affect the meaning of the text that follows supports the thesis that they are mere vocatives.
- (d) The thesis is also supported by the fact that, by far the majority of the Suras beginning with such openings, 25 out of 29, were revealed during the later Meccan period when, ostracised by his people, the Prophet was sorely in need of reassurance.

4. This solution does not offer the actual words or meanings which these letters in each case represent. But that is of secondary or even negligible importance. Vocative particles, forms of address, terms of esteem or appreciation, sobriquets, aliases all these need have no specific meaning attached to them. Since they do not affect the sense of the message that follows, it is enough to know that they are only forms of address to Muhammad varying according to the circumstances and contents of the message. Perhaps Muhammad himself understood the words which the letters in each case represented but was too modest to repeat them to the Scribes; perhaps he merely felt their appreciative import but was too sincere to replace the feeling with words. In any case this solution does away with the innumerable far-fetched conjectures each of which has been discountenanced by the exponents of others, and have together contradicted the claim of the Quran that its contents are clear and explicit to all who have approach to it.

5. In the light of this solution the opening of the Quran can be rendered as interpreted below and becomes more clear, impressive and meaningful:

1. "O Muhammad! 2. That which has been recorded, there is no flaw therein guidance for the righteous;
3. Those who believe implicitly, attend to their duties, ready to share whatever provisions. We have bestowed on them.
4. Also those who believe in what has been revealed to Thee...

APPENDIX B 2

LIST OF 29 SURAS WITH LETTER OPENINGS

BOOK II AR-RUH			BOOK III AL-HUDA			BOOK IV AL-KITAB			BOOK V AL-MIZAN		
PP	T.S.	L-O	PP	T.S.	L-O	PP	T.S.	L-O	PP	T.S.	L-O
R			H			K			M		
1	96		1	95		1	25		1	1	
2	97		2	94		2	26 Ta! Sin! Mim!		2	2 Alif! Lam! Mim!	
			3	93		3	27 Ta! Sin!		3	3 Alif! Lam! Mim!	
3	99		4	92		4	28 Ta! Sin! Mim!		4	4	
4	100		5	91		5	29 Alif Lam! Mim!		5	5	
5	101		6	90		6	30 Alif! Lam! Mim!				
6	102		7	89		7	31 Alif! Lam! Mim!		6	98	
7	103		8	88		8	32 Alif! Lam! Mim!				
8	104		9	87					7	57	
9	105		10	86		9	34		8	58	
10	106		11	85		10	35		9	59	
11	107		12	84		11	36 Ya! Sin!		10	60	
12	108		13	83		12	37		11	61	
13	109		14	82		13	38 Suad!		12	62	
14	110		15	81		14	39		13	63	
15	111		16	80		15	40 Ha! Mim!		14	64	
16	112		17	79		16	41 Ha! Mim!		15	65	
17	113		18	78		17	42 Ha! Mim! 'Ain! Sin! Qaf!		16	66	
18	114		19	77		18	43 Ha! Mim!				
		NIL	20	76		19	44 Ha! Mim!				
			21	75		20	45 Ha! Mim!		17	47	
			22	74		21	46 Ha! Mim!		18	48	
			23	73					19	49	
			24	72		22	10 Alif! Lam! Ra!				
			25	71		23	11 Alif! Lam! Ra!		20	24	
			26	70		24	12 Alif! Lam! Ra!				
			27	69		25	13 Alif! Lam! Mim! Ra!		21	33	
			28	68 Nun!		26	14 Alif! Lam! Ra!				
			29	67		27	15 Alif! Lam! Ra!		22	22	
						28	16				
			30	50 Qaf!		29	17		8	23	
			31	51		30	18		9	24	
			32	52		31	19 Kaf! Ha! Ya! 'Ain! Suad!				
			33	53							
			34	54		32	20 Ta! Ha!				
			35	55		33	21				
			36	56		34	23				
						35	6				
						36	7 Alif! Lam! Mim! Suad!				

APPENDIX C 1

Note on the word NASI

Until the last year of the Prophet's mission the Nasi or the intercalary thirteenth lunation, indispensable for adjusting the duration of twelve lunations with the solar cycle governing the seasons, intervened, every two or three years, between two of the prescribed four Sacred Months—Dhu'l Hijja, the last month of one year, and Muharram, the first month of the succeeding Pagan year.

During every second or third year, as a last rite of the annual Hajj, the lunar month to follow that Dhu'l Hijja was announced by the Qalam mas, a hereditary functionary, to be either sacred or secular.

This often led to subsequent violence based on the ubiquitous question as to whether raiding of one party by another was permitted, or not permitted, in this frequently occurring thirteenth intercalary month!

Raj	Sha	Ram	Sha	Dh Q	Dh H	Muh	Saf	R I	R II	J I	J II	Ordinary year	
Raj	Sha	Ram	Sha	DhQ	DhH	Nasi	Muh	Saf	R I	R II	J I	J II	Intercalary year

The apparent prohibition of intercalation was revealed, only 3 months before the Prophet passed away, in verses 36 and 37 of Sura Barat. This prohibition can also be interpreted as a rhetorical recommendation for the adoption of the purely solar calendar of the never-changing twelve months, fixed by God from times immemorial, and even then observed by both Iran and Byzantium.

But the interpretation of the word *shahr* as lunar month has prevented adjustment of the Muslim religious calendar with the seasons of God over the past thirteen centuries and more.

What effect, if any, this deviation from all other calendars of the human race, and followed incessantly over more than thirteen hundred years, has had on the making of the Muslim religious personality is a question which has not received the study which it perhaps deserves.

APPENDIX C 2

Renderings of the NASI verses (Barat : 36-37) in Persian

عما نا عدد ماهها نزد خدا در کتاب
 خدا دوازده ماه است از آن روزیکه خدا آسمان و زمین را بیافرید و از آن
 دوازده ماه چهار ماه ماههای حرام خواهد بود اینست دستور دین استوار و
 و محکم پس در آن ماهها ظلم و ستم در حق خود و یکدیگر مکنید و متفقاً
 همه با مشرکان قتال و کارزار کنید چنانکه مشرکان نیز همه متفقاً با شما بجنگ
 و خصومت برمیخیزند و بدانید که خدا با اهل تقوی است (۳۶) نسی افزایش
 در کفر است که تا کافران را بجهل و گمراهی کشند سالی ماه حرام را حلال
 می‌شمرند و سالی دیگر حرام تا بدین وسیله عده ماههایی که خدا حرام
 کرده پایمال کنند و حرام خدا را حلال گردانند اعمال زشت آنها در نظرشان
 زیبا نمود و خدا هرگز کافران را هدایت نخواهد کرد (۳۷)

Above : Translation in Prose

Below : Commentary in Verse

مر شمار ماههای مستطاب	نزد حق باشد ده و دو در کتاب
یعنی اندر لوح محفوظ مبین	روز خلق این سموات و زمین
زان ده و دو چارمه باشد حرام	اینست دین قیم از روی کلام
هم کنندای اهل ایمان کارزار	مشرکان را کافه در هر دیار
همچنانکه میکنند ایشان قتال	با شما از کافه درماه و سال
هم بدانید ای گروه مؤمنین	حق بود با اهل تقوی بالیقین
غیر از این نبود که افزاید نسیء	بر عتو و کفر تا آید نسیء
مر فکندن حرمت ماه حرام	برمه دیگر که هست آن جزء عام
این فزاید کافران را بر ضلال	که حرامی را کنند از خود حلال
سال دیگر میکنند آنمه حرام	تا موافق عده را سازند و تام
سوء اعمالی که شیطان خواسته	گشته اندر وهشان آراسته

راه ننماید خدا بر کافران
 گرچه باشد رهبر هر عقل و جان

APPENDIX D

The Meanings of the word *Hamd*

(i)

حمد

[س ۳ : ۱۸۵] حمد تعریف کرنا۔

[س ۱ : ۱] حمد (اسم فعل) (۱) تعریف -
(۲) شکر - (ابن عباس)(۳) = امر (ابن عباس) - حکم -
● --- وان من شيء الا يسبح بحمده

[س ۱۷ : ۳۳]

● ويسبح الرعد بحمده --- [س ۱۳ : ۱۳]

حامد (اسم فاعل) حمد کرنے والا - احکام کی

پابندی کرنے والا - [س ۹ : ۱۱۳]

حمید تعریف کے لائق - فرمانبرداری کے لائق -

[س ۲ : ۲۷۰]

احمد (أفعل التفضيل) (۱) مبالغہ فاعل -

خدا کی بہت زیادہ فرمانبرداری کرنے والا -

(۲) مبالغہ مفعول - جس کی بہت زیادہ

فرمانبرداری کی جائے، بہت زیادہ

فرمانبرداری کے لائق -

● --- ومبشرا برسول يأتي من بعدى اسمه

احمد [س ۶۱ : ۶]

--- اسمه احمد (س ۶۱ : ۶) اُس کے اوصاف

ہونگے یہ کہ وہ زبردست خدا کا فرمانبردار

ہوگا اور اس لئے وہ اس لائق بھی ہوگا کہ

اُس کی زبردست فرمانبرداری کی جائے۔

محمود (اسم مفعول) جس کی تعریف کی جائے

تعریف کے لائق [س ۱۷ : ۸۱]

محمّد (اسم مفعول) جس کی تعریف کی جائے۔

جس کی فرمانبرداری کی جائے۔ نام رسول اللہ

صلی اللہ علیہ وسلم - [س ۳ : ۱۳۸]

(ii)

اقتباسات از تنویر المقباس من تفسیر ابن عباس

الطبعة الثانية سنة ۱۳۴۴ھ - ۱۹۲۶م

۱ - صفحہ ۶ : تفسیر سورة البقر آية ۲۰ -

(و نحن نسبح بحمدك) فصلی لك بامرك

۲ - صفحہ ۱۵۶ : تفسیر سورة الرعد آية ۱۳ -

(و يسبح الرعد بحمده) بامرہ

۳ - صفحہ ۱۷۸ : تفسیر سورة بنی اسرائیل آية ۴۴ -

(الا يسبح بحمده) بامرہ

۴ - صفحہ ۱۷۹ : تفسیر سورة بنی اسرائیل آية ۵۲ -

(فلتسبحيون بحمده) فلتسبحيون داعی الله بامرہ

۵ - صفحہ ۲۲۷ : تفسیر سورة الفرقان آية ۵۸ -

(و سبح بحمده) صل بامرہ

APPENDIX E

Alphabetical Lists of Proper Names found in the Qur'an and the Bible

Quranic Name	Biblical Equivalent	Biblical Name	Quranic Equivalent
<i>Adam</i>	Adam	Aaron	<i>Harun</i>
<i>Al Yas'a</i>	Elisha?	Abraham	<i>Ibrahim</i>
<i>Ayyub</i>	Job	Adam	<i>Adam</i>
<i>Dawud</i>	David	Aesop	<i>Luqman?</i>
<i>Dhu'l Kifl</i>	Ezekiel?	Alexander	<i>Dhu'l Qarnain?</i>
	Isaiah?	Cyrus	<i>Dhu'l Qarnain?</i>
	Obediah?	Balaam	<i>Luqman</i>
<i>Dhu'l Qarnain</i>	Cyrus?		
	Alexander?	David	<i>Dawood</i>
<i>Harun</i>	Aaron	Elias	<i>Ilyas</i>
<i>Hud</i>	Heber?	Elisha	<i>Al Yas'a</i>
<i>Ibrahim</i>	Abraham	Enoch	<i>Idris?</i>
<i>Idris</i>	Enoch?	Ezekiel	<i>Dhu'l Kifl?</i>
<i>Ilyas</i>	Elias	Ezra	<i>'Uzair</i>
<i>'Isa</i>	Jesus	Heber	<i>Hud?</i>
<i>Ishaq</i>	Isaac	Isaac	<i>Ishaque</i>
<i>Isma'il</i>	Ishmael		
<i>Isma'il</i>	Ishmael	Isaiah	<i>Dhu'l Kifl?</i>
<i>Luqman</i>	Aesop?	Ishmael	<i>Isma'il</i>
	Balaam?	Jacob	<i>Ya'qub</i>
<i>Lut</i>	Lot	Jesus	<i>'Isa</i>
<i>Musa</i>	Moses	Jethro	<i>Shu'aib?</i>
<i>Nuh</i>	Noah	Job	<i>Ayyub</i>
<i>Salih</i>	Methusela?	John	<i>Yahya</i>
<i>Shu'aib</i>	Jethro?	Jonah	<i>Yumus</i>
<i>Sulaiman</i>	Solomon	Joseph	<i>Yusuf</i>
<i>'Uzair</i>	Ezra	Lot	<i>Lut</i>
<i>Ya'qub</i>	Jacob	Methuselah	<i>Salih?</i>
<i>Yahya</i>	John	Moses	<i>Musa</i>
<i>Yunus</i>	Jonah	Noah	<i>Nuh</i>
<i>Yusuf</i>	Joseph	Obadiah	<i>Dhu'l Kifl?</i>
<i>Zakaryyah</i>	Zacharias	Solomon	<i>Sulaiman</i>
		Zacharias	<i>Zakaryyah</i>

APPENDIX F

Facsimile title and two pages from the earliest translation
of the Qur'an into English

Note that, for some reason, the name of the translator, Alexander Ross, is not given.

THE
ALCORAN
OF
MAHOMET,

Translated out of *Arabique* into *French*;

BY THE

Sieur Du Ryer, Lord of *Malezair*, and
Resident for the King of *France*, at
ALEXANDRIA.

And newly Englished, for the satisfaction of
all that desire to look into the *Turkish* vanities.



LONDON Printed, *Anno Dom.*
1649.

THE FRENCH EPISTLE TO THE READER.



*He Book is a long conference of God, the Angels, and Mahomet, which that false Prophet very grossly invented; sometimes he introduceth God, who speaketh to him, and teacheth him his Law, then an Angel, anon the Prophets, and frequently maketh God to speak in the plurall, in a stile that is not ordinary He declaimeth against such as worship Idols, particularly against the Inhabitants of the City of Mecca, and against the * Coreis, who were enemies to his designe. He intituled this book the Alcoran, as one would say, the Collection of Precepts: He likewise termed it El Forcan, that is, that distinguisheth good from evil: He divided it into many Chapters, to which he gave what inscription he thought good: he most commonly intituleth them with words that are in their first line, without regard to the matter they*

* The Coreis were a powerful family in Arabia, in Mahomet's time.

treat of, and speaketh little of their Inscription; He divided into many signes, or Verses, that contain his ordinances and fables, without observation either of the consequence, or connexion of the discourse, which is the cause that thou shalt finde in this Book, a multitude of incongruous pieces, and divers repetitions of the same things. It hath been expounded by many Mahometan Doctors, their exposition being as ridiculous as the Text; They affirm the originall of the Alcoran to be written upon a Table, kept in Heaven, that the Angel Gabriel brought this Copie to Mahomet, who could neither write nor read, and stile him Prophet, or Apostle, in honor. Thou shalt finde at beginning of some Chapters letters of the Arabique Alphabet, which some men will not expound; They fear to utter things that may displease their false Prophet: Most of their Doctors affirm those Letters to be the first letters of the Names of God. Thou shalt finde the exposition in this version; Thou wilt wonder that such absurdities have infected the best part of the world, and wilt avouch, that the knowledg of what is contained in this Book, will render that Law contemptible.

Acknowledgements

Although I have more than once acknowledged my being neither an Arab by birth nor an 'Alim by scholarship, integrity, I am told, demands that I be more specific about the limitations under which I have laboured in this long endeavour. I shall therefore leave no room for my being blamed at least for pretension.

My mastery over Arabic, and particularly its grammar is, or at least was when I started on this venture thirty years ago, next to none at all.

If this glaring impediment has itself served as a catalyst in this translation of a fourteen hundred years old revelation the credit goes to the iconoclastic method of Mirza Abul Fazl's teaching. He inculcated in me an intense consternation at the unbelievable abyss between the essence of the Quranic message and what I, as a Muslim, had been taught to believe as its contents. And, paradoxically, this had been done by those who claimed to know the intricacies of the Arabic language and grammar. This realization was so traumatic that for the next thirty years I have striven for a working knowledge of that language rather than lose my objectivity in the mastery of its conjugations lest they serve me as blinkers to hide all that is not within an inch of my nose.

Obviously this self-blindfolding would have been self-defeating if Abul Fazl had not also inculcated in me so much love and reverence for the Quranic message that I decided to spend the rest of my life's leisure hours in searching for the essence of the Qur'an by groping along the dusty corridors in which its treasures lay buried rather than follow the facile explanations of the learned.

My good fortune lay in having, beside Mirza Abul Fazl, more than a dozen others who had followed more or less the same path before me. The apparently learned can, and do, indulge in irresponsible interpretations of the Qur'an; but those who embark on a full translation of the Scripture into another language cannot indulge in this luxury. They have to be as exact as they can and the very size of the task impels them to be brief and to the point. And by now I have to help me no less than 18 pilgrims who have preceded me in the caravan of the English language over the past three hundred years. Urged by individual inclinations to originality and discovery, and curbed by the compulsions to keep to the beaten track, the variations in their renderings, when read with the original Scripture in Arabic, provided

me endless opportunities for hewing out my own path. Even their 'howlers' (as Yusuf Ali has referred to a palpable error of one of his predecessors) have helped to guide me. I pray that similar howlers of mine will serve as signposts of dangers which the many, who will no doubt follow me, can avoid.

More than once, when I had discovered a particularly unpardonable slip in my own rendering of a verse, I had felt like giving up this mad odyssey; but the confidence reposed in me by my teacher Mirza Abul Fazl and my friend, Leonard Elmhirst of Dartington Hall, impelled me to take up my cross again.

Once, when doodling in the midst of such gloomy pessimism, I had scribbled the following lines on a page of my copy of *The Student's Quran* :

Those who are docilely familiar with the lanes and by-lanes of traditional interpretations can glide through the Quranic mosaic blindfold, and unhindered by the unfamiliar.

It is my being a stranger to tradition that makes me trip over many words and phrases and then find my way again through groping darkness.

Sometimes I knock against a nuance so severely that it takes me days, sometimes weeks, licking my bruised confidence before I can regain courage to go on.

But, sometimes, my groping hands brush away the dust and leave uncovered a jewel of scintillating brilliance—a gem which the pious and the devout keepers of the treasured volume had either not seen or had failed to properly assess.

It is such rare rewards that more than make up for my weary plodding.

The factual verification of this somewhat dreamy passage will be found in Volume II—if it is ever published.

So much as an acknowledgement of my shortcomings and my debt to others for the translation. But in the presentation of this work in its present form many others have helped me :

My friend, Syed Kazim of Hyderabad, has been ever ready to serve as a colleague whenever I needed his help. The results of his labours in compiling *The Verse-Endings of the Qur'an* will be given in Volume II, but they have been of much help in the preparation of this perspective presentation also.

Muhammad Wahidullah, now in Libya, had done the typing of both volumes I and II with love and devotion.

Nuruddin Azad of Bombay has voluntarily offered the calligraphs for the title pages of all the five Books in this volume.

Mir Najabat Ali prepared the columnar chart showing the first three centuries of Islam in perspective.

Shah Jehan, the Emperor of Hindustan, has "contributed", through the courtesy of Dr. Ziauddin Desai and the Archaeological Department, the arches with borders of Quranic inscriptions which decorate the title pages of all the five BOOKS. This is appropriate because, in building the Taj Mahal, Shah Jehan had paid tribute to womankind so clearly enjoined in the Qur'an (Sec. 461 : 1).

I wish I could have, likewise, acknowledged my debt to the many unknown calligraphists whose art of writing Arabic has contributed so much to make this volume attractive. I can only say : may God bless them!

His Majesty the Shah of Iran has graciously responded to my SOS when the book was already in the press : the facsimile of the Persian translation in prose, and the commentary in verse, given in Appendix C, taken from the volumes received at his command, have a bearing on a subject which has great potentialities for reform in the Muslim calendar.

I have been fortunate in finding both my publisher and printers. After a score of publishers in London and New York had failed to react to my letters and personal visits I found one who responded immediately, and later agreed to have the setting done under my close supervision. Messrs V.V. Purie and Aroon Purie, the proprietors of the Thomson Press (India) Ltd. near Delhi laid all the facilities of their organization at my disposal and Messrs Ganju and Ratanlal attended to my whims with patience.

Mr. Jelaluddin of the Jamia Millia provided me that shelter without which I could not have stayed in Delhi for several months to attend to the photo-composing of this somewhat novel venture. And, during the latter end of this period my former colleague, Kanan Dev, suggested some niceties for which I am grateful. This stay away from home and family would not have been feasible if Bashir, the childhood companion of my young ones, had not looked after me with untiring affection.

And, lastly, my debt to another human being will best be indicated in the following note which I had inscribed on the volume of *The Student's Qur'an* which I had presented to her ten years ago :

"... If it had not been for your goodness, your tolerance, your love, your unswerving loyalty to your mate, the peace of mind indispensable for such work would not have been mine. In that sense you have an equal share in the evolution of this little volume the worth of which time alone can evaluate one way or the other. May it bring you equal joy and serenity in the days that remain to us."

I can, with gratitude, underline that same acknowledgement today.

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